

Handwritten text in a Gothic script, likely a preface or marginal note, partially obscured by the title block.



The newe tes-

tament both Latine and
Englyshe ech correspondent to
the other after the vulgare texts, com-
munely called S. Jeroms. fapth-
fully translated by Wyles
Couverdale.

Anno. M.CCCCC.XXXVIII.

Jeremie. XXII.

Is not my worde lyke a fyre sayeth the
LORDE, and lyke an hammer that
breaketh the harde stones?

Printed in Southwarke
by James Nicolson.

Set forth wyth the Kyn
ges moost gracious licence.

Elizabetha prima a. m. d. lxxviii.



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C To the moost noble/

**moost gracious / and oure moost dradde so-
ueraigne lord kynge Henry the eyght/hynge of Englade
and of fraunce. &c. Defender of Christes true fayth, & vnder
God the chiefe and supreme heade of the church
of Englande, Irelande. &c.**



Consyderynge (moost gracious Soueraigne) how lo-
uyngly, how fauourably, and how tenderly your hygh-
nesse hath taken myne infancie & rudenesse in dedica-
tyng the whole bible in Englysh to your moost noble
grace. And hauynge sure experience also how benygne
and gracious a mynde your hyghnes doth euer beare
to all the that in theyr calling are wyslynge to do theyr beste: It doth
euel animate & encorage me now lyke wyse to vse the same audacity to
warde your grace: Neuer intendynge nor purposynge to haue ben thus
bold, yf your most noble hyndnes & princely benygnyte had not forced
me here vnto. This (doubtes) is one of the chiefe causes why I do now
with moost humble obedience dedicate & offre this translaciō of the new
Testamēt vnto your moost royall maiesty. And to saye the truth: I ca-
not perceaue the contrary, but as many of vs as intende the glory of god
haue all nede to comytte vnto your gracious protection & defence as-
well our good doynges as our selues: Oure good doynges I meane, &
not our euell woorkes. For yf we went aboute euell, god forbidd that we
shuld seke defence at your grace. But euen our welldoynges, our good
wylles & godly purposes, those wch all humble obedience must we & do
submytte to your graces moost sure protectiō. For as our aduersary the
deuell walketh about lyke a roaringe lyon, & seeketh whom he may de-
uoure. And as the enemies of Christ went about to tangle hymselfe in
his wordes, & to hunt somewhat out of his owne mouth: Euel so do not
the enemies of gods word ceasse yet to prycke quarrels, & to seke out new
occasions, how they may depraue & synistrally interprete our welldo-
ynges. And where as wch all faythfulnes we go about to make our bre-
thren (your graces louynge subiectes) participante of the frutes of
oure good wylles, they yet not regardynge what profite we wolde be
glad to do them, reporte euell of vs, shlaunder vs, and saye the worst
of vs: Yee they are not ashamed to affirme, that we intende to
peruerbe the scripture, and to condemne the commune translacion

in Latyn. whych costumably is red in the church: where as we purpose the cleane contrary. And because it grewth thm that your subiectes be growen so farre in knowlege of theyr dewtye to God, to your grace. & to theyr neighbours, theyr inward malice doth breake oute in to blasphemous & uncomlye wordes, in so much that they cal your louynge & faythfull people, heretikes, new fangled fellowes, English bibles, coblers of diuinite, fellowes of the new fayth. &c. with such other vngodly sayenges.

How nedefull a thyng is it then for vs to resorte vnto the moost lawfull protection of God in your graces supreme and imperiall authorite vnder hym? Without the which moost lawfull defence now in these turbulent & stormy assaultes of s^h wicked, we shuld be, but eue Orphanes, and utterly desolate of comforte. But God whom s^h scripture calleth a father of the comfortles and defender of widowes, byd otherwyse prouyde for vs, whan he made your grace his hye and supreme mynister ouer vs.

To come now to the original and fyrst occasion of this my moost humble labour, and to declare howe lytle I haue or do intende to despyse this present translatiō in Latyn (or ony other in what language so euer it be) I haue here set it forth, & the Englysh also therof, I mean the terte which comunly is called S. Hieroms, and is costumably red in the church. And thys (my moost gracious Soueraigne) haue I done not so much for the clamorous importunpte of euell speakers, as to satisfie the iust request of certayne your graces faythfull subiectes. And specially to induce and instructe such as can but Englyshe, & are not learned in the Latin, that in cōparynge these two textes together, they maye the better vnderstonde the one by s^h other. And I doute not but such ignoraunt bodiles as (hauynge cure and charge of soules) are very vnlearned in the Latyn tunge, shall trowgh thys smal labour be occasioned to attayne vnto moze knowlege, and at the leest be cōstrayned to saye well of the thyng, whych here tofore they haue blasphemed. The ignoraunce of which men yf it were not so excedyng great, a man wolde wonder what shulde moue thē to make such importune cauillacions agaynst vs. It is to be feared, that frowardnesse and malice is myrte with theyr ignoraunce. For in as much as in our other translacions we do not followe thys olde Latyn terte word for word they crye out vpo vs: As though al were not as nye the truth to translate the scripture out of other languages, as to turne it out of the Latyn. &c. as though the holy goost were not the authoure of his scripture aswell in the Hebrue, Greke, frenche, Dutche, and in Englysh, as in Latyn. The scripture & worde of God is truly to euer Christe
man

man of lyke worthynesse and authorite, in what language so euer the
holy goost spake it. And therfore am I, and wyl be whyle I lyue (un-
der your moost gracious fauour and correction) alwaye willinge
and ready to do my best aswell in one translation, as in another.
Now as concerninge this present text in Latyn, for asmuch as it hath
bene and is yet so greatly corupte, as I thinke none other translati-
on is, it were a godly & gracious dede, yf they that haue authorite, know-
lege, and tyme, wolde (under your graces correctiō) examen it better
after the moost auncient interpreters and moost true texts of other
languages. For certaynly, in copyinge byurysd examplers together,
we se, that in many places one coppe hath eyther more or lesse then a
nother, or els the texte is altered from other languages.

To geue other men occasion now to do theyr best, and to expresse
my good wyl, yf I could do better, I haue for the causes aboue rehear-
sed, attempted this smal labour, submyttyng (with all humblenesse
and subiection) it and all other my lyke doings, to your graces moost
noble Maiestye. Not onely because I am bounde so to do, but to the
intent also that throughe your moost gracious defence, it maye haue
the more freedom amonge your obedient subiectes, to the glory of the
euerlastyng God: To whom onely for your grace, for your mooste
noble and deare sonne Prince Edwards, for your moost honourable
counsell, and for all other bys singular gyfts that we dayly receaue
in your grace. To hym I saye, which is the onely geuer and graun-
ter of all this oure welth, be honour and prayse for euer more. To
your grace, continual thankfulnessse, and due obedience, with longe
lyfe and prosperite: specially to vs the receauers of gods good gyfts,
be dayly increace of grace and vertue more and more. Amen

Your graces humble
and faithfull subiecte.

Wyles Courtaul.

✱. III.

To the Reader.



Iust nedes aduertise the (moost gentile Reader,) that this present text in Latyn which thou seist set here with the Englyshe, is the same that costumably is red in the church, and comunly is called *S. Hieroms translation*. Wherin though in some places I vse þ honest and lust liberte of a grāmarpan (as nedeful is for thy better vnderstandpge,) yet because I am lothe to swarue from the texte, I so tempze my penne, that yf thou wylt, thou mayest make playne cōstruction of it, by the Englyshe that standeth on the other syde: This is done now for the that art not exactly learned in the latyn tūge and woldest sayne vnderstonde it. As for those that be learned in the latyn already, this oure small labour is not taken for them, saue onely to moue and exhorte them, that they lphetwysse knowpge of whome they haue receaued theyr talent of learnpge, wyl be no lesse greeued in theyr calling to serue theyr brethren therewith, thā we are ashamed here with this oure small mynistraction to do them good. I beseech the therfore take it in good worth: for so well done as it shulde and myght be, it is not: But as it is, thou hast it with a good wyl.

Where as by the authozite of the text I somtyme make it cleare for thy moze vnderstandpge, there shalt thou fynde this marke [] wherby we haue set for thy warnpge, the texte neuerthelesse nother mysted nor peruerred. The cause wherof is partely the figure called *Eclipsis* diuerse tymes vsed in þ scriptures, the which though she do garnyshe þ sentence in latyn, yet wyl not so be admitted in other tūges: wherfore of necessity we are constrayned to enclose suche wordes in this marke. Partely because that sundery, and somtyme to rash wyrters out of booke, haue not geuen so greates dilligence, as is due in the holy scripture, and haue leste out, or somtyme altered some word or wordes and another vsynge the same booke for a cōpy, hath cōmpted lyke faut. Let not therfore this oure dilligence seme moze temerarious vnto the (gentile reader,) than was the dilligence of *S. Jerome* and *Origene* vnto learned mē of theyr tyme, which vsynge sundery markes in theyr booke, shewed theyr iudgmente what were to be abated or added vnto the booke of scripture, that so they myghte be restozed to the pure and very originall texte. Thy knowlege and vnderstandpge in þ wordes of God shall iudge the same of vs also, yf it be toynd with loue to the truth. And though I seme to be al to scrupulous calling it in one place penance, that in another I call repentance: or gelded, that another calleth chaist, this me thyng ought not to offende the syngre that the holy

holy goost (I trust) is the author of both our doynages. Yf I of myne
owne brade had put in to the new Testament these wordes: Nisi per
meritum. Pœnitentia. Sunt enim eumachi. Pœnitentiam agite. &c.
thē as I were worthy to be reynoued, so shoulde it be ryght necessary to
sedresse the same. But it is the holy goost that hath put them in, and
therfore I hartely requyre the thyngs nomyned harme in me for calling
it in one place penance, & in another I call repentance. The I thynke
harme in hym & calleth it chaunce, which I by the nature of the word
Eumachus call grided. Let every mā be glad to submytter his vntersed-
dyng to the holy goost in them & be learned, & no doute we shall thynke
the best one by another, & fynde no lesse occasion to prayse god in an-
ther man, thē in our selues. As the holy goost then is one, workyng in
and me as he wyl, so let vs not swaene from the vnter, but be one in hym.
And for my parte I tynke the I am indifferēt to call it aswell by the
one terme as with the other, so longe as I knowe that it is no pynnyce
nor injury to the meaning of the holy goost: Neuerthelesse I am ve-
ry scrupulous to go from the vocable of the text.

And of trouth so had we all nede to be: for the world is capcious, &
many ther be that had rather fynde, & fautes, thē to amende one. And
oft tymes the more labour a man taketh for theyr comodite, the lesse
thanke he hath. But of they that be learned & haue wherewith to mayn-
teyne & charges byd theyr deuty, they theselues shoulde p̄dume these
thynges, and not onely to loke for it at other mens handes. At the lesse
yf they wolde nother take the payne of translatyng theselues, nor to
beare the expenss therof, nor of the pryncyng, they shoulde yet haue a
good tynge, and helpe one waye, & the y ca not do another. God graunte
thys wolde once to spee theyr vnythfulnesse. Thys do not I saye
for onye lucre or vantage & I loke for at your handes ye epech a welthy
bellies of the world: for he that neuer fayled me at my nede, hath
taught me to be content with such prouision as he hath and wyl make
for me. Of you therfore & be seruauntes to your owne ryghtes, requyre
I nothyng at all, save onely that which S. James sayeth vnto you in
the begynnyng of the fifth chapter. Namely, that ye wepe and howle
on your iniquities & shall come vpon you. For certainly ye haue
grete cause so to do, nother is it vnyth but grete misery shal come
vpon you, consyderyng the gorgeous fare and apparell that ye haue
every daye for the proude pompe and appetite of your synfull car-
cases, and yet be not ashamed to suffer your owne fleshe and bloude
to dye at your dayes for lacke of your helpe. O synfull belly. O
vnythfull wretches. O vnythfull Ioyntes. What shall
science darre ye put out morrow of meat in to your mouthes?

¶

Deathomtable behouder, what shall be worth of you? I speake to
you, ye tye the myggardes of the worlde, whiche as ye haue no fauour
to gods holy worde, so loue ye to do nothinge that it commaundeth.
Dure 10 x b e sende you worthy repentance.

But now wyl I turne my penne vnto you that be lordes and
lets of poure tyeche. For of you whom God hath made stewards of
these worldly goodes. Of you, to whom God hath made plentiful
well in his knowlege, and in other tyeche, of you I saye, wote I saye
requrre and begge (euen for his sake that is the gruer of all good thynges)
that at the last ye wolde do but your duty, and helpe as well
with your good counsell as with your temperall substance, that a
perfyte prouision maye be made for the poore, and for the vertuous
byngynge by of youth: That as we now already haue cause plenty-
full to geue God thanks for his worde and for sendynge vs a pryncce
(with thousandes of other benefytes:) Euen so we styrre the poore,
aged, lame, soze, and spech prouided for, and our youth brought vp as
well in gods knowlege as in other vertuous occupations maye haue
lytherwise occasion sufficient to prayse God for the same. Dure 10 x b
graunt that this our longe beggynge and moost nedeful request, may
once be herde. In þ meane tyme tll God byngne it to passe by his my-
nistres let not thy counsell nor helpe be behynde (moost gentle Reader)
for þ furtheraunce of the same. And for þ thou hast receaued at the mee-
sifull hande of god already, be thankfull alway vnto hym, louynge and
obedient vnto thy pryncce. And lyue so continually in helpynge
and edifyng of thy neighbour, that it maye rebounde
to the prayse and glory of God for euer.

A M E N.

A Gregorii episcopi.
B Theodoze matrone.
C Domini artiere. Equinor.
D Longini martyris.
ix Hilari et Cacoani
x Patricii episcopi. Gertrudis
xv Edwardi regis confes.
xix Joseph sponsi Marie.
xxi Luthberti abbatis
xxii Benedicti abbatis
xxiii Dymphodisi episcopi.
xxiv Theodozi presbiteri
xxv Theoduci episcopi
xxvi Annunciatio domini
xxvii Castoris martyris
xxviii Resurrectio domini.
xxix Dozothee virginis
xxx Sancti Victorini
xxxi Quirini martyris.
l Hilelmi episcopi.
KL Apollis habet dies. xxx.
L Luna vero. xxx.
g Theodoze virginis
pi **A** Marie Egypciace
b Richardi episcopi. et con.
px Ambrosii episcopi
xxi Martiniani et Martiani
xxii Sixti episcopi. et marty.
xxiii Euphemie virginis.
xxiv Egeippi sociorumque
xxv Perpetui episcopi
xxvi Bassio septem virginum
xxvii Sancti guthlaci.
xxviii **C** Sol in Tauro.
xxix Iulii episcopi.
xxx Tiburtii et valeriani
xxxi Oswaldi archiepiscopi.
l **A** Sancti Iuliani
b Amiceti episcopi
iii Eleutherii et Antiochiani.
iv Alphegi episcopi et mar.
v Aliphan episcopi
vi Himeonis episcopi et mar.
vii Sancti sotheris.
viii **A** Georgii martyris
b Vultadi episcopi
x Marci evangeliste
xi Cleti episcopi
xii Anastasi episcopi
xiii Vitalis martyris
l Petri mediolanensis.
A Deposuitio erhen. **C** Vigili. 30

KL Apollis habet dies. xxx.
L Luna vero. xxx.
xi **B** Iulii et Jacobi
c Stephanii episcopi
xx Inuentio s. crucis
xxi Festi cozone spines domini.
xxii Sancti godardi
xxiii Iohannis aures portam.
xxiv **A** Iohannis de Bruterlaco
b Apparitio s. Michaelis.
xxv Translatio s. Nicolai
xxvi Gordiani et Epimachi
xxvii Anthoni martyris
xxviii Herci, achillei, et Pancrati.
xxix Servatii confessoris
xxx **C** Sol in gemini.
xxxi **B** Iulii martyris
b Wandini episcopi
px Transl. s. Bernardi
xxi Dioscori martyris
xxii Distanti episcopi et confes.
xxiii Sancti Bernardi
xxiv Helene regine
xxv Juliane virginis
xxvi Delyberti martyris
xxvii Translatio sancti francisci.
xxviii Hilelmi episcopi et con.
xxix Augustini angolorum apost.
xxx Bede presbiteri
xxxi **A** Germani episcopi
l Leonis martyris
ii Felicii episcopi.
iii **B** Petronille virginis
KL Junius habet dies. xxx.
L Luna vero. xxx.
iv **A** Acromedis martyris.
v Marcellini et Petri
vi **B** Crasmi martyris
vii **A** Sancti Petronii
b Bonifacii sociorumque
ix Mellonis archiepiscopi
x Transl. s. Wilfridi
xi Medardi et gildardi
xx Translatio sancti edmundi
xxi **B** Iuonis confessoris
xxii **A** Barnabe apostoli.
xxiii **B** Basilidis, Cirini, et naboyis
xxiv **C** Anthoni **C** Sol in cancro.
xxv **B** Basilii episcopi
xxvi **C** Ciri, Modesti et Crescentis.
xxvii Translatio sancti richardi
xxviii **B** Desulphi martyris.

xlii **A** Martii et Marcelli. 18
 i **b** Servatii et Prothasii. 19
 ii **c** Translatio sancti Edwardi. 20
 iii **d** Walburge virginis. 21
 iv **e** Hilani martyris. 22
 v **f** Etheldrede. **C** Vigilia. 23
 vi **g** Antiquitas Johannis baptiste. 24
 vii **A** Translatio Eligii episcopi. 25
 viii **b** Johannis et Pauli. 26
 ix **c** Crescentis martyris. 27
 x **d** Leonis episcopi. **C** Vigilia. 28
 xi **e** Petri et Pauli apostoli. 29
 xii **f** Commemoratio s. Pauli. 30

EL

xlii **g** Octava Johannis baptiste. 1
 viii **A** Visitatio beate marie virgi. 2
 i **b** Translatio Thome apostoli. 3
 vi **c** Translatio s. Martini. 4
 x **d** 306 virginis et mar. 5
 xiv **e** Octa. Apostoli Petri et Pauli. 6
 xvi **f** Translatio s. Thome mar. 7
 xix **g** Depositis sancti Grimbaldi. 8
 i **A** Cirilli episcopi. 9
 iv **b** Sepulchrum fratrum martyrum. 10
 vii **c** Translatio s. Benedicti. 11
 x **d** Rabonis et Felicii. 12
 xiii **e** Pius martyris. 13
 xvi **f** **C** Vol in Leone. 14
 xix **g** Translatio sancti Swithu. 15
 xlii **A** Translatio s. Edmundi. 16
 i **b** Henelmi regis et martyris. 17
 iv **c** Arnulphi episcopi. 18
 vii **d** Rustici et Justine. 19
 x **e** Margarete virginis. 20
 xiii **f** Haredis virginis. 21
 xvi **g** Marie Magdalene. 22
 xix **A** Hippolyti episcopi. 23
 xlii **b** Chusline virgi. **C** Vigilia. 24
 i **c** Jacobi apostoli. 25
 iv **d** Anne matris Marie. 26
 vii **e** Septem dormientium. 27
 x **f** Hansonis episcopi. 28
 xiii **g** Felicii et sociorum eius. 29
 xvi **A** Abdon et Sennes. 30
 xix **b** Germani episcopi amilii. 31

EL

xlii **g** Augustus habet dies. xxxi
 Luna vero. xxx.
 viii **g** Petri ad vincula. 1
 xlii **b** Stephani episcopi. 2
 i **c** Invenio sancti Stephani. 3
 iv **d** Iuliani presbyteri. 4

xlii **g** Festum ieiunio. 5
 i **A** Transfiguratio domini. 6
 ii **b** Festum dominis Iesu. 7
 iii **c** Ciriaci sociorum eius. 8
 iv **d** Romani martyris. 9
 v **e** Laurentii martyris. 10
 vi **f** Tiburtii martyris. 11
 vii **g** Clare virginis. 12
 viii **A** Hippolyti et sociorum eius. 13
 ix **b** Eusebii. **C** Vigilia. 14
 x **c** Dismissio beate Marie. 15
 xi **d** Rochi. **C** Vol in virgine. 16
 xii **e** Octa. s. Laurentii. 17
 xiii **f** Agapiti martyris. 18
 xiv **g** Magni martyris. 19
 xvi **A** Rodolphi episcopi. 20
 xix **b** Bernardi abbatis. 21
 xlii **c** Octava assumptionis marie. 22
 i **d** Timothei. **C** Vigilia. 23
 iv **e** Bartholomei apostoli. 24
 vii **f** Ludouici regis. 25
 x **g** Severini episcopi. 26
 xiii **A** Rufini martyris. 27
 xvi **b** Augustini episcopi. 28
 xix **c** Decollatio Johannis Bap. 29
 xlii **d** Felicii et adaueti. 30
 i **e** Lutherte virginis. 31

EL

xlii **g** September habet dies. xxx.
 Luna vero. xxxi.
 xlii **f** Egidi abbatis. 1
 i **g** Antonini martyris. 2
 ii **A** Ordinatio s. Gregorii. 3
 iii **b** Translatio s. Lutherti. 4
 iv **c** Bertini abbatis. 5
 v **d** Eugeni pontificis. 6
 vi **e** Eusebii episcopi et confes. 7
 vii **f** Maculoni beate Marie. 8
 viii **g** Gorgonii martiris. 9
 ix **A** Sylvestri episcopi. 10
 x **b** Prochi et iacobi. 11
 xi **c** Martiniani episcopi. 12
 xii **d** Maurili episcopi. 13
 xiii **e** Exaltatio s. crucis. 14
 xiv **f** **C** Vol in iugiteria. 15
 xvi **g** Euphemie virginis. 16
 xix **A** Lamberti episcopi et mar. 17
 i **b** Victoris et corone. 18
 iv **c** Januarii martyris. 19
 vii **d** Eustachii. **C** Vigilia. 20
 x **e** Marci apostoli. 21
 xiii **f** Mauricii et sociorum eius. 22
 xvi **g** Cecile virginis. 23

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|------|---|-----------------------|----|
| xi | H | Indochii martyris | 24 |
| | b | Firmini episcopi | 25 |
| xii | c | Cypriani et iuliane. | 26 |
| xiii | b | Cosme et damiani. | 27 |
| | c | Exuperii episcopi. | 28 |
| xv | c | Michaelis archangeli. | 29 |
| | b | Hieronymi presbiteri. | 30 |

RE October habet dies. xxxi. Luna vero. xxx.

| | | | |
|--------|---|-------------------------------|----|
| xvi | H | Nemigii et Bauonis episc. | 1 |
| | b | Leodegarii martyris. | 2 |
| xvii | c | Candidi martyris. | 3 |
| xviii | b | Francisci confessoris. | 4 |
| | c | Appollinaris martyris | 5 |
| xix | c | Sancte Fidis. | 6 |
| | b | Marci et Marcelliani. | 7 |
| xx | H | Sancte Pelagie. | 8 |
| xxi | b | Dionisii Rustici & Eleute. | 9 |
| | c | Gereonis et victoris. | 10 |
| xxii | b | Alicii episcopi & martyris. | 11 |
| xxiii | c | Sancti Wilfridi. | 12 |
| | c | Translacio S. Edwardi. | 13 |
| xxiv | b | Calixti episcopi. | 14 |
| xxv | H | Wulframi episcopi. | 15 |
| | b | Colin & scorpione | 16 |
| xxvi | c | Etheldrede virginis. | 17 |
| | b | Luce Evangeliste | 18 |
| xxvii | c | Fredericorde virginis. | 19 |
| xxviii | b | Sustreberte virginis | 20 |
| | c | Underim militi virginum. | 21 |
| xxix | H | Marte Salome | 22 |
| xxx | b | Romani episcopi | 23 |
| | c | Maglopi episcopi | 24 |
| xxxi | b | Crispini et crispiniani | 25 |
| | c | Euastii episcopi. | 26 |
| xxxii | c | Florentii mar. & Vigilia. | 27 |
| | b | Simonis et Jude. | 28 |
| xxxiii | H | Bartholomei episcopi. | 29 |
| xxxiv | b | Germani capuani episcopi. | 30 |
| | c | Quintini episcopi. & Vigilia. | 31 |

RE November habet dies. xxx. Luna vero. xxxi.

| | | | |
|-------|---|--------------------------|----|
| | b | Festum omnium sanctorum. | |
| xvi | c | Sil soules dape. | 2 |
| | c | Wenefrede virginis. | 3 |
| xvii | b | Sancti Amantis. | 4 |
| | c | Acti presbiteri. | 5 |
| xviii | b | Leonardi abbatis. | 6 |
| xx | c | Willibordi abbatis | 7 |
| | b | Quatuor coronatorum | 8 |
| xxii | c | Sancti Theodori | 9 |
| xxiii | b | Martini episcopi. | 10 |

| | | | |
|--------|---|-----------------------------|----|
| xxiv | H | Martini episcopi. | 11 |
| | b | Batoni martyris. | 12 |
| xxv | c | Victori episcopi et confes. | 13 |
| | c | Translacio S. Erken. | 14 |
| xxvi | b | Marci & Coline & Agathe. | 15 |
| | c | Edmudi archiepiscopi. | 16 |
| xxvii | b | Hugonis episcopi | 17 |
| xxviii | c | Eugeni episcopi. | 18 |
| xxix | H | Sancte Elisabeth | 19 |
| | b | Edmudi regis | 20 |
| xxx | c | Presentatione marie. | 21 |
| xxxi | b | Lucie virginis et martyris | 22 |
| | c | Clemens pontificis. | 23 |
| xxxii | c | Grigori mar. | 24 |
| xxxiii | b | Katherine virginis | 25 |
| | c | Ami pontifi et mar. | 26 |
| xxxiv | b | Agricole et Vitalis | 27 |
| xxxv | c | Rufi martyris | 28 |
| xxxvi | b | Marturni. & Vigilia. | 29 |
| | c | Thome apostoli | 30 |

RE December habet dies. xxxi. Luna vero. xxxi.

| | | | |
|--------|---|---------------------------------|----|
| | c | Eligii episcopi et confessoris. | 1 |
| xi | b | Sancti Libani | 2 |
| | c | Deposicio S. Olmudi | 3 |
| xii | b | Barbare virginis | 4 |
| | c | Abbe abbatis | 5 |
| xiii | b | Nicolas episcopi. | 6 |
| xiv | c | Odava S. Andree. | 7 |
| | c | Conceptio beate Marie | 8 |
| xv | b | Cypriani abbatis. | 9 |
| xvi | H | Sancte Gulie | 10 |
| | b | Damasi episcopi | 11 |
| xvii | c | Colin Capricornio. | 12 |
| xviii | b | Lucie virginis | 13 |
| | c | Dehlie virginis | 14 |
| xix | c | Walerii episcopi | 15 |
| | b | Capientia | 16 |
| xx | H | Lazarus episcopi | 17 |
| xxi | b | Gratiani episcopi. | 18 |
| | c | Wenefre virginis | 19 |
| xxii | b | Juliani. & Vigilia | 20 |
| xxiii | c | Thome apostoli | 21 |
| | c | Triginta martyrum | 22 |
| xxiv | b | Victorie virginis | 23 |
| | c | & Vigilia. | 24 |
| xxv | b | Nativitas dni nostri Jesu | 25 |
| xxvi | c | Stephani protomartyris. | 26 |
| | b | Johnnis Evangeliste. | 27 |
| xxvii | c | Bartholomei innocentium. | 28 |
| xxviii | b | Thome martyris. | 29 |
| | c | Translacio S. Jacobi | 30 |
| xxix | H | Walerii episcopi | 31 |

C SANC = C The holy

TVM IESV CHRISTI

euangelii secundū Matheū.

CAPVT PRIMVM.

Gospell of Iesus Chyist

after Mathewe.

The first Chapter. +

Iber gñatiōis Iesu Christi filii Dauid, filii Abraham. Abraham gen. Isaac. Isaac aut gen. Iacob. Iacob aut genuit

Iudā et frēs eius. Iudas aut genuit Phares et Zarā de Thamar. Phares aut gen. Esrō. Esrō aut genuit Arā. Arā aut genuit Aminadab. Aminadab aut genuit Naasson. Naassō aut genuit Salmō. Salmon aut genuit Boos de Raab. Boos autē genuit Obed ex Ruth. Obed aut genuit Iesse. Iesse aut genuit Dauid regem. Dauid aut rex genuit Salomonem ex ea q̄ fuit Uriā. Salomon aut genuit Roboā. Roboam aut genuit Abiam. Abia aut genuit Asa. Asa aut genuit Iosaphat. Iosaphat aut genuit Iorā. Iorā aut genuit Ozīā. Ozias aut genuit Ioathā. Ioathā aut genuit Achaz. Achaz aut genuit Ezechīā. Ezechias aut genuit Manasse. Manasse aut genuit Amō. Amō aut genuit Iosīā. Iosias aut genuit Iechoniā et frēs eius i trāsmigratiōe Babylonis. Et post trāsmigratiōē Babylonis, Iechonias genuit Salathiel. Salathiel aut genuit Zorobabel. Zorobabel aut genuit Abiud. Abiud aut genuit Eliachi. Eliachi aut genuit Azor. Azor aut genuit Sadoc. Sadoc aut genuit Achim. Achim aut genuit

Iber gñatiōis Iesu Christi filii Dauid, filii Abraham. Abraham gen. Isaac. Isaac aut gen. Iacob. Iacob aut genuit

Jacob. * Jacob begat Judas and hyz byethren. * Judas begat Phares and Zarā of Thamar. * Phares begat Esrom. * Esrom begat Aram. † Arā begat Aminadab. * Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Booz of Raab. Booz begat Obed of Ruth. Obed begat Jesse. * Jesse begat Dauid † kynge. † Dauid the kynge begat Salomō of her that was Urias wyfe. * Salomō begat Roboā. * Roboā begat Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begat Jorā. Jorā begat Ozias. * Ozias begat Jonathan. † Jonathan begat Achaz. * Achaz begat Ezechias. † Ezechias begat Manasses. * Manasses begat Amon. † Amō begat Josias. * Josias begat Jechonias and hyz byethren in † trāsmigratiō of Babilō. And after † trāsmigratiō of Babilon. * Jechonias begat Salathiel. * Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliachi. Eliachi begat Azor. Azor begat Sadoc. Sadoc begat Achim. Achim begat

He boke of the generacion of Iesus Chyiste the sonne of Dauid, the sone of Abraham. * Abraham begat Isaac. * Isaac begat Jacob. * Jacob begat Judas and hyz byethren. * Judas begat Phares and Zarā of Thamar. * Phares begat Esrom. * Esrom begat Aram. † Arā begat Aminadab. * Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Booz of Raab. Booz begat Obed of Ruth. Obed begat Jesse. * Jesse begat Dauid † kynge. † Dauid the kynge begat Salomō of her that was Urias wyfe. * Salomō begat Roboā. * Roboā begat Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begat Jorā. Jorā begat Ozias. * Ozias begat Jonathan. † Jonathan begat Achaz. * Achaz begat Ezechias. † Ezechias begat Manasses. * Manasses begat Amon. † Amō begat Josias. * Josias begat Jechonias and hyz byethren in † trāsmigratiō of Babilō. And after † trāsmigratiō of Babilon. * Jechonias begat Salathiel. * Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliachi. Eliachi begat Azor. Azor begat Sadoc. Sadoc begat Achim. Achim begat

La. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

MATHEVS.

begat Elud. Elud begat Eleazar.
 Eleazar begat Mathā. Nathan be-
 gat Jacob. Jacob begat Joseph & his
 bande of Mary, of which was borne
 Jesus, whych is called Christ. And
 so al the generaciōs frō Abrahā vnto
 Dauid, are. xliii. generaciōs. And frō
 Dauid vnto & trāsmigraciō of Babi-
 lon are. xliii. generaciōs. And frō the
 trāsmigraciō of Babilō, vnto Christ
 are. xliii. generaciōs. + Truly & ge-
 neraciō of Christ was on this wyse:
 Whā Mary & mother of Jesu was
 spoused vnto Joseph, afore they came
 together, she was foude wth chylde tho-
 rowe & holy goost. But seying Joseph
 hyz husbāde was ryghteous & wolde
 not byrnyng her to shame, he was impu-
 ded to put her awaye pruely. But
 whyle he thus thought, + behold, the
 angell of & LORD appeared vnto
 hym in slepes, sayng: Joseph & thou
 sonne of Dauid, feare not & to take
 Mary thy wife: for & which is borne
 in her, is of the holy goost. She shall
 truly byrnyng forth a sōne, & & shal-
 cal his name Jesus, for he shal saue
 his people frō they synnes. But al
 thys was done, & it myght be fulfyl-
 led which was spokē of & LORD by
 & prophete Esay, saynge: * Behold,
 a virgin shalbe wth chylde, & shal byrnyng
 forth a sōne & his name shalbe called
 Emanuel, whych is interpreted
 God wth vs. + Joseph truly arysyng
 from slepe, dyd as the angell of the
 LORD cōmaunded hym, and toke
 his wyse, and knewe her not, tyl she
 & brought forth hyz fyrstborne sōne,
 and called his name Jesus.

Chc. ii. Chapter. *

Mathan

genuit Elud. Elud autē genuit
 Eleazar. Eleazar autē genuit Ma-
 thā. Mathā autē genuit Iacob. Ia-
 cob autē genuit Ioseph uirū Ma-
 rię, de qua natus est Iesus quoca-
 tur Christus. Omnes itaq; gēatio-
 nes ab Abrahā usq; ad Dauid, ge-
 neratiōes quatuordecim et a Da-
 uid usq; ad trāsmigrationē Babi-
 lonis, gēatiōes quatuordecim; & a
 trāsmigratiōe Babilonis usq; ad
 Christū gēatiōes quatuordecim.
 Christi autē gēatio sic erat: Cū es-
 set desponsata mater IESV Ma-
 ria Ioseph, antequā cōuenirēt in
 uēta est in utero habēs de spū s^{an}-
 cto. Ioseph autē uir eius cū esset
 iustus, et nollet eā traducere, uo-
 luit occulte dimittere eā. Hęc au-
 tē eo cogitāte, ecce angelus dñi
 apparuit in somnis ei dicens: Io-
 seph fili Dauid, noli timere acci-
 pere Mariā cōiugem tuā: quod
 est in ea natū est, de spū s^{an}c-
 to est: pariet autē filiū & uocabis no-
 mē eius IESVM: ipse enī saluum
 faciet populū suū a peccatis eo-
 rū. Hoc autē totum factum est, ut
 adimpleretur quod dictum est a
 Domino per prophetā, dicentē:
 Ecce uirgo in utero habebit, et
 pariet filiū, & uocabitur nomen
 eius Emanuel, quod est interpre-
 tatum nobiscū Deus. Exurgēs au-
 tem Ioseph a somno, fecit sicut
 pręcepit ei angelus Domini, et
 accepit coniugē suā, & non co-
 gnoscebat eā, donec peperit fi-
 lium suū primogenitum, et uoca-
 uit nomen eius IESVM.

CAPVT II.

Cap

Ergo natus esset
IESVS in Bethleem
Iuda, in diebus Hero-
dis regis, ecce Magi
ab oriente uenerunt Hierosoli-
mam, dicentes: Vbi est qui na-
tus est rex Iudeorum? uidimus
enim stellam eius in Oriente,
et uenimus adorare eum. Audi-
ens autem Herodes rex, turbatus
est, et omnis Hierosolyma
cum illo. Et congregans omnes
principes sacerdotum et scribas
populi sciebatatur ab eis ubi
Christus nasceretur. At illi dix-
erunt ei: In Bethleem Iuda: sic e-
nim scriptum est per prophetam:
Et tu Bethleem terra Iuda, ne-
quaquam minima es in princi-
piis Iudae: ex te enim exiet dux
qui regat populum meum Israel.
Tunc Herodes elauocatis Ma-
gis, diligenter didicit ab eis tem-
pus stellae quae apparuit eis: et
mittens illos in Bethleem, dixit
Ite et interrogate diligenter de
puero. Et cum inueneritis, renun-
ciate mihi, ut ego ueniens ado-
rem eum. Qui cum audissent re-
gem, abierunt: Et ecce stella
quam uiderant in oriente, ante-
cedebat eos, usque dum ueniens
staret supra, ubi erat puer. Vi-
dentes autem stellam, gausi sunt
gaudio magno ualde. Et in-
trantes domum, inuenerunt pu-
erum cum Maria matre eius, et
procidentes adorauerunt eum: et
aperitis

Whan Iesus therefore was a
borne in Bethleem of Jew-
ry in the dayes of Herode
the kynge. Beholde, there
came wyse men from the east to Je-
rusalem, sayenge: Where is he that
is borne kynge of the Jewes? For
we haue sene hys starre in the east,
and are come to worshippe hym. But
Herode the kynge hearyng, was vex-
ed, and al Jerusalem with him. And he
gatherynge together all the princes
of the prestes and scribes of the people
enquired of the, where Christ shoulde
be borne. And they sayd vnto hym:
In Bethleem of Jewrye, for so is it
wrytten by the prophete. And thou
Bethleem in the lande of Jewry art
not the least amonge the princes of
Jewry: for out of þe shal ther come
forth a captayn, whych shal gouerne
my people Israel. Then Herode (the
wyse man beynge pryncely called) hear-
ned of them diligently the tyme of þe
starre that appeared vnto the. And
he sendynge them vnto Bethleem,
sayd: Go ye, and inquire diligently
of the chyld. And wha ye haue founde
hynge me worde agayne, that I al-
so comynge, maye worshippe hym.
Whych whan they hadde herde the
kynge, they wente theyr waye. And
behold, the starre that they had sene
in the east, wente before them, tyl it
comynge, stode aboue wher þe chyld
was. They truly seynge the starre,
toped with exchebyng great glad-
nesse. And entrynge into the house,
they founde the chyld with Mary
hys mother. And they fallynge
downe flat, worshipped hym. And
all. whan

Mich. 5. 2.

Job. 3. 2.

B

Mat. 2. 1. 2.

MATHEVS:

whan they had opened they: treas-
res, they offered vnto hym gyftes:
golde, frankyncce, and myrr. And
the answer beynge receaued in
slepes that they shulde not go a-
gayne vnto Herode, they returned
in to they: owne contrie by another

E waye. + Whych whan they were de-
parted, + the angell of the **LORDE**
appeared vnto Ioseph in slepes, say-
enge: Arise, and take the chyldre and
hys mother, and + flye in to Egipte,
and be there tyll I brynge þ worde.
for it wyll come to passe, that he-
rode shal seke the chyldre to destrope
hym. Whych rpsnge vp, toke the
chyldre and hys mother by nyght, &
departed in to Egipte, & was there
vntyll the death of Herode, That it
myght be fulfilled whych was spo-

Exod. 4. 2.

*Num. 24. c
Osee. 11. 8*

ken of the **LORDE** by þ prophet say-
enge: + Out of Egipt haue I called
my sone. Then Herode seynge that
he was mocked of þ wyse men, was
exceedynge wroth, & (sendynge forth)
flew al the chyldre þ were in Beth-
leem & in al the coastes therof, from
the age of two yere & vnder, accor-
dynge to þ tyme þ he had sought out
of þ wyse men. Thā was it fulfilled
that was spokē by Jeremy the pro-
phete, sayenge: + In Rama was ther
a voyce herde, wepyng and greate
howlyng, Rachel bewaylynge hy:
chyldren, and wolde not be com-
forted, because they are not. +

Gen. 31. 2.

D + But whan Herode was dead,
beholde, the angell of the **LORDE**
appeared in slepes vnto Jo-
seph in Egipte sayenge: Arise,
and take the chyldre and hys mo-
ther

apertis thesauris suis obtulerunt
ei munera, aurum, thus, et myrra-
rham. Et responso accepto in
somnia ne redirent ad Herodē,
per aliam uia reuersi sunt in re-
gionem suam. Qui cum recessis-
sent, ecce angelus Domini ap-
paruit in somnis Ioseph, dicens:
Surge et accipe puerum et ma-
trem eius, et fuge in Aegyptum
et esto ibi usq; dum dicam tibi.
Futurum est enim ut Herodes
querat puerum ad perdendum
eum. Qui consurgēs accepit pu-
erum et matrem eius nocte, et
secessit in Aegyptum: Et erat ibi
usq; ad obitum Herodis, ut ad-
impleretur q̄ dictum est a Do-
mino per prophetam dicentē:
Ex Aegypto uocaui filium meū.
Tunc Herodes uidens quoniam
illus esset a Magis, iratus est
ualde, et mittens occidit omnes
pueros, qui erant in Bethleem
et in omnibus finibus eius, a bi-
matu et infra, secundum tempus
quod exquisierat a Magis. Tunc
adimpletū est quod dictum est
per Hieremiam prophetam di-
centem: Vox in Rama audita
est, ploratus et ululatus multus,
Rachel plorans filios suos, et
noluit consolari, quia non sunt.
Defuncto autem Herode, ecce
angelus Domini apparuit in so-
nis Ioseph in Aegypto, dicens:
Surge, et accipe puerum et ma-
trem

CAPVT. III.

fol. 3.

matrem eius et uade in terram
Israel: defuncti sunt enī, qui que-
rebant aīam pueri. Qui consur-
gens, accepit puerū et matrem
eius, et uenit in terrā Israel. Au-
diēs autē q̄ Archelaus regnaret
in Iudēa pro Herode patre suo,
timuit illo ire. Et admonitus in
somnia, secessit in partes Gali-
leā, et ueniens habitauit in ci-
uitate quā uocatur Nazareth, ut
adimpleretur quod dictum est p̄
prophetas: Qm̄ Nazareus uoca-
bitur.

CAPVT. III.

IN diebus autē illis, ue-
nit Ioānes baptista p̄-
dicās in deserto Iudeę
et dicēs Pœnitentiā agi-
te appropinquauit enī regnū coe-
lorū. Hic est enī, de quo dictū uest
p̄ Esā. prophetā, dicentē: Vox cla-
mātis in deserto, parate uīā dñi,
rectas facite semitas eius. Ipse
autē Ioānes habebat uestimētū
de pilis camelorū et zonā pelli-
cēā circa lābos suos, esca autē e-
ius erat, locustę et mel syluestre
Tūc exibat ad eū Hierosolyma
et omnis Iudāa, et omnis regio
circa Iordanem, et baptizaban-
tur ab eo in Iordane, confiten-
tes peccata sua. Videns autem
multos Phariseorum et Sadu-
ceorum uenientes ad baptismū
suum, dixit eis: Progenies uipe-
rarum, quis demonstrauit uobis
fugere a uentura ira? Eacite et
go fructū dignum pœnitentię.
Et ne uelitis dicere intra uos:
Patrem habemus Abrahā Dico
enī uobis quoniā potens est
deus

mother, and go in to the lande of Is-
rael: for they are dead that soughte
the lyfe of the chyld. Whych xpyng
vp, toke the chyld and hys mother,
and came in to the lande of Israel.
But he hearpyng & Archelaus ragg-
ned in Jewry in steade of Herode
hys father (and bepyng admonished
in slepes) departed in to the counties
of Galile. And he commyng dwelt
in a cytie whych is called Nazareth,
& it myght be fulfilled, whych was
spoke by & prophetes: how that & he
shalbe called a Nazarite. 1.

The. iii. Chapter. +

IN those dayes + came Iho
baptist preacheinge in the
wyldernesse of Jewry, &
sayeng: + Do ye penance,
for the kyngdom of heauens is draw-
en nye. for + thys is he of whome
it is spoken by Esay the prophet, say-
enge: + The voyce of a cryer in the
wyldernesse. + Prepare ye the way of
p̄ LORW, make hys pathes straght
+ But Ihon hymselfe had a garmēt
of Camels heer, & a lether gyrdell a-
bout hys loynes. hys meate was lo-
custes & wyld hony. + Than wente
forth vnto hym Ierusalem, & al Jewry
and all the contry about Iordane, &
were baptysed of hym in Iordane co-
fessyng theyr synes. + But he sepyng
many of p̄ Pharises & Saducees co-
myng to his baptyme, said vnto the:
Ye generaciō of vipers, who certi-
fied you to sype frō p̄ wrath to come?
Do therfor worthy frute of penance
And thynke not ye to sape wīn poue
selues: We haue a father, Abrahā.
for I saye vnto you, that God is
A. iii. able

Iuda. 11. b

A
Matth. 1. 2.
Luc. 1. 2.
Ioh. 1. 2.

Matth. 4. 2.

Ioh. 1. 2.

Esay. 40. 3.

4. Reg. 1. 2.

Luc. 9. b

MATHEVS.

able out of these stones to rayse vp
chylde vnto Abrahā, for euen now
is the axe put to þe roote of þe trees.

Math. 7. b.
Luce. 3. c

B

Math. 1. a.
Luce. 3. c
Joh. 1. c.

Luce. 3. c

Math. 1. a.

Joh. 1. a.

Math. 1. a.
Luce. 3. c
Joh. 1. b.
Marp. 4. 1. a.

Math. 17. a
Luce. 9. b
1. Petri. 1. b

Math. 1. b.
Luce. 4. a.

* Every tre therfore that yeldeth
not good frute, shalbe hewē dōwne,
and cast in to the fyre. * I verely do
baptise you in water vnto penance:
but he that shall come after me, is
stronger than I, whose shues I am
not able to beare: he shall baptise
you in þe hoīy goost & fyre: * Whose
fanne is in hys hande, and he shall
clense hys floore, & gather þe wheate
in to hys barne: but the chaffe shall
he burne with vnquēcheable fyre. +
* Chan cam Jesus from Galile
vnto Jordane to Joh, that he myght
be baptysed of hym. But Joh for
bad him, sayeng: * I ought to be bap
tysed of the, and comest thou vnto
me: Jesus answerynge sayd vnto
hym: Suffre now, for thus becom
meth it vs to fulfill all ryghteous
nesse. Chan he let hym. * Jesus ve
relly beyng baptysed came vp im
mediatly out of the water. And be
hold, the heauens were opened vnto
hym, & he sawe þe sprete of God des
cendynge as a doue, & comynge vpo
hym. And beholde, a voyce fro hea
uen, sayeng: * This is my welbelo
ued sone, in whō I am appleased. +

The. iiii. Chapter. +



hen was Jesus led of the
sprete in to wyldernesse,
that he myght be tempted
of the deuell. And whā he
had fasted fourty dayes and fourty
nyghtes, he was afterwarde anhun
gred. And the tempter approachynge
npe, sayd vnto hym: Yf thou be the
sonne

deus de lapidibus istis suscitare
filios Abrahæ. Iā enī securis ad
radicē arborū posita est. Omnis
ergo arbor quæ nō facit fructum
bonū, excidetur, et in ignē mit
tetur. Ego quidē baptizo uos in
aqua in penitentiā: qui autē post
me uenturus est fortior me est,
cuius nō sū dignus calciamenta
portare, ipse uos baptizabit in
spūscō et igni. Cuius uentila
brū in manu sua, et pmūdabit a
reā suā et congregabit triticū in
horreū suū, paleas autē cōburet
igni inextinguibili. Tūc uenit IE
SVS a Galilea in Iordanem ad
Ioannē, ut baptizaretur ab eo.
Ioānes autem prohibebat eum
dicēs. Ego a te debeo baptiza
ri, et uenis tu ad me? Respon
dens autem IESVS, dixit ei: Si
ne modo, sic enim decet nos
implere omnem iustitiā. Tūc
dimisit eum. Baptizatus autem
IESVS, confestim ascēdit de a
qua, et ecce aperti sunt ei cœli,
et uidit spīritum Dei descēden
tem sicut columbam et uenien
tem super ipsū. Et ecce uox de
cœlis, dicens: Hic est filius
meus dilectus, in quo mihi com
placui.

CAPVT. IIII.



Vnc IESVS ductus
est in desertum a spi
ritu, ut temptaretur a
Diabolo: Et cum ieiunasset
quadraginta diebus et quadra
ginta noctibus, postea esuriit.
Et accedēs tentator, dixit ei: Si
filius

filius dei es, dic ut lapides isti
panes fiant. Qui respondens
dixit. Scriptum est: Non in solo
pane uiuit homo, sed in omni
uerbo quod procedit de ore
dei. Tunc assumpsit eum diabo
lus in sanctā ciuitatem, et statuit
eum super pinaculum templi, et
dicit ei: Si filius dei es, mitte te
deorsū. Scriptū est enim: Quia
angelis tuis mandauit de te, et
in manibus tollent te, ne forte
offendas ad lapidē pedē tuum.
Ait illi IESVS rursū: Scriptū est:
Non tentabis dominum deum
tuum. Iterum assumpsit eum dia
bolus in montem excelsum ual
de, et ostendit ei omnia regna
mundi, et gloriā eorum, et dix
it ei: Hæc omnia tibi dabo, si ca
dēs adoraueris me. Tūc dicit ei
IESVS: Vade satana. Scriptum
est enim: Dominum deum tuū
adorabis, et illi soli seruiēs. Tūc
reliquit eū diabolus, et ecce an
geli accesserunt, et ministrabāt
ei. Cum autem audisset IESVS
q̄ Ioannes traditus esset, seces
sit in Galileam, et relicta ciuita
te Nazareth uenit et habitauit
in ciuitate Caphernaum mariti
ma, in finibus Zabulon et Nep
thalim. Vt ad impleretur quod
dictum est per Isaiam prophe
tam: Terra Zabulon et terra
Nepthalim, uia maris trans
Iordanem, Galilæa Gentium:
populus qui ambulabat in tene
bris, uidit lucem magnam: et
sedē

sonne of God, say the worde þ these
stones may be made bread. Whych
answerpng sayd: It is wyrtte: * Whā
lyueth not in bread only, but in eue
ry worde that procedeth out of the
mouth of God. Thā the deuell toke
hym vp in to the holy cytie, and set
hym vpon the pynacle of the temple
& sayeth vnto hym: Yf thou be þ sone
of God, cast thyselfe downewarde.
For it is wyrtte: * How that he hath
geuē hys angels charge cōcernyng
the, & they shall take the in theyr hā
des, lest thou hurt thy foote agaynst
a stone. Iesus sayd vnto him agayn:
It is wyrtte: * Thou shalt not tēpte
the LORDE thy God. Agayne, þ de
uēl toke hym vp in to an excrabyng
hye mountayne, & shewed hym all þ
kingdomes of the worlde, & the glo
rye of them, & sayeth vnto hym: All
these wyl I geue vnto the, yf thou
fallinge downe wylt worshippe me.
Thā sayeth Iesus vnto hym: Auoyd
Satan. * It is wyrtten: * Thou
shalt worship þ LORDE thy God,
& hym only shalt thou serue. Thā þ
deuel left him, & beholde, & the an
gels came & ministred vnto hym. *
+ * Whan Iesus had herde þ thou
was taken, he departed into Galile:
+ and (the cytie Nazareth bepng leste)
he came and dwelt in Caphernaū a
cytie of the see coast, in the borders
of Zabulon & Nepthalim, þ it myght
be fulfilled whych was spokē by E
say þ prophete: * The lāde of Zabu
lon & the lāde of Nepthalim, þ way of
the see beyonde Jordane, Galile of
the theythē, people that sat in darke
nesse, saw a great light: and to them
A.iiii. that

Deute. 8. 2.
Sapi. 16. 2.

Iohel. 9. 2.

Deute. 6. 1.

Deute. 6. 2.
1. Reg. 7. 2.

Marci. 1. 2.

Marci. 1. 2.
Luce. 4. 2.

Luce. 4. 2.

Esay. 9. 2.

MATHEVS.

that sat in the region of the shadow
of death, euen vnto them is þ light
rysen vp. + * from that tyme forth
began Iesus to preach and to saye:
+ Do ye penance, for the kyngdom
of heauens is drawen nye. + * Je-
sus walkynge by the see of Galile,
sawe two bryth:en: Simon, whyche
is called Peter, and Andrew his
brother. castynge a net in to the see
(for they were fshers) and he sayde
vnto them: Come ye after me, and
I wyll make you to become + fshers
of men. And immediatly (the nettes
beyng leste) followed hym. And he go-
ynge forth thence. saw other two bry-
th:en, James of Zebede & Iohn his bro-
ther in a ship w Zebede theyr father,
mendinge theyr nettes. And he cal-
led them. + They immediatly (þ net-
tes and father beyng leste) followed
hym. + + * And Iesus went aboute
all Galile, teachynge in theyr syna-
goges and preachynge the Gospell
of the kyngdome, and healyng eue-
ry disease and euery infirmite in the
people. And the fame of hym wente
out in to all Siria. And they presen-
ted vnto hym all such as were vexed
wyth sundry diseases, & taken wyth
maladies, and them that had deuils
and suche as were lunatyke, and mē
diseased of the palsey, and he healed
thē. + And they followed hym greute
multitudes out of Galile, and from
the ten ctyes, and from Ierusalem,
and out of Jewry, and from beyonde
Iordane.

sedentibus in regione umbræ
mortis, lux orta est eis. Exinde
cepit IESVS prædicare et di-
cere: Pœnitentiā agite, appro-
pinquauit enim regnum celo-
rum. Ambulans autem IESVS
iuxta mare Galileæ, uidit duos
fratres: Simonem qui uocatur
Petrus, et Andreā fratrem
eius, mittentes rete in mare (e-
rant enim piscatores) et ait illis:
Venite post me, et faciam uos fi-
eri piscatores hominum. At illi
continuo relictis retibus, secuti
sunt eum. Et procedens inde, ui-
dit alios duos fratres, Iacobum
Zebedei, et Ioannem fratrem
eius, in nauī cum Zebedeo pa-
tre eorum reficientes retia sua,
et uocauit eos. Illi autem statim
relictis retibus et patre, secuti
sunt eum. Et circumibat IESVS
totam Galileam, docens in syna-
gogis eorū, predicans euange-
lium regni, et sanans omnē lan-
guorem, et omnē infirmitatem
in populo. Et abiit opinio eius
in totam Syriam, et obtulerunt
ei omnes male habentes uariis
languoribus et tormentis com-
prehēsos, et qui dæmonia habe-
bāt, et lunaticos, et paralyticos,
et curauit eos, et secutæ sunt eū
turbae multæ de Galilæa, et De-
capoli, et Hierosolymis, et de
Iudæa, et trans Iordanem.

The.v. Chapter. +

Iesus

CAPVT. V.

Videns

VIdens autē IESVS tur-
bas, ascendit in mon-
tem: et cum sedisset,
acceserunt ad eum
discipuli eius, & aperiens os su-
um docebat eos dicens: Beati
pauperes spiritu, quoniam ipso-
rum est regnum cœlorum. Beati
mites, quoniam ipsi possidebūt
terram. Beati qui lugent quoni-
am ipsi consolabūtur. Beati qui
esuriunt et sitiunt iusticiam, quo-
niam ipsi saturabuntur. Beati mi-
sericordes, quoniam ipsi miseri-
cordiam cōsequentur. Beati mū-
do corde: quoniam ipsi deum ui-
debunt. Beati pacifici, quoniam
filii dei uocabuntur. Beati qui
persecutionem patiuntur prop-
ter iusticiam, quoniam ipsorum
est regnum cœlorum. Beati estis
cum maledixerint uobis homi-
nes, et persecuti uos fuerint, et
dixerint omne malum aduersū
uos mentientes, propter me:
gaudete et exultate qm̄ merces
uestra copiosa est in cœlis: sic
enī persecuti sūt prophetas, qui
fuerūt ante uos. Vos estis sal ter-
ræ. Quod si sal euanuerit, in quo
salietur: ad nihilū ualet ultra, ni-
si ut mittatur foras & cōculcetur
ab hominibus. Vos estis lux mū-
di: Nō potest ciuitas abscondi su-
pra montē posita: neq; accendūt
lucernā et ponunt eam sub mo-
dio, sed super candelabrum, ut lu-
ceat omnibus qui in domo sunt.
Sic luceat lux uestra coram
hominibus, ut uideant opera
uestra bona, et glorificent
patrem

Iesus seynge the people, &
wente vp in to a moun-
tayne. And whan he was
set, his disciples came vn-
to hym. And he opening his mouth
taught them sayenge: * Blessed are
the pooze in sperte, for they: is the
kyngdome of heauens. Blessed are
the meke, for they shall possesse the
earth. * Blessed are they that mour-
ne, for they shalbe cōforted. * Bles-
sed are they that hunger and thyrst
after ryghteousnesse, for they shalbe
satisfied. Blessed are the mercysfull,
for they shall optayne mercy. Bles-
sed are they that be of cleane harte,
for they shall se God. Blessed are þ
peacemakers, for they shalbe called
the chyldren of God. Blessed are
they that suffre persecucion for righ-
teousnesse sake, for they: is þ kyng-
dome of heauens. * Blessed are ye,
whan men shall speake euell of you,
and persecute you, and saye al euell
agaynste you lyenge, for my sake:
* Reioyce ye and be glad, for plente-
ous is your rewarde in the heauens.
for so persecuted they the prophe-
tes, that were before you. * Ye are
the salt of þ earth. But yf the salt be
misbe away, wherin shal it be salted?
It is thre forth good vnto nothing,
but þ it be cast out, & trode vnder of
mē. Ye are the lycht of the world. A
cittle set vpo an hyl may not be hyd.
* Nether do they lycht a candle, & put
it vnder a bushell, but vpo a candel-
stiche, that it maye geue lycht vnto
all þ be in þ house. * Let your lycht
shyne before mē, þ they may se your
good workes, and glorifye your
fathers

Luce. 6. 2

Esa. 61. 2
and 66. 2
Iera. 31. 21. Petri. 1. 2
2. 2. and 4. 2

Actu. 5. 2

B
Marci. 9. 2
Luce. 14. 2Mathe. 4. 2
Luce. 8. 2
and 11. 2Marci. 6. 2
1. Petri. 2. 2

MATHEVS.

father whiche is in the heauens.

Do not ye thynke, that I am come to vndo the lawe or the prophetes.

I am not come to vndo, *but to fulfill.

Verely I saye vnto you of a truth: * Tyll heauen and earth

pass, ther shal not one iote or one tittle escape from the lawe, tyll all thynges be done. * Whoso therfore

vndoeth one of these least commaundementes, and teacheth men so, he

shal be called least in the kyngdome of heauens. But he that doeth and teacheth, shal be called greate in þ

kyngdome of heauens. I + I saye vnto you, that excepte your ryghte-

ousnesse be more plenteous the the ryghteousnesse of the Scribes and

Pharises, ye shal not entre into the kyngdome of heauens. Ye haue herde

that it was sayde to them of olde:

* Thou shalt not kyll. Whoso killeth, shalbe gylty of iudgement.

But I say vnto you: that euery one whiche is angrie wyth his brother,

shalbe gylty of iudgement. Whoso sayeth to his brother: Rhaca, shalbe gylty of a counsell.

Whoso sayeth: Thou foole, shalbe gylty of helles fyre. * Yf thou offrest therfore thy

gyfte vnto the altare, & there remembreth that thy brother hath somwhat agaynst þ,

leaueth thou thy gyfte there before the altare, and go fyrste to be reconciled vnto thy brother, and then

commynge thou shalt offre thy present. I + * Be thou agreable soone to thyne aduersary,

whyle thou art in the waye wyth hym, lest happely the aduersary deliuer the to þ iudge

and the iudge deliuer the to the officer

patrem uestrum qui in ecclis est.

Nolite putare quoniam ueni soluere legem aut prophetas,

non ueni soluere, sed adimplere. Amen quippe dico uobis:

donec transeat cœlum et terra, iota unum aut unus apex non prateribit a lege, donec omnia fiant.

Qui ergo soluerit unum de mandatis istis minimis, et docuerit sic homines, minimus uocabitur in regno cœlorum:

Qui autem fecerit et docuerit, hic magnus uocabitur in regno cœlorum.

Dico autem uobis, quia nisi abūdauerit iustitia uestra plus q̄ scribarū & phariseorum, non intrabitis in regnum cœlorum.

Audistis quia dictum est antiquis: Nō occides: Qui autē occiderit, reus erit iudicio.

Ego autem dico uobis: quia omnis qui irascitur fratri suo, reus erit iudicio.

Qui autem dixerit fratri suo Rhaca, reus erit concilio.

Qui autem dixerit fatue, reus erit gehennæ ignis.

Si ergo offers munus tuum ad altare, et ibi recordatus fueris quia frater tuus habet ali-

quid aduersum te, relinque ibi munus tuum ante altare, et uade prius, reconciliare fratri tuo,

et tunc ueniens offer munus tuum. Esto consentiens aduersario tuo cito dum es in uia cum eo,

ne forte tradat te aduersarius iudici, et index

tra-

Mat. 1. c
and. 1. c. b

Luce. 16. c.
Esa. 40. a

Jaco. 1. b
Eccl. 18. b

Exod. 20. c
and. 21. b
Leuit. 24. b
Deut. 5. c

Job. 42. b
Malac. 1. b

Mat. 25. b
Luce. 12. f

tradat te ministro, et in carcere rem mittaris. Amen dico tibi, non exies inde, donec reddas nouissimum quadrantem. Audistis quia dictum est antiquis: Non merchaberis. Ego autem dico uobis quia omnis qui uiderit mulierem ad concupiscendum eam, iam merchatus est eam in corde suo. Quod si oculus tuus dexter scandalizat te, erue eum et proiice abs te: expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum mittatur in gehennam ignis. Et si dextera manus tua scandalizat te, abscinde eam et proiice abs te, expedit enim tibi ut peat unum membrorum tuorum, quam totum corpus tuum eat in gehennam. Dictum est autem: Quicumque dimiserit uxorem suam, det ei libellum repudii. Ego autem dico uobis, quia omnis qui dimiserit uxorem suam, excepta fornicacionis causa, facit eam merchari: et qui dimissam duxerit, adulterat. Iterum audistis, quia dictum est antiquis: Non periurabis, reddes autem domino iuramenta tua. Ego autem dico uobis non iurare omnino: neque per celum, quia thronus dei est: neque per terram, quia scabellum est pedum eius: neque per Hierosolimam, quia ciuitas est magni regis: neque per caput tuum iuraueris, quia non potes unum capillum album facere aut nigrum. Sit autem sermo ue-

ster,

ficer, and thou be cast into prison. Verely I saye vnto the: Thou shalt not go forth thence, tyll thou paye the vttermost farthynge. Ye haue herde that it was sayde to the of olde: * Thou shalt not committe lecherie. But I saye vnto you, that. * Every one which loke thupon a woman to lust after her, hath alreedy committed lechery wpth her in hys harte. * Yf thy ryght eye do sklaunder the, plucke it out, and cast it from the. For it is moze expedient for the & one of thy membris perishe, then all thy body be cast in to hell fyre. And yf thy ryghthande sklaunder the, cut it of, and cast it from the. For moze expedient is it for the that one of thy membris perishe, then all thy body be cast in to hel. It is sayde: * Who so euer putteth awaye hys wyfe, let hym geue her a lettre of the diuorcement. * But I saye vnto you, that every one which putteth awaye his wyfe (the cause of fornicacio except) causeth her to committe whordome. And he that maryeth her whiche is put awaye, committeth aduoutre. Ye haue herde agayne, how that it was sayde to them of olde. * Thou shalt not forswear thy selfe, * but shalt persourne all thyne othes vnto the LORD. But I saye vnto you, * not to swear at all. Neither by heauen, * for it is the trone of God: neither by earth, for it is his fete stoole, neither by Ierusalem, for it is the cytie of the great kynge: Neither shalt thou swear by thy heade, because thou art not able to make one hewe white or black. But * let your communica-

Exod. 22. 2
Leuit. 21. 2
Job. 31. 2

D
Deut. 23. 2
Mat. 9. 6

Deut. 24. 2

Mat. 19. 2
Mat. 10. 2
Luc. 16. 2

Exod. 20. 2
Leuit. 19. 2
Deut. 10. 2

Jaco. 5. 2
1. pa. 6. 2
Esa. 66. 2
Mat. 23. 2

Eph. 4. 2

MATHEVS.

Eminicacion be: Yee yee, Nay nay: Loke what is more then these, it is of euil. Ye haue herde þ it is sayde:

Exod. 11. c
Leuit. 14. d
Deut. 19. d
Luc. 6. c

* An eye for an eye, and a tooth for a tooth. * But I saye vnto you not to resist euil: but yf ony man smyte the on thy ryght cheke, pferce hym the other also. And vnto hym þ wyl pleate with th: in iudgemente, and take awaye thy cote, to hym leaue thou thy cloke also. And who so euer wyl nedes haue the a myle, go with hym other twayne also. Who so ar- eth of the, geue hym: and from hym that wold borowe of the, turne not thou away. + Ye haue herde that it

Leuit. 19. c

is sayde: * Thou shalt loue thy negh boure, and hate thyne enemye. But I saye vnto you: Loue poure ene-

Roma. 11. c

myes, + do good vnto the that haue hated you, praye also for them that persecute you and do you wronge, that ye maye be þ chylde of your fa-

Deu. 4. c

ther that is in þ heaues, + which cau- seth his Sonne to ryse vpon þ good and euell, and rapneth vpon the

Luc. 6. d

iuste and vniust. * For yf ye loue those that loue you, what rewarde haue ye: do not the publicanes that also: And yf ye salute poure brethre onely, what more do ye: Do not the

Leuit. 19. a

hethen that also: * Be ye therfore perfecte, as poure heauenly father also is perfecte. +

Ch. vi. Chapter. +

Luc. 11. d

Ahe ye hede lest ye do your ryghtousnesse be fore men to be sene of them: Els shall ye not haue rewarde woth your father, which is in þ heaues. Adhā thou ther fore

ster, Est, Est: Non, Non: quod autem his abundatius est, a ma- lo est. Audistis quia dictum est: Oculum pro oculo, dentem pro dente. Ego autem dico vobis: non resistere malo. Sed si quis te percusserit in dexteram maxil- lam tuam, prabe illi et alteram: et ei qui uult tecum in iudicio contendere, et tunicam tuā tol- lere, dimitte ei et palliū, et qui- cunq; te angariauerit mille pas- sus, uade cum illo et alia duo. Qui autē petit a te, da ei: et uo- lenti mutuare a te, ne auertaris. Audistis quia dictum est: Dili- ges proximum tuum, et odio ha- bebis inimicum tuum. Ego autē dico vobis: diligite inimicos ue- stros, benefacite his qui oderūt uos, et orate pro persequentib; et calumniantibus uos, ut sitis filii patris uestri, qui in cœ- lis est: qui solem suum oriri facit super bonos et malos, et pluit su- per iustos et iniustos. Si enim diligitis eos qui uos diligunt, quam mercedem habebitis? nō ne et publicani hoc faciūt? Et si salutaueritis fratres uestros tan- tum, quid amplius facitis? nō ne et ethnici hoc faciūt? Estote er- go uos perfecti, sicut & pater ue- ster cœlestis perfectus est.

CAPVT. VI.

A Trédite ne iustitiā uestrā faciatis corā hominibus, ut uideamini ab eis: alioquin mercedem non habe- bitis apud patrem uestrum qui in cœlis est, Cum ergo facis

ele.

eleemosynam noli tuba canere ante te, sicut hypocritę faciunt in synagogis et in uicis, ut honorificentur ad hominibus: amen dico uobis, receperunt mercedē suam. Te autē faciente eleemosynam, ne sciat sinistra tua quid faciat dextera tua, ut sit eleemosyna tua in abscondito: et pater tuus qui uidet in abscondito reddet tibi. Et cum oratis, non eritis sicut hypocritę qui amant in synagogis et in angulis platearū stantes orare, ut uideantur ab hominibus: amen dico uobis, receperūt mercedem suam. Tu autem cum oraueris, intra in cubiculum tuum, et clauso ostio, orare patrem tuum in abscondito, et pater tuus qui uidet in abscondito reddet tibi. Orantes autem noli te multum loqui, sicut ethnici faciunt, putant enim quod in multiloquio suo exaudiantur. Nolite ergo assimilari eis: scit enim pater uester quid opus sit uobis anteq̃ petatis eum. Sic ergo uos orabitistis: Pater noster qui es in celis, sanctificetur nomē tuū. Adueniat regnū tuū. Fiat uoluntas tua sicut in celo & in terra. Panē nostrū supersubstantialē da nobis hodie. Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris. Et ne nos inducas in tētatōē. Sed libera nos a malo. Amen. Si enī dimiseritis hoībus peccata eorū, dimittet & uobis pater uester celestis delicta uestra. Si autē nō dimiseritis hoībus, nec pater uester dimittet uobis peccata uestra.

foze doest almes, blotwe not with a trompe befoze the, lyke as ypocrites do in Synagoges & stretes, that they maye be praysed of men. Verily I say vnto you: They haue receaued theyr rewarde. But thou doynge almes, let not thy lefthande knowe what thy ryghte hande doeth, that thyne almes maye be in secretes. And thy father whiche doth se in secretes shall recompense the. * And whan ye praye, ye shal not be as the ypocrites which loue to praye ston- dyng in synagoges and corners of stretes, that they maye be sene of mē. Verily I say vnto you: They haue receaued theyr rewarde. But thou whan thou prayest, * entre into thy chambze, and (thy doze beynge shut) praye thy father in secretes: and thy father which doth se in secretes, shal recompense the. * But whan ye praye speake not much as the hepythen do: for they thynke þ they are herd in theyr much bablyng. We not ye theyr foze lyke vnto the: * for your father knoweth what ne de ye haue, afoze ye are hē. Thus therfoze shal ye pray: * our father which art in hea- ues, halowed be thy name. Let thy hyngdō come npe. Thy wyl be done in erth also as in heuē. Geue vs this daye our bread ouer other substance. And forgeue vs our dettes as we also forgeue our detters. And lead vs not into tētatō, but deliuer vs fro euel. Amen. for yf ye forgeue mē theyr synnes, your heauyly father also shal forgeue you your trespasses. * But yf ye do not forgeue mē, your father shal not forgeue you your trespasses. But

1. Reg. 12. 9
Ez. 10. 2
Luc. 11. 2

4. Reg. 4. 3
Act. 10. 2

Eccl. 1. 10

Roma. 8. 2

Luc. 11. 2

Math. 18. 3
Ez. 11. 2

MATHEVS.

Mat. 23. 1. b ¶ But when ye fast, become not
ye sad as hypocrites. For they, dissi-
gure th^e faces, that they maye ap-
peare fastynge vnto men. Verely I
saye vnto you: that they haue recea-
ued they^r rewardes. But when thou
fastest, anoynte thynne heade, and
washe thy face, that thou seme not
fastynge vnto men, but vnto thy fa-
ther which is in secreete: And thy fa-
ther that doth se in secreete, shall re-

compense the. ¶ Gather not treasu-
res vnto you in earth, where rust
and moeth doth corruppe, and where
theues digge vp and steale. But ga-
ther ye vnto you treasures in heauē
where nother rust nor moeth doth
corrupte, and where theues do not
digge vp nor steale. For where thy
treasure is, there is thy harte also. 1.

Luc. 11. 1 ¶ The light of thy body is thynne
eye. Yf thynne eye be synge, all thy
whole body shal be full of light. But
yf thynne eye be myched, all thy whole
body shalbe full of darknesse. Yf the
light therfore that is in the, be dark-
nesse, howe greate shall the same
darknesse be? 2. ¶ No man maye

Luc. 16. 1 serue two maysters: for ether he
shall hate þ one and loue the other,
or els he shall holde styll the one, and
despyse the other. Ye maye not ser-
ue God and Mammon. Therfore I
saye vnto you: ¶ Be not ye carefull
for poure lyfe, what ye maye eate:
nother for poure body, what ye may
put on. Is not the lyfe moze thā the
meate, and the body moze than the
rayment? Beholde the foules of the
ayre, for they do not sowe, nother
reape, nother gather they into the

Cū autē ieiunatis nolite fieri sicut
hypocritæ tristes: exterminant
enim facies suas ut appareāt ho-
minibus ieiunantes. Amen dico
uobis, quia receperunt merces
suam. Tu autem cum ieiua-
nas, unge caput tuum, et faciem
tuam laua, ne uidearis hominibus
ieiunans, sed patri tuo qui est in
absconso, et pater tuus qui uidet
in absconso, reddet tibi. Nolite
thesaurizare uobis thesauros in
terra, ubi erugo et tinea demoli-
tur, et ubi fures effodiunt et fura-
tur. Thesaurizate autem uobis
thesauros in celo, ubi neque
erugo, neque tinea demolitur,
et ubi fures non effodiunt, nec
furanur. Vbi enim est thesaurus
tuus, ibi est et cor tuum. Lucer-
na corporis tui, est oculus tuus:
si oculus tuus fuerit simplex, totū
corpus tuum lucidum erit. Si au-
tem oculus tuus fuerit nequam,
totum corpus tuum tenebrosū
erit. Si ergo lumē quod in te est,
tenebræ sunt, ipsæ tenebræ quā-
tæ erunt? Nemo potest duobus
dominis seruire, aut em̄ unum o-
dio habebit, et alterum diliget,
aut unum sustinebit, et alterum
contēnet. Non potestis deo ser-
uire et mammona. Ideo dico uo-
bis, ne solliciti sitis animæ uestre
quid manducetis, neque cor-
pori uestro quid induamini.
Nonne anima plus est quam
esca? et corpus plus quam ue-
stimentum? Respicite uolarilia
coeli, quoniam nō serunt neque
metunt, neque congregant in
horrea

bat.

homen, & pater uester celestis
pascit illa. Nonne uos magis
pluris estis illis? Quis autem
uestrum cogitans, potest adiu-
cere ad staturam suam cubitum
unum? Et de uestimento quid
solliciti estis? Considerate lilia
agri quomodo crescunt, non la-
borant neque nent: dico autem
uobis, quoniam nec Salomon
in omni gloria sua coopertus est
sicut unum ex istis. Si enim for-
num agri quod hodie est, et eras
in clibanum mittitur, Deus sic
uestit, quanto magis uos modi-
ce fidei? Nolite ergo solliciti
esse, dicentes: Quid manduca-
bimus, aut quid bibemus, aut
quo operiemur: hæc enim om-
nia Gentes inquirunt. Scit enim
pater uester quia his omnibus
indigetis. Querite ergo primum
regnum Dei et iustitiam eius, et
hæc omnia adicientur uobis.

Nolite ergo solliciti esse in cra-
stinum: crastinus enim dies solli-
citus erit sibi ipsi. Sufficit dies ma-
litia sua.

CAPVT VII.

Nolite iudicare et non
iudicabimini: nolite
condenare, et non con-
denabimini. In quo e-
nim iudicio iudicaueritis, iudi-
cabimini: et in qua mensura
mensi fueritis, remetietur uobis.
Quid autem uides festucam in
oculo fratris tui, et trabem in
oculo tuo non uides? Aut quo-
modo dicis fratri tuo: Frater,

frater

barnes, and pouer heavynly father
sedeth them. Be not ye rather more
worth than they? Whych of you ca-
lynge thoughte, maye adde one cu-
biter vnto hys stature? And why are
ye carefull for rayment? Consydere
the lilyes of the felde, howe they
growe: They labour not, neither
do they spynne. But I say vnto you:
That nother Salomon in al hys glo-
ry was clothed lyke as one of these.
For if God so clothe the grasse of
felde, whiche is to daye, and tomo-
rowe is caste into the fornace, how
much more you a ye of lytle faythe?
Be not ye therefore carefull, sayenge
What shal we eate, or what shal we
drynke, or wherewithall shal we be
clothed: for all these thynges do the
hepthen seke. For your father know-
eth, that ye haue nede of all these
thynges. Behke ye therefore first the
kingdome of God and the ryghte-
ousnesse therof, and all these thyng-
es shalbe ministred vnto you.
Be not ye therefore carefull for to-
morrowe: for tomorrowe daye shalbe
carefull for it selfe. Sufficent vnto
the daye is hys trauayle.

The vii. Chapter.

Iudge not, and ye shall
not be iudged: Condemn-
e not, and ye shal not be
condemned. For in what
iudgement ye iudge, ye shall be iud-
ged: And in what mesure ye meet,
shal it be measured vnto you againe.
But why sayst thou a moat in thy
brothers eye, & sayst not the beame
in thyne owne eye? Or, howe wylte
thou say vnto thy brother: Brother,

suffre

D
Luce. 11. 9

Reg. 1. 5

Luce. 6. 3
Rom. 1. 8

Mat. 4. 8

Luce. 6. 3

MATHEVS.

suffer, I will cast forth the moat out
 of thyn epe, and beholde, ther is a
 beame in thyn owne epe? * Thou
 hypocrite, cast forth the beame fyrste
 out of thyn owne epe, & then shalt
 thou see to cast forth the moat out of thy
 brothers epe. * Beue not ye the holy
 vnto dogges, nother cast ye your per
 les before swyne: lest happely they
 treade the vnder with theyre fete, &
 lest the dogges beynge turned do all
 to trare you. * Aye, and it shalbe ge
 uen you: Seke, & ye shal fynde: knock
 and it shalbe opened vnto you. For
 euery onethat, ageth receaueth: and
 he that sekech, fyndeth: and to hym
 that knocketh, it shall be opened.
 * What man is it of you, whom
 yf his sonne shall axe bread, wyl he
 reach hym a stone? * What yf he axe a
 fish, wyl he reach hym a serper? Yf ye
 therfore whan ye be euell, can geue
 your chyldren good gyftes: howe
 much more shal you geue father which
 is in heauen, geue good thynges vnto
 them that axe hym? * All thynges
 therfore what so euer ye wyl that
 men do vnto you, do ye euen so vnto
 the also. * For this is the lawe & the
 prophetes. Entre ye in by the strait
 gate: for wyde is the gate & brode is
 the waye that leadech vnto destruction
 and many ther be that entre in by
 it. * Howe strait is the gate, and na
 rowe the waye that leadech vnto
 lyfe, and fewe ther be that fynde it. *
 * Beware of false prophetes that
 come vnto you in shepes clothynge
 but inwardly they are rauynge
 wolues. Ye shall knowe the of theyre
 frutes. * Do men gather grapes of
 thornes?

sine, eiiciam festucam de oculo
 tuo: et ecce trabs est in oculo
 tuo? Hypocrita, eiice primum
 trabem de oculo tuo, et tunc ui
 debis eiicere festucam de oculo
 fratris tui. Nolite dare sancta
 canibus, neque mittatis margaritas
 uestras ante porcos: ne forte
 conculcent eas pedibus suis,
 et conuersi canes, dirumpant
 uos. Petite, et dabitur uobis: qua
 rite, et inuenietis: pulsate, et
 aperietur uobis. Omnis enim qui
 petit inuenit, et qui quatit, in
 uenit: et pulsanti aperietur. Aut
 quis est ex uobis homo, quem si
 petierit filius suus panem, nun
 quid lapidem porriget ei? Aut si
 piscem petierit, nunquid serpen
 tem porriget ei? Si ergo uos cum
 sitis mali, nostis bona dona dare
 filiis uestris: quanto magis pater
 uester qui in coelis est, dabit bona
 petentibus se. Omnia ergo que
 cum uultis ut faciant uobis ho
 mines, ita & uos facite illis. Hoc
 enim est lex et prophetarum. Intra
 te per angustam portam: quia
 lata porta, et spaciola uia est
 que ducit ad perditionem, et
 multi sunt qui intrant per eam. Qua
 angusta porta, et arcta uia est
 que ducit ad uitam: et pauci sunt
 qui inueniunt eam. Attendite
 a falsis prophetis, qui ueniunt
 ad uos in uestimentis ouium, in
 trinsecus autem sunt lupi rapaces.
 A fructibus eorum cognoscetis
 eos. Nunquid colligit de spinis

spinis uinis, aut de tribulis ficus.
Sic omnis arbor bona, fructus
bonos facit, mala autem arbor,
malos fructus facit. Non potest
arbor bona, malos fructus face
re, neq; arbor mala bonos fru
ctus facere. Omnis arbor quæ
non facit fructum bonum exci
detur, et in ignem mittetur. Igi
tur ex fructibus eorum cognos
cetis eos. Non omnis qui dicit
mihi, Domine Domine, intrabit
in regnum cœlorum, sed qui fa
cit uoluntatem patris mei qui
in cœlis est, ipse intrabit in reg
num cœlorum. Multi dicent mihi
in illa die, Domine Domine, nō
ne in nomine tuo prophetaui
mus et in nomine tuo demonia
eiecimus, et in nomine tuo uir
tutes multas fecimus? Et tūc cō
fitebor illis: Quia nunquā noui
uos, discedite a me omnes qui
operamini iniquitatem. Omnis
ergo qui audit uerba mea hæc,
et facit ea, assimilabitur uiro sa
pienti, qui ædificauit domū suā
super petra, & descendit pluuia, &
uenerunt flumina, et flauerunt uē
ti, et irruerunt in domum illā, et
nō cecidit, sūdata em̄ erat super
petra. Et oīs qui audit uerba me
a hæc, et nō facit ea, similis erit
uiro stulto qui ædificauit domū
suā sup arenā, et descendit pluuia
et uenerunt flumina, et flauerunt
uenti, et irruerunt in domū illā,
& cecidit, & fuit ruinā illius mag
na. Et factum est cum consumma
set IESVS uerba hæc, admira
bantur turbæ sup doctrina eius.

Erat

thornes: & fogges of thystles: E
uen so euery good tre yeldeth good
frutes, but an euell tre yeldeth euell
frutes. • A good tre can not yelde e
uell frutes, nother can an euell tre
yeld good frutes. • Euery tre þ yel
deth not good frute, shalbe hewen
downe, & cast in to the fyre. Therfor
of they: frutes shal ye knowe them.
• Not euery one that sayeth vnto
me: **LORDE LORDE**, shall entre
in to the kyngdome of heaues: But
he þ doth the wyl of my father which
is in heaues, he shall entre into the
kyngdome of heaues. • Many shall
saye vnto me in that daye: **LORDE**
LORDE, • haue not we prophesied
in thy name, and • cast out deuils in
thy name, & done great actes in thy
name: And thā shall I knowlege vn
to them: that, I neuer knewe you.
• Get you hence fro me all ye that
worke iniquite. • Euery one ther
fore that heareth these my wordes &
doth them, shalbe lyhened vnto a
wysse man that buylet hys house vpon
a roche, & the rayne descended, & the
floudes came, & the wyndes blew,
and rushed in to that house, and
it fell not, for it was grounded vpon a
roche. And euery one that heareth
these my wordes and • doth the not,
shalbe lyke vnto a foolyshe man,
that buylet hys house vpon sonde,
• and the rayne descendet, and the
floudes came, and the wyndes
blewe, and rushed in to that house,
and it fell, and the fall of it was
greate. And it came to passe, • whan
Jesus had ended al these wordes, the
people maruayled at hys doctrine.

B. i. floz

Math. 11. 9

Iere. 17. 6
Math. 23. 2
Luce. 1. 6Math. 23. 2
Luce. 6. 8
and. 13. 6Act. 19. 5
Marci. 9. 9Mat. 6. 6
Math. 23. 2Luce. 6. 8
Roma. 1. 6

Jacob. 1. 6

Ezech. 11. 6

Marci. 1. 6
Luce. 4. 6

MATHEVS.

for he was teachyng them as one
haupnge authorite, and not as the
scribes and Pharises.

The. viii. Chapter. +

Matth. 4. d
Luce. 5. b



When * Jesus hadde come
downe from the mounte,
greate multitudes follo-
wed hym: And beholde, a
leper commynge, worshipped hym,
sayenge: LORD, if thou wylt, thou
mayest clyse me. And Jesus stret-
chyng out the hande, touched hym,
sayenge: I wyl, be thou clysed. And
immediatly his leprosy was clysed.
And Jesus sayd vnto hym: Se thou
tell no man, * but go shewe thy selfe
to the prest, & offre thy gyfte wch
Moses comaunded, for a wytnesse
to them. + + * But when he had
entred in to Capharnaum, a Cen-
turio prayenge hym, and sayenge:
Syr, my seruante lyeth synke of the
palsey in the house, and is cruel vex-
ed. And Jesus sayd vnto hym: I wyl
come and heale hym. And the Cen-
turion answerenge, sayd: Syr, I am
not worthy that thou shouldest entre
vnder my roofe. * But onely speake
thou wth a worde, and my seruante
shalbe healed. For I also am a man
ordayned vnder authorite, haupnge
souldyers vnder me, & I saye to this
man: Go, and he goeth. And to ano-
ther: Come, and he cometh. And to
my seruante: Do this, & he doth. Je-
sus hearynge these wordes marua-
led, & sayd vnto them & followed him
Merey I saye vnto you, I haue
not fonde so great sayth in Israel.
But I saye vnto you, * many shall
come fro the east & west, and shal syt
wth

Luce. 14. a

Luce. 7. a
Joh. 4. f
Centurio is
a captayn
ouer an hy
drety men.

Psal. 106. 2.

Matth. 4. 2
Luce. 13. c

Erat em docens eos sicut pote-
statem habens, et non sicut scri-
ba et pharisei.

CAPVT. VIII.



Vm autem descendis-
cet IESVS de monte,
secutæ sunt eum turbæ
multæ: et ecce lepro-
sus ueniens adorabat eum, di-
cens: Domine, si uis potes me
mundare. Et extendens IESVS
manum, tetigit eum, dicens, Vo-
lo, mundare. Et confestim mun-
data est lepra eius. Et ait illi IE-
SVS: Vide nemini dixeris, sed
uade, ostende te sacerdoti, et of-
fer munus tuum quod præcepit
Moses in testimonium illis. Cū
autem introisset Capharnaum,
accessit ad eum Centurio, rogās
eum, et dicens: Domine, puer
meus iacet in domo paralyti-
cus et male torquetur. Et ait illi
IESVS. Ego ueniam, et curabo
eum. Et respondens Centurio,
ait: Domine, non sum dignus ut
intres sub tectum meum, sed tā-
tum dic uerbo, et sanabitur pu-
er meus. Nam et ego homo sū
sub potestate constitutus habēs
sub me milites, et dico huic uae-
de, et uadit, et alio ueni, et ue-
nit: et seruo meo fac hoc, et fa-
cit. Audiens autem hæc IESVS
miratus est, et sequentibus se
dixit: Amen dico uobis, non in-
ueni tantā fidem in Israel. Dico
aut uobis: quia multi ab oriente
et occidente ueniēt et recubent
cum

cum Abraham Isaac et Iacob in regno cælorū filiū aut regni eiicietur i tenebras exteriores, ibi erit fletus et stridor dentiū. Et dixit IESVS Centurioni: Vade, et sicut credidisti fiat tibi. Et sanatus est puer ex illa hora. Et cū uenisset IESVS in domū Petri, uidit socrū eius iacentē et febricitantē, et tetigit manū eius, et dimisit eā febris: et surrexit et ministrabat eis. Vespere autem facto, obrulerunt ei multos demonia habentes, et eiciebat spūs uerbo, et oēs male habentes curauit, ut adimpleretur qđ dictū est per Esaiam prophetā, dicētē: Ipse infirmitates nostras accepit, & agrotationes nostras portauit. Vidēs aut IESVS turbas multas circum se, iussit discipulos ire trans fretū. Et accedēs unus scriba, ait illis Magister sequar te quocūq; ieris. Et dicit ei IESVS: Vulpes foueas habent et uolucres cæli nidos, filiū aut hominis non habet ubi caput suum reclinet. Alius aut de discipulis eius, ait illis Domine pmitte me primū ire et sepelire patrem meum. IESVS autem ait illi: Sequere me, et dimitte mortuos sepelire mortuos suos. Et ascendēte eo in nauiculā, secuti sunt eum discipuli eius. Et ecce motus magnus factus est in mari, ita ut nauicula operiretur fluctibus: ipse uero dormiebat. Et accesserūt ad eū discipuli eius,

et

with Abraham Isaac & Iacob in the kyngdome of heaueus: but the chylde of þ hyngdome shalbe cast out in to outwarde darthe. There shall be wepyng & gnashyng of teth. And Iesus sayd vnto the Centurion: Go thy waye, and as thou hast beleued, so be it vnto the. And þ seruante was healed fro that houre. + + And whā Iesus had come in to Petres house he sawe hys mother in lawe lyenge & haupnge the feuers. And he touched hir hande, & the feuers left her: & she arose & ministered vnto them. + But whā the euē was come, they prested vnto hym many haupng deuils, & with þ word cast he out þ spretes, & healed al þ diseased, & it myght be fufylled whych was spokē by Esay the prophete, sayenge: + He hath takē our infirmities, & borne our synnes. Iesus sepyng much people aboute hym, cōmanded þ disciples to go ouer the arme of the see. + And a scribe appocheyng nye, sayde vnto hym: Master, I wyll followe þ, wher ther so euer thou shalte go. And Iesus sayeth vnto hym: The foxes haue dēnes, & the byrdes of the ayre nestes, but þ sone of mā hath not wher to laye his head. + Another of his disciples sayd vnto him: Syr, suffer me fyrst to go & bury my father. But Iesus sayd vnto hym: Followe me, & let þ dead bury theyr dead. + + And whā he went vp into a lytle ship, his disciples followed hym. And beholde ther happened a gret stearpyng in the see, so þ the lytle shippe was couered w the wates, but he hymselfe slept. And his disciples cam to him,

W. 11. and

Mat. 1. 1. 2.
Luce. 4. 3.Mat. 1. 1. 2.
Luce. 4. 3.Mat. 1. 1. 2.
Luce. 4. 3.

Luce. 9. 8.

Luce. 9. 8.

Mat. 4. 3.
Luce. 8. 1.

MATHEVS.

and rayfed hym vp sayeng: **LORDE**
 faue thou vs, we perysch. And Iesus
 sayeth vnto them: Why be ye fear-
 full, o ye of litle fapth: Than he ry-
 syng vp + comaunded the wyndes +
 the see, and ther happened a greate
 calme. The men truly maruayled,
 sayenge: What maner of one is he
 thys, for the wyndes + see are obedi-
 ent vnto hym: + And whan Iesus
 was come beyonde the arme of the
 see in to the contry of the Gerasens
 ther met hym two mē haupnge de-
 uels, goynge out of the graues, be-
 ynge exceadpng cruel, so that no mā
 myght go by that waye. And behold,
 they cryed, sayenge: What to vs +
 to the Iesu thou sonne of God: Arte
 thou come hether to vexe vs befoze
 the tyme: + Not farre frō them was
 ther an herde of swyne, fedyng.
 The deuels prayed hym, sayeng: Yf
 thou cast vs out frō hence, sende vs
 in to the herde of swyne. And he said
 vnto them: Go your way. And they
 departynge went into þ swyne. And
 beholde, w greāt violence went al þ
 herde headpynge in to the see, + they
 dyed in þ waters. But the hyrdmen
 fled, + they cōpynge in to the cylie,
 tolde al these thynge, and of those þ
 had had þ deuels. And behold, þ whol
 citie wēt out to mete Iesu. And whā
 they saw hym, + they prayed hym, þ
 he wolde departe frō they coastes.

The .ix. Chapter.

And Iesus goynge vp in to
 a litle ship, wēt ouer þ wa-
 ter, + came in to his cylie.
 + And beholde, they prest-
 ed vnto hym a mā sicke of þ palsey,
 lyenge

et sulcitauerunt eum dicentes:
 Domine, salua nos, perimus. Et
 dicit eis IESVS: Quid timidi
 estis modicæ fidei? Tūc surgens
 imperauit uentis et mari, et fa-
 cta est tranquillitas magna. Por-
 ro homines mirati sunt dicētes:
 Qualis est hic, quia uenti et ma-
 re obediūt ei? Et cū uenisset IE-
 SVS trans fretum in regionem
 Gerasenōrū, occurrerunt ei duo
 habentes dæmonia, de monu-
 mentis exeuntes, seui nimis, ita
 ut nemo posset transire per uia
 illam. Et ecce clamauerunt dicē-
 tes. Quid nobis et tibi IESV fili
 dei? Venisti huc ante tēpus tor-
 quere nos? Erat autem non lon-
 ge ab illis grex multorum por-
 corum pascens. Dæmones autē
 rogabant eum dicentes: Si eis-
 cis nos hinc, mitte nos in gregē
 porcorum. Et ait illis: Ite. At illi
 exeuntes abierunt in porcos, et
 ecce magno impetu abiit totus
 grex ppræceps in mare, et mor-
 tui sunt in aquis. Pastores autē
 fugerunt, et uenientes in ciuita-
 tem, nunciauerunt hæc omnia,
 et de iis qui dæmonia habuerāt.
 Et ecce tota ciuitas exiit obul-
 am IESV. Et uiso eo, rogabant
 eum ut transiret a finibus eo-
 rum.

CAPVT. IX.

Et ascendens IESVS
 in nauiculam trans-
 fretauit, et uenit in
 ciuitatem suam. Et
 ecce offer ebant ei paralyticum
 iacentem

Mat. 10. 6. b
 Joh. 16. b

Mat. 1. a
 Luc. 8. c. b

2. Cor. 5. c

Mat. 1. b

Act. 16. c

Mat. 1. a
 Luc. 1. c
 Joh. 5. a

iacentem in lecto. Et uidens IESVS fidem illorum, dixit Paralitico: Confide fili, remittuntur tibi peccata tua. Et ecce quidam de scribis dixerunt intra se: Hic blasphematur. Et cum uidisset IESVS cogitationes eorum, dixit: Vt quid cogitatis mala in cordibus uestris? Quid est facilius dicere: Dimittuntur tibi peccata tua, an dicere: Surge et ambula? Vt autem sciat, quia filius hominis habet potestatem in terra dimittendi peccata, tunc ait paralitico: Surge tolle lectum tuum et uade in domum tuam. Et surrexit, et abiit in domum suam. Videtes autem turbæ, timuerunt et glorificauerunt Deum, qui dedit potestatem talē hominibus. Et cum transiret inde Iesus, uidit hominem sedentem in telonio, Mathæum nomine. et ait illi: Sequere me. Et surgens secutus est eum. Et factum est discumbente eo in domo, ecce multi publicani et peccatores uenientes discumbebant cum IESU et discipulis suis. Et uidetes pharisæi, dicebant discipulis eius. Quare cum publicanis et peccatoribus māducat magister uester? At IESVS audiens ait: Nō est opus ualētibus medico, sed male habētibus, eūtes autem discipule quid estis? Misericordiam uolo, et nō sacrificiū. Nō enim ueni uocare iustos, sed peccatores ad penitentiam. Tūc accesserunt ad eum discipuli Iohannis, dicētes: Quare nos et pharisæi ieiunamus frequenter, discipuli autem tui non ieiunant?

lyenge in bed. And Iesus seynge the sayth of the, sayd: We of good conforte my sonne, thy synnes are forgeuen the. And beholde, some of the scribes sayd wythin themselves: He blasphemeth. And whā Iesus had sene theyr thoughtes, he said: Why do ye think euell thynges in your hartes? What is moze easy to saye, thy synnes are forgeuen the: Or to saye, aryse vp & walke? But that ye maye knowe, & the sonne of mā hath power in earth to forgeue synnes, he sayd than vnto the man syche of the palsy: Aryse, take vp thy bed, & go vnto thy house. And he arose and wente hys waye in to hys house. But the people seynge, were afrayed, & glorified God wych gaue such power vnto me. + + And whan Iesus wente ouer from thence, he saw a mā (Mathew by name) seynge in the custome house. And he sayd vnto hym: Followe thou me. And he arysenge followed hym. And it fortuned he seynge at the table in the house beholde many publicans and synners commynge, sit at the table wyth Iesu and hys discyples. And the pharisæes seynge, sayde vnto hys discyples: Why doth your master eate wyth publicans and synners? And Iesus hearynge, sayd: Ther is no neede of a physicia to them & be whole, but to & sick. But ye goynge, learne what is: + I wyll haue mercy, & not sacrifice, for I came not to call & righteous, but synners to penitence. + + And I cam vnto hym the discyples of Iohn, sayng: Why do we & the pharisæes fast ofte, but thy discyples fast not?

Actu. 1. 8
and. 9. fMatth. 1. 8
Luc. 5. 30
and. 15. 2Matth. 23. 5
Luc. 14. 15

B. III. And

MATHEVS.

And Iesus sayd vnto them: Wape the chyl dren of the bydegrome mourne, as longe as the bydegrome is wpth them: But þ dayes shall come, that the bydegrome shall be taken awape from them, and thā shall they fast. No mā putteth a pecc of new cloth into an olde garmente, for he taketh the fulnesse therof fro the garment, and the rente is made worse. Noether putteth he new wyne in to old bottels, els þ bottels burst, and the wyne is spilt, and þ bottels perysh. But new wyne do they put in to new bottels, and both are saued. + + + He speakynge these wordes vnto them, behold, a prince cam nye, and wostipped hym, sayenge: Spz, my doughter is dead eue now, but come laye thyne hande vpo her, & she shall lyue. And Iesus rpyngte followed hym, & hys disciples. + And behold a woman that suffred an ys sue of bloude twelwe yeares, approched nye behynde, and touched the hemme of hys garment. For she sayd wpthin her selfe: Yf I touch only his garment, I shalbe safe. And Iesus beyng turned and sepyng her, sayde: Doughter be of good comferte, thy fapth hath made the safe. And þ woman was made safe fro þ houre. + And whan Iesus was come into the princes house, & had sene the mynstrels and the multitude makynge a noyse he sayde: Get you hente. for the dame sell is not dead, + but slepeth. And they laughed hym to scorne. And whā the multitude was thrust out, he entred in, and helde his hande, and sayde: Dame sell aryse. And the dame

Er ait illis IESVS: Nunquid possunt filii sponsi lugere, quādiā cū illis est sponsus? Veniēt autē dies cū auferetur ab eis sponsus, et tunc ieiunabunt. Nemo autē immittit cōmissuram panni rudis in uestimentū uetus, tollit enim plenitudinem eius a uestimēto, et peior scissura fit. Neq; mittit uinum nouum in utres ueteres, alioquin rūpūtur utres, et uinum effunditur, et utres pereunt. Sed uinum nouū in utres nouos mittunt, et ambo cōseruantur. Hęc illo loquente ad eos, ecce princeps unus accessit, et adorabat eum dicens: Domine, filia mea modo defuncta est, sed ueni, impone manū tuam super eam, et uiuet. Et surgens IESVS sequēbatur eum, et discipuli eius. Et ecce mulier quę sanguinis fluxum patiebatur duodecim annis accessit retro, et tetigit fimbriā uestimenti eius. Dicebat enim intra se: Si tetigero tantum uestimentum eius, salua ero. At IESVS conuersus et uidens eā dixit. Cōfide filia, fides tua te saluā fecit. Et salua facta est mulier ex illa hora. Et cū uenisset IESVS in domum principis, et uidisset tibicines et turbam tumultuantem dicebat: Recedite, nō est enim mortua puella, sed dormit. Et deridebant eum. Et cū eiecta esset turba, intrauit, et tenuit manū eius, et dixit Puella surge. Et surrexit puella

Mat. 9. c.
Luce. 8. c.

Leui. 15. b
Mat. 9. c.
Luce. 8. c.

Mat. 9. d.
Luce. 8. f.

Job. 11. b

ella, et exiit fama hæc in uniuersam terrā. Et transeunte inde IESVS, sequuti sunt eum duo cæci clamantes et dicentes: Miserere nostri fili Dauid. Cum autem uenisset domum, accesserunt ad eū cæci. Et dicit eis IESVS. Creditis quia hoc possum facere uobis? Dicunt eis: Vtiq; Domine. Tunc tetigit oculos eorum dicens: Secundum fidem uestrā fiat uobis. Et aperti sunt oculi eorum. Et cōminatus est illis IESVS, dicens: Videte ne quis sciāt. Illi autem exeuntes diffamauerunt illū in tota terra illa. Egressis autem illis, ecce obtulerunt ei hominem mutum, dæmonium habentem. Et eiectō dæmonio, loquutus est mutus, et miratæ sunt turbæ, dicentes: Nunquam apparuit sic in Israel. Pharisei autem dicebant: In principe demoniorū eiicit dæmones. Et circumibat IESVS omnes ciuitates et castella, docēs in Synagogis eorum, et predicans Euangelium regni, et curans omnem languorem, et omnem infirmitatem. Videns autem turbas, misertus est eis: quia erant vexati et iacentes sicut oues non habentes pastorem. Tunc dicit discipulis suis: Messis quidē multa, operarii autem pauci. Rogate ergo dominum messis, ut mittat operarios in messem suam.

CAPVT. X.

Et

sellarose. And thys nyght wente out in to all that lande. + And when D Jesus passed thence, they followed hym two blynde men, cryenge and sayenge: Thou sone of Dauid haue mercy vpon vs. When he was come home, the blynde came vnto hym, And Jesus sayd vnto them: Beleeue ye? I am able to do thys vnto you. They sayde vnto hym: Yee. L. O. K. D. E. Then touched he theyr eyes, sayenge: Accordyng to your sayth be it vnto you. And theyr eyes were opened. And Jesus charged the, sayenge: Se that no man knowe. But they goynge out, publyshed it in all that lande. + When these were departed, they presented vnto hym a domme man haupnge a deuell. And when the deuell was cast out, the domme spake, and the people marvelled, sayenge: It was neuer thus sene in Israel. + But the Pharisees sayde: He casteth out deuels in the prince of deuels. + And Jesus wente aboute all the cyties and townes, teachynge in theyr Synagoges and preachynge the Gospell of the kyng dome, and healyng euery disease & euery infirmite. + He seynge the people, had compassion vpon them, because they were vexed, and lyenge as shepe not haupnge a shepheard. + Then sayeth he vnto hys discyples: The haruest truly is great, but the labourers are fewe. + I praye therfore the LORDS of the haruest, that he maye sende labourers in hys haruest.

Math. 2. 6

Marci. 7. 8
Luce. 11. 8Math. 21. 2
Marci. 3. 8Marci. 6. 8
Luce. 11. 8Ezech. 14. 8
Marci. 6. 8

Luce. 10. 8

1. Cor. 1. 8

The 2. Chapter.

W. illi. And

MATHEVS.

Matth. 1. 2.
and 6. 2.
Luc. 6. 2.
9. 2. 7. 10. 2.



And + hys twelfe Apostles
berynge called together, he
gaue them power of vn-
cleane spretes, that they
shulde cast them out, and heale eue-
ry dis ease and euery infirmite. The
names of the twelfe Apostles are
these: fyrst Simon whych is called
Peter, and Andrew hys brother:
Philippe and Bartylmeu: James
of Zebede and Ihon hys brother:
Thomas and Mathew the publi-
cane: James also of Alphe, and Tha-
deus. Simon of Canaan and Judas
Iscariot, whych also betrayed hym.
These twelfe byd Iesus sende, com-
mauntynge the, & sayeng: In to the
waye of the hepythen shal ye not go,
and into the cyties of the Samarita-
nes shall ye not entre, but go ye ra-
ther vnto the shepe of the house of Is-
rael whych are perpsed. * But you
goynge, preach, sayenge: That the
kyngdome of heauens is at hande.
Heale the sycke, rayse the dead, clyse
the lepers, cast out deuels. * Fre-
ly haue ye receaued, geue ye frely.
* Possesse not ye golde no: syluer,
no: monye in poure gyrdels, no: a
scryppe in the pournepe, no: shues,
no: a rodde: * For the labourer is
worthy of hys meat. But in to what
cylie or towne so euer ye shal entre
are ye who is worthy in it: & there
remaiue tyl ye departe. * But en-
tynge in to a house, salute it, say-
enge: Peace be to thys house. And
yf that house truly be worthy, poure
peace shall come vpon it. But yf it
be not worthy, poure peace shall re-
turne agayne to poure selfe. And
who



ET cōuocatis duodeci
discipulis suis, dedit il-
lis potestatem spirituum
immūdorū, ut eiicerēt
eos et curarent oēm languorē,
et oēm infirmitatē. Duodecim
autē apostolorū noīa sunt hæc:
Primus Simon qui dicitur Pe-
trus, et Andreas frater eius, Phi-
lippus, et Bartholomæus, Iaco-
bus Zebedæi et Ioānes frater
eius, Thomas, et Mathæus pu-
blicanus, et Iacobus Alphæi, et
Thadæus, Simōn Cananæus, et
Iudas Iscariotes, qui et tradidit
eū. Hos duodecim misit IESVS
præcipiēs eis et dicēs: In uia gē-
tiū ne abieritis, et in ciuitates
Samaritanorū ne intraueritis,
sed potius ite ad oues quæ pe-
rierunt domus Israel. Eūtes autē
predicate dicētes: Quia appro-
piauuit regnū cœlorū, infirmos
curate, mortuos suscite, lepro-
sos mundate, dæmones eiicite:
gratis accepistis gratis date: nō
lite possidere aurū, neq; argētū,
neq; pecuniā in zonis uestris, nō
perā i uia, neq; duas tunicas, ne-
q; calciāmētā, nequīgā: dignus
enī est operarius cibo suo. Sed i
quācūq; ciuitatē aut castellū in-
traueritis, interrogate quis in ea
dignus sit, et ibi manete donec
exeatis. Intrātes autē in domū sa-
lutate eā, dicētes: Pax huic do-
mū: et siquidē fuerit domus illa
digna, ueniet pax uestra super
eā: si autē non fuerit digna, pax
uestra reuertetur ad uos. Et
quis

Matth. 6. b.

Actu. 8. b.

Matth. 6. a.
Luc. 9. a
and 10. a

Whel. 1. c
1. Tim. 5. c

Matth. 6. b
Luc. 9. a
and 10. a

quicumque non receperit uos neque
audierit sermones uestros, exe-
untes foras de domo uel ciuita-
te, excutite puluerem de pedi-
bus uestris. Amen dico uobis to-
lerabilius erit terræ Sodomo-
rum & Gomorrheorum in die iu-
dicii quam illi ciuitati. Ecce ego mit-
to uos sicut oues in medio lupo-
rum. Estote ergo prudentes si-
cut serpentes, & simplices sicut
columbæ. Cauete autem ab ho-
minibus. Tradent enim uos in
conciliis, & in synagogis suis fla-
gellabunt uos, & ad præfides &
reges ducemini propter me, in
testimonium illis & gentibus.
Cum autem tradent uos, nolite
cogitare quomodo aut quid lo-
quamini: Dabitur enim uobis
in illa hora quid loquamini.
Non enim uos estis qui loqui-
mini, sed spiritus patris uestri
qui loquitur in uobis. Tradet au-
tem frater fratrem in mortem,
& pater filium, & insurgent filii
in parentes, & morte eos affici-
ent, & eritis odio omnibus ho-
minibus propter nomen meum:
qui autem perseuerauerit usque in
finem, hic saluus erit. Cum au-
tem persequentur uos in ciuita-
te ista, fugite in aliam. Amen
dico uobis, non consummabitis
ciuitates Israel, donec ueniat fi-
lius hominis. Non est discipulus
super magistrum, nec seruus super
dominum suum. Sufficit discipulo,
ut sit sicut magister eius: & seruo
sicut dominus eius. Si patrem

familias

who so euer shall not receaue you,
nor hear your wordes, ye goynge
forth from the house or cite, & shake
the dust from your fete. Verely I
saye vnto you: It shalbe easer for
the lorde of Sodome and Gomorre
in the daye of iudgemente, than for þ
cite. Behold, I sende you forth as
shepe in the myddes of wolues. Ye
therefore wyse as serpentes, and
simple as doves. But beware of
men. For they shall deliuer you vp
in the counceils, and in theyr syna-
goges shall they scourge you: Vnto
debtis also & to kynge shall ye be
led for my sake, for a testimonye vn-
to the and to þ wythen. But whā
they shall deliuer you vp, take not
ye thought howe or what ye maye
speake: For it shalbe geuen you in
that houre what ye shal speake. For
it is not you that speake, but the
spete of your father that speaketh
in you. The brother shall deliuer
vp the brother vnto death, and the
father the sonne. The chylderen
also shal ryse vp agaynste theyr pare-
ntes, and shall put them to death, and
ye shall be a hate vnto all men for
my names sake: But who so
shall contynue vnto the ende, he
shalbe safe. But whā they shall
persecute you in this cite, flye ye
into another. Verely I saye vnto
you: Ye shal not spynish þ cities of Is-
rael, tyl þ sonne of man come. The
disciple is not aboue the master, nor
the seruante aboue the lorde. It is y-
nough to the disciple þ he be as hys
master: and to the seruante, that he
be as his lorde. If they haue called
the

Act. 11. b
and. 13. a

Luc. 10. a

Mat. 11. b
Luc. 11. b
Joh. 16. aMat. 11. b
Luc. 11. b
and. 11. b

Mat. 7. a

Mat. 14. a

Jer. 1. a
Mat. 1. c
Act. 8. a
and. 14. a

Luc. 6. b

MATHEVS.

the good man of the house Beelzebub, how muche more his housholde
D folkes: Therfore shall not ye feare
 them. * For ther is nothyng hyd
 that shall not be shewed: and secrete
 that shall not be knowne. That
 which I tel you in darknesse, tell ye
 in þe lyght: And that which ye heare
 in the eare, preach ye vpon þe house
 toppes. And feare not ye them that
 kylle the body, but maye not kylle the
 soule: But rather feare hym which
 is able to destroye bothe soule and
 body in to hell. Be not two sparowes
 solde for a farthyng, and one of
 them shall not fall vpon the earthe
 wythout your father: But the hee-
 res of your heade are nombred al-
 so. Feare not ye therfore. Ye are bet-
 ter then manye sparowes. * Every
 one therfore that shal knowlege me
 before men, I also wyll acknowledge
 hym before my father which is in þe
 heauens. But who so shal denye me
 before men, hym also wyll I denye
 before my father which is in þe hea-
 uens. * **E**thynke not ye that I came
 to sende peace into þe earth: I came
 not to sende peace but a swerde. For
 I came to separate a man agaynst
 his father, and þe doughter agaynst
 hyr mother, & the doughter in lawe
 agaynst hir mother in lawe: and a
 mans enemies his owne housholde
 folkes. * Who so loueth father or
 mother more then me, is not wor-
 thy of me. And he that loueth sonne
 or doughter aboue me, is not wor-
 thy of me. And whoso taketh not his
 crosse, and followeth me, is not wor-
 thy of me. * He that syndeth his lyfe,
 shall

familias Beelzebub uocauerunt
 quanto magis domesticos eius?
 Ne ergo timueritis eos. Nihil e-
 ni est opertū, qđ nō reueletur: et
 occultū, quod non sciatur. Quod
 dico uobis in tenebris, dicite in
 lumine: et quod in aure auditis,
 prædicate super tecta. Et nolite
 timere eos, q̄ occidūt corpus, a-
 nimā autē non possūt occidere: s̄
 sed potius timete eū qui pōt et
 aīam & corpus pdere in gehēnā.
 Nōne duo passerēs asse uenēūt,
 et unus ex illis non cadet super
 terrā sine patre uestro? Vestri au-
 tem et capilli capitis omnes nu-
 merati sunt. Nolite ergo timere:
 multis passeribus meliores estis
 uos. Omnis ergo, qui confitebi-
 tur me corā hominibus, cōfite-
 bor et ego eū coram patre meo
 qui in cœlis est: qui aut negaue-
 rit me corā hominibus, negabo
 et ego eum coram patre meo
 qui in cœlis est. Nolite arbitrari
 quia pacem uenerim mittere in
 terrā: non ueni pacē mittere, sed
 gladiū. Veni enim separare ho-
 minem aduersus patrem suum,
 et filiam aduersus matrem su-
 am, et nurū aduersus socrū suam
 et inimici hominis, domestici
 eius. Qui amat patrem aut
 matrem plus quam me, non est
 me dignus: et qui amat filium
 aut filiam super me, non est me
 dignus. Et qui non accipit cru-
 cem suā, et sequitur me, non est
 me dignus. Qui inuenit animā
 suam,

Mat. 4. b.
 Luc. 8. b
 and. 12. a

Luc. 12. a

Mat. 8. e
 Luc. 9. c
 and. 12. a

Luc. 12. f

Mich. 7. a.

Luc. 14. d
 and. 17. d

Mat. 16. d

suam, perdet illam: et qui perdidit animam suam propter me, inueniet eam. Qui recipit uos, me recipit: Et qui me recipit, recipit eum qui me misit. Qui recipit prophetam in nomine prophete, mercedem prophete accipiet. Et qui recipit iustum in nomine iusti, mercedem iusti accipiet. Et quicumque potum diderit uni ex minimis istis calicem aquae frigidae tantum, in nomine discipuli, amen dico uobis: non perdet mercedem suam.

CAPVT. XI.

ET factum est, cum conuenerat IESVS precipiens duodecim discipulis suis, transiit inde ut doceret et praedicaret in ciuitatibus eorum. Ioannes autem cum audisset in uinculis opera Christi, mittens duos de discipulis suis, ait illi: Tu es qui uenturus es, an alium expectamus? Et respondens IESVS ait illis, Euntes renunciate Ioanni quae audistis et uidistis: caeci uident, claudi ambulant, leprosi mundantur, surdi audiunt mortui resurgunt, pauperes euangelizantur, et beatus est qui non fuerit scandalizatus in me. Illis autem abeuntibus, cepit IESVS dicere ad turbas de Ioanne Quid existis in desertum uidere an undine uento agitata? Sed quid existis

shal lose it: And he that shall lose hys lyfe for my sake, shal fynde it. And who so receaueth you, receaueth me: And he that receaueth me, receaueth hym that sent me. And he that receaueth a prophet in the name of a prophet, shall receaue a prophetes rewarde. And he that receaueth a ryghteous man, in the name of a ryghteous man, shall receaue a ryghteous mans rewarde. And whoso euer shal geue to drinke one of these leest, euen a cuppe of colde water onely in the name of a discipule, verely I saie vnto you: he shall not lese his rewarde.

The .xi. Chapter.

AND it came to passe, when Iesus had synished commaundynge his disciples, he wente thence, that he myghte teach and preach in the cities. But when Iohn herde in bondes the workes of Christe, he sendynge two of hys disciples, sayde vnto hym: Art thou that art for to come, or do we loke for another? And Iesus answering said vnto the: Ye goinge on your waye, tell Iohn agayne the thynges that ye haue herde and seene. The blinde se, the lame walke, the lepers are clyensed, the deef heare, the dead ryse agayne, the poore are called to the gospell. And blessed is he that shall not be offended agaynst me. They goynge the waye, Iesus began to saie vnto the people concernynge Iohn: What are ye gone forthe in the wyldernesse to se? A reede shaken wpyth the wynde? But what came ye

Mat. 3. 2.
Joh. 12. 6.
Luc. 9. 5.
and. 10. 2.
Joh. 11. 6.
1. Reg. 18. 8.

Mat. 23.

Luce. 7. 9.

Mat. 23. 2.

Mat. 23. 2.

Luce. 7. 9.

MATHEVS.

came ye forth for to see A man clothed wyth soft clothes: Beholde, they that be clothed wyth soft raiment, are in hynges houses. But what wente ye forth for to see A prophet: Yee I saye vnto you, & more then a prophet: for thys is he of

Mat. 1. 9. a

Mat. 1. 1. a

whome it is written: * Beholde, I sende before thy face myne aungell, which shal prepare thy waye before the. I. + Verely I saye vnto you: Amonge the chyldren of womē hath ther not rysen a greater then Iohn the baptist: But he that is lesse in the kyngdome of heauens is greater then he. From the dayes of Ihs the baptist vntyl now the kyngdome of heauens suffreth violence, and the violent plucke it vnto them. + for all the prophetes and the lawe haue prophesied vnto Ihs: And yf ye wyl receaue it, + this is Elias ꝑ is for to come. he ꝑ hath eares to heare, let hym heare I. + But vnto whom shal I lyke thys generaciō: It is lyke vnto chyldren spetynge in the market, which cryng to theȝ fellows, say: We haue songe vnto you, & ye haue not daunsed. We haue made lamēta ciō, & ye haue not mourned. for Ihs came nother eatyng nor drynkyng & they saye: he hath the deuell. The sonne of mā came eatyng and drynkyng, & they say: Lo, a glotonous mā & an vnmesurable drynker of wyne, a frende of publicanes and spynners. And wylsedome is iustified of hyr chyldren. Then beganne he to vprapde the cyties, in the which very many miracles of hys were done: because they had not done penance:

Luc. 16. c

Mat. 1. 9. d

Luc. 1. 1. a

Luc. 7. d

Joh. 1. b

Luc. 10. b

Luc. 10. b

existis uidere, hominem molles bas uestitū? Ecce qui molibus uestiuntur, in domibus regum sunt. Sed quid existis uidere, prophetam? etiā dico uobis et plus quam prophetam. Hic est enim de quo scriptum est: Ecce ego mitto angelum meum ante faciem tuam, qui preparabit uiam tuam ante te. Amen dico uobis, inter natos mulierum non surrexit maior Ioanne Baptista, qui autem minor est in regno celorum maior est illo. A diebus autem Ioannis baptiste usque nunc regnum celorum uim patitur, et uiolenti rapiunt illud. Omnes enim prophete et lex usque ad Ioannem prophetauerunt: et si uultis recipere, ipse est Elias qui uenturus est. Qui habet aures audiendi, audiat. Cui autem similem estimabo generationē istam? Similis est pueris sedentibus in foro, qui clamantes, coram qualibus suis dicunt: Cecinimus uobis, et non saltastis: lamentauimus uobis, et non plaxistis. Venit enim Ioannes neque manducans, neque bibens, et dicunt: Daemonium habet. Venit filius hominis manducans et bibens, et dicunt: Ecce homo uorax et potator uini, publicanorum et peccatorum amicus. Et iustificata est sapientia a filiis suis. Tunc coepit exprobare ciuitatibus, in quibus factae sunt plurimae uirtutes eius, quia non egissent poenitentiam:

existis uidere, hominem molles bas uestitū? Ecce qui molibus uestiuntur, in domibus regum sunt. Sed quid existis uidere, prophetam? etiā dico uobis et plus quam prophetam. Hic est enim de quo scriptum est: Ecce ego mitto angelum meum ante faciem tuam, qui preparabit uiam tuam ante te. Amen dico uobis, inter natos mulierum non surrexit maior Ioanne Baptista, qui autem minor est in regno celorum maior est illo. A diebus autem Ioannis baptiste usque nunc regnum celorum uim patitur, et uiolenti rapiunt illud. Omnes enim prophete et lex usque ad Ioannem prophetauerunt: et si uultis recipere, ipse est Elias qui uenturus est. Qui habet aures audiendi, audiat. Cui autem similem estimabo generationē istam? Similis est pueris sedentibus in foro, qui clamantes, coram qualibus suis dicunt: Cecinimus uobis, et non saltastis: lamentauimus uobis, et non plaxistis. Venit enim Ioannes neque manducans, neque bibens, et dicunt: Daemonium habet. Venit filius hominis manducans et bibens, et dicunt: Ecce homo uorax et potator uini, publicanorum et peccatorum amicus. Et iustificata est sapientia a filiis suis. Tunc coepit exprobare ciuitatibus, in quibus factae sunt plurimae uirtutes eius, quia non egissent poenitentiam:

Mo

Va

Vae tibi Chorozaïm, uae tibi Bethsaida, quia si in Tyro et Sidone factae essent uirtutes, quae factae sunt in uobis, olim in cilicio et cinere poenitentiam egissent. Venuntamen dico uobis, Tyro et Sidoni remissius erit in die iudicii, quam uobis. Et tu Caphernaum, nunquid usque in caelum exaltaberis usque in infernum descenderis, quia si in Sodomis factae fuissent uirtutes, quae factae sunt in te, forte mansissent usque in hanc diem. Venuntamen dico uobis, quia terrae Sodomorum remissius erit in die iudicii, quam tibi. In illo tempore respondens IESVS, dixit: Confitebor tibi pater domine caeli et terrae, quia abscondisti haec a sapientibus et prudentibus, et reuelasti ea paruulis. Ita pater, quoniam sic fuit placitum ante te. Omnia mihi tradita sunt a patre meo. Et nemo nouit filium, nisi pater: neque patrem quis nouit, nisi filius, et cui uoluerit filius reuelare. Venite ad me omnes qui laboratis & onerati estis, et ego reficiam uos. Tollite iugum meum super uos et discite a me, quia mitis sum & humilis corde: et inuenietis requiem animabus uestris. Iugum enim meum suauis est, et onus meum leue.

Go vnto the Chorozaïm: Go vnto the Bethsaida: for yf the miracles that haue bene wrought in you, had bene done in Tyre and Sidon, they had somtyme done penauence in heere cloth and asshes. Neuerthelesse I saye vnto you: It shalbe moze easpe vnto Tyre and Sidon in the daye of iudgement, then vnto you. And thou Caphernaum, wylt thou be exalted vp euen vnto heauen: Thou shalt come downe euen vnto hell. for yf the miracles that haue bene done in the, had bene wrought in Sodome, peraduenture they had remayned vnto thys dayes. Neuertheles I saye vnto you: That it shalbe easper to the londe of Sodome in the daye of iudgement, then vnto the. + In that tyme Iesus answerynge, sayde: + I knowlege vnto the o father & o n o e of heauen and earth, that thou hast hyd these thynges from the wyse and prudent, and hast shewed them vnto babes. Eue so father, for thus was it well pleased before the. + All thynges are geuen ouer vnto me of my father. + And no man hath knowone & sonne but the father: nother hath ony mā knownen & father, but the sonne, and he to whome the sonne wyl shewe. Come vnto me all ye that labour and are laden, and I shall resteshe you. + Take my yock vpon you, and lerne of me, for I am meke and humble of hart: And ye shall fynde rest vnto your soules. + for my yocke is swete, and my burthen lycht. +

Mat. 23. 2.
Luc. 10. 6

Mat. 23. 2.
Luc. 10. 6
Joh. 1. 6
Joh. 7. 6
1. Joh. 1. 2

Eccl. 6. 2
Iere. 6. 2

1. Joh. 1. 2

CAPVT. XII.

The .xii. Chapter. +

In illo

In

MATHEVS.

Mat. 2. c
Luc. 6. a.

Deut. 11. b

1. Reg. 21. b

Osce. 4. b

Mat. 9. a

Mat. 9. a

Luc. 6. a

Luc. 14. a

Deut. 12. a

In that tyme + wente Ie-
sus thorow the corne fel-
des : but hys disciples be-
ynge hungrye, + beganne
to plucke the eares of corne, and to
eate. But the Pharises seynge,
sayde vnto hym: Beholde, thy disci-
ples do that which is not lawfull for
them to do in the Sabbathes. And
he sayde vnto the: Haue ye not red
what Dauid dyd + whan he was an-
hungred, and they that were wpth
hym, how he entred in to the house
of God, and dyd eate þ shewbreads
whiche it was not lawfull for hym
to eate, nother for them that were
with hym, but for the prestes onely?
Or haue ye not red in the law, how
that in the Sabbathes the prestes
bryake þ Sabbath, and are without
blame? But I saye vnto you, that
here is one greater then the temple.
But yf ye dyd know what it is: (+ I
wyl haue mercy and not sacrifice,)
ye wolde neuer haue condemned in-
nocentes. For the sonne of man is
LORDE also of the Sabbath. + And
whā he had departed thence, he came
into theyr Synagoge. And beholde,
a man hauyng a wythred hāde. And
they axed hym, sayenge: + Is it not
lawful to heale in the Sabbathes?
that they myghte accuse hym. But
he sayde vnto them: What man shal
it be of you, whiche hath one shepe
and yf it fall in to a pitte in þ Sab-
bathes, + wyl he not take holde and
lyft it vp: how much moze is a man
better then a shepe? It is lawfull
therefore to do good in þ Sabbathes.
Then sayde he vnto the man: hold
out

In illo tempore ablit
IESVS per sata sabba-
to: discipuli autem ei-
us esurientes coepe-
runt uellere spicas, & manduca-
re. Pharisei autē uidentes, dixe-
runt ei: Ecce, discipuli tui faci-
unt, quod non licet eis facere
sabbatis. At ille dixit eis: Non
legistis quid fecerit Dauid, quā-
do esurit, & qui cum eo erant,
quomodo intrauit in domū dei,
& panes propositionis comedie
quos non licebat ei edere, neq;
his qui cum eo erant, nisi solis
sacerdotibus? Aut non legistis in
lege, quia sabbatis sacerdotes
in templo sabbatum uiolant, &
sine crimine sunt? Dico autem
uobis, quia tēplo maior est hic.
Si autem sciretis quid est: Mise-
ricordiam uolo & non sacrifici-
um, nunquam condemnassetis
innocentes. Dominus enim est
filius hominis, etiam sabbati. Et
cum inde transisset, uenit in sy-
nagogā eorū. Et ecce homo ma-
nū habens aridā. Et interroga-
bant eum dicentes: Si licet sab-
batis curare? ut accusarent eum.
Ipse autem dixit illis: Quis erit
ex uobis homo, qui habeat o-
uem unam, & si ceciderit hæc
sabbatis in foueam, nonne te-
nebit & leuabit eam? Quan-
to magis melior est homo oue?
Itaq; licet sabbatis beneface-
re. Tunc ait hominī: Exten-
de

de manum tuam. Et extendit, et restituta est sanitati sicut altera. Exeuntes autem Pharisei consilium faciebant aduersus eum, quomodo perderent eum. IESVS autem sciens, secessit inde, et secuti sunt eum multi, et curauit eos omnes, et precepit eis, ne manifestum eum facerent: Vt adimpleretur quod dictum est per Isaiam prophetam, dicentem: Ecce puer meus quem elegi, dilectus meus in quo beneplacuit anime mee. Ponam spiritum meum super eum, et iudicium gentibus nuntiabit. Non contendet, neque clamabit, neque audiet aliquis in pla-geis uocem eius, arundinem quasi fatam non confringet, et linum fumigans non extinguet donec eliciat ad uictoriam iudicium, et in nomine eius gentes sperabunt. Tunc oblatus est ei demonium habens cecus & mutus, et curauit eum: ita ut loqueretur et uideret. Et stupebant omnes turba, et dicebant: Nunquid hic est filius David? Pharisei autem audientes, dixerunt: Hic non elicit demones nisi in Beelzebub principe demoniorum. IESVS autem sciens cogitationes eorum, dixit eis: Ois regnum diuini contra se, desolabitur: et ois ciuitas uel domus diuisa contra se non stabit. Et si satanas satanam elicit, aduersus se diuisus est: quomodo ergo stabit regnum eius? Et si ego

in

out thy hande. And he helde it out, & it was restozed vnto health euen as the other. + + + But the Pharisees goynge forth, wrought a counsell agaynste hym, howe they myght destroye hym. But Iesus knowynge, departed thence, & many followed hym, and he healed them all, and commaunded the, that they shulde not make hym knowe. That it myghte be fulfilled whyche was spoken by Esay the prophet, sayeng: Beholde, my chyldre whom I haue chosen: my beloued, in whome my soull is well pleased. I wyll put my spere vpon hym, and he shall shewe iudgement vnto the people. He shall not stryue nor crye, nother shal any man heare his voyce in the stretes. A brused reede shal he not breake, and smokynge flax shal he not quench, tyll he cast out iudgement vnto victory, and in hys name shal the people truste. + + + Then was ther presented vnto hym a blynde & domme man, haupnge a deuell, and he healed hym, so that he spake and sawe. And all the people were astonnyed and sayde: Is not thys the sonne of David? But the Pharisees hearynge, sayde: he casteth not out deuils, but in Beelzebub the prince of deuils. But Iesus knowynge theyr thoughtes, sayde vnto them: Euerp kyngdome diuyled agaynst it selfe, shalbe desolate: and euerye cytie or house diuyled agaynste it selfe, shal not stonde. And yf Satan cast out Satan, he is diuyled agaynste hymselfe. Howe shall therfore hys kyngdom endure? And yf I cast out deuils

Mat. 1. 2.
Joh. 10. 9
and. 11. 6

Esay. 41. 8

Luc. 11. 17

Mat. 9. 3
Mac. 1. 6
Luc. 11. 6

MATHEVS.

Luc. 11. c

deuels in Beelzebub, in whome do poure chyldren cast out: Therfore shall they be poure iudges. But yf I cast out deuels in the sperte of God the kyngdome of God then is come into you. * D: how maye ony man entre into a straunge mans house, & spoyle his vessell, excepte he sperte hynde the stronge man, and then spoyle hys house: he that is not wyth me, is agaynste me: & he that gathereth not wyth me, scattereth abrode. Therfore I saye vnto you:

Marc. 3. c
Luc. 12. a

* Every synne & blasphemy shall be forgeuen vnto me, but þ blasphemy of the sperte shall not be forgeuen. And who so euer sayeth a worde agaynste the sonne of man, it shalbe forgeuen hym: * But whoso euer sayeth a worde agaynste the holy gooste, it shall not be forgeuen hym, nother in thys worlde, nor

1. Reg. 2. c

D in the worlde to come. * Ether

Math. 7. b
Luc. 6. b

make the tre good & hys frute good, or els make the tre euell & his frute euell: for of the frute is þ tre known. Ye generation of vipera, how can ye speake good thynges, whan ye pour selues be euell: * for out of the abundaunce of the hart, the mouth speaketh. A good man out of a good treasure byngeth forth good thynges: And an euell man out of an euell treasure byngeth forth euell thynges. But I saye vnto you, that euer ydle worde that me shal haue spoken, they shall rende accomptes of it in the daye of iudgement. * for out of thy wordes thou shalt be iustified, and out of thy wordes þ shalt be condemned + Then answered

Isa. 59. b
Luc. 6. c

1. Reg. 1. c
Luc. 19. b

in Beelzebub eiicio demones; filii uestri in quo eliciunt? Ideo ipsi iudices uestri erunt. Si autē ego in spiritu dei eiicio demones, igitur peruenit in uos regnum dei. Aut quomodo potest quisquam intrare in domum fortis, et uasa eius diripere, nisi prius alligauerit fortem, et tunc domum illius diripiet? Qui non est mecum, contra me est: & qui non congregat mecum, spargit. Ideo dico uobis: Omne peccatū et blasphemia remittetur hominibus, spiritus autē blasphemia non remittetur. Et quicumq; dixerit uerbum contra filium hominis remittetur ei, qui autem dixerit contra spiritum sanctū, nō remittetur ei, neq; in hoc seculo, neq; in futuro. Aut facite arborem bonam, et fructum eius bonus: aut facite arborem malam et fructum eius malum: siquidē ex fructu arbor agnoscitur. Progenies uiperarū, quomodo potestis bona loqui, cum sitis mali? Ex abundantia enim cordis os loquitur. Bonus enim homo de bono thesauro profert bona, et malus homo de malo thesauro profert mala. Dico autem uobis, quoniam omne uerbum ociosū quod fuerit locuti homines, reddent rationem de eo in die iudicii. Ex uerbis enim tuis iustificaberis, et ex uerbis tuis condemnaberis. Tunc responderūt ei

ei quidam de scribis & phariseis, dicentes: Magister, uolumus a te signum uidere. Qui respondens ait illis: Generatio mala & adultera signum querit, & signum non dabitur ei, nisi signum Ionæ prophete. Sicut enim fuit Ionas in uentre ceti tribus diebus & tribus noctibus, sic erit filius hominis in corde terre tribus diebus & tribus noctibus. Viri Niniuite surgent in iudicio cum generatione ista, & condemnabunt eam quia poenitentiam egerunt in predicatione Ionæ, & ecce plus quam Iona hic. Regina Austri surget in iudicio cum generatione ista, & condemnabit eam: quia uenit a finibus terre audire sapientiam Salomonis. Et ecce plusquam Salomon hic. Cum autem immundus spiritus exierit ab homine, ambulat per loca arida, querens requiem, & non inuenit. Tunc dicit, reuertar in domum meam unde exiui. Et ueniens inuenit eam uacantem, scopis mundatam, & ornatam. Tunc uadit & assumit septem spiritus secum nequiores se. Et intrantes habitant ibi: & fiunt nouissima hominis illius peiora prioribus. Sic erit & generatio ni huic pessima. Adhuc eo loquente ad turbas, ecce mater eius & fratres stabant foris, querentes loqui ei. Dixit autem ei quidam: Ecce mater tua & fratres

hym certayne of the scribes and pharises, sayenge: Master, we wyl se a token of the. Whych answerynge sayd vnto them: The euell and aduolterous generacion seketh a token, and ther shall not a token be geuen vnto it, but the token of Ionas the prophete. For lyke as Ionas was in the whales belly thre dayes and thre nyghtes: So shal the sonne of man be in the harte of the earth thre dayes and thre nyghtes. The men of Ninive shall ryse in the iudgement wpth thys generacion, and shall condemne it, be cause they dyd penaunce at the preachynge of Ionas: and behold, here is one moze than Iona. The quene of þ south shal ryse in the iudgement wth thys generacion, and shall condemne it, be cause she came from the uttermoost coastes of the earth to heare þ wyse dome of Salomon: behold, here is one moze than Salomon. But whā an vncleane sprete is gone out of a mā, he walketh thowow dyse places, sekynge rest, & fyndeth not. Thā sayeth he: I wyl returne in to my house, whēce I cam forth. And he comynge, fyndeth it voyde, sweppte & garnysed. Than goeth he & taketh wpth hym seue other spretes woꝛse than hymselfe, and they entrynge dwell there, & þ last thynge of that mā, become woꝛse than the fyrst. So shal it be also vnto thys moost euell generaciō. Whyle he was pet speahynge vnto þ people, behold, hys mother & brethꝛ stode about, requyring to speake vnto hym. A certayne mā sayd vnto hym: Behold, thy mother

Math. 16. a
Mark. 3. b
Luc. 11. c

Jone. 1. a

Jone. 1. a

1. Reg. 10. a
1. Para. 9. a

Luc. 11. c

1. Petri. 1. b
Hebr. 6. a

Matth. 1. c
Luc. 8. c

L. i. s. thy

MATHEVS.

brethren stande without, requyryng to sprake vnto the. And he answerynge to hym that tolde hym sayde: Who is my mother, and who be my brethren? And he stretchynge forth the hande vnto hys disciples, sayde: Beholde, my mother and my brethren. * For who so euer doth the wyll of my father whyche is in heauen, he is my brother, syster and mother.

Joh. 15. b

The. xiii. Chapter.

Marci. 4. a
Luce. 8. a

In that daye Jesus goyng forth out of the house, sat by the see syde. And there were gathered together vnto hym muche people, so that he goynge vp in to a lytle shippe, satte hym downe, and all the people stode in the shore, and he spake many thynges vnto them in parables, sayenge: Beholde, he that soweth, went forth to sowe hys seede. And whyle he soweth, some fell by the waye syde, and the byrdes of the ayre came and vndeate them vp. Some fell in to stony places, where they hadde not much earth, and immediatly they sprang vp, because they hadde not depth of grounde. But whan the sonne was rysen, they caught heate, and because they had not roote, they withered awaye. Some fell in to thornes, and the thornes grewe vp and choked the. Some fel in to a good grounde, & gaue frute, some an hundred fold, some sixtyfold, & thirtyfold. Who so hath eares to heare, let hym heare. * And the disciples appocheynge nye sayd vnto hym: Why speakest thou vnto them in parables? Whyche answerynge

Marci. 4. a
Luce. 8. b

fratres tui foris stant, quærentes te alloqui. At ipse respondens dicenti sibi, ait: Quæ est mater mea, & qui sunt fratres mei? Et extendens manum in discipulos suos, dixit: Ecce mater mea, & fratres mei. Quicumque enim fecerit uoluntatem patris mei, qui in cœlis est, ipse meus frater, soror, & mater est.

CAPVT. XIII.

In illo die exiens IESVS de domo, sedebat secus mare. Et congregatae sunt ad eum turbae multae: ita ut nauiculam ascendens sederet, & omnis turba stabat in littore, & locutus est eis multa in parabolis dicens: Ecce, exiit qui seminat seminare, Et dum seminat: quaedam ceciderunt secus uiam, & uenerunt uolucres cœli & comederunt ea, alia autem ceciderunt in petrosa, ubi non habebant terram multam, & continuo exorta sunt, quia non habebant altitudinem terræ. Sole autem orto, aestuauerunt, & quia non habebant radicem, auerunt: Alia autem ceciderunt in spinas, & creuerunt spinæ & suffocauerunt ea: Alia autem ceciderunt in terram bonam, & dabant fructum, aliud centesimum, aliud sexagesimum, aliud tricesimum. Qui habet aures audiendi audiat. Et accedentes discipuli dixerunt ei. Quare in parabolis loqueris eis? Qui respondens

spondēs ait illis: Quia uobis datū est nosse mysteria regni cœlorum, illis autem non est datū. Qui enim habet, dabitur ei, et abundabit: qui autem non habet, et quod habet auferetur ab eo. Ideo in parabolis loquor eis, quia uidentes non uident, et audientes non audiunt, neque intelligunt: ut adimpleatur in eis prophētia Isaie dicentis: Auditui audietis et non intelligetis, et uidentes uidebitis, et non uidebitis. Incrassatum est enim cor populi huius, et auribus grauitur audierunt, et oculos suos claustrunt: nequando uideant oculis et auribus audiant, et corde intelligant et conuertantur et saluentur eos. Vestri autem beati oculi, quia uident: et aures uestrę quia audiunt. Amen quippe dico uobis, quia multi prophętae et iusti cupierunt uidere quę uidetis, et non uiderunt: et audire quę auditis, et non audierunt. Vos ergo audite parabolam seminantis: Omnis qui audit uerbum regni, et non intelligit, uenit malus et rapit quod seminum est in corde eius: hic est qui secus uia seminatus est. Qui autem super petrosa seminatus est, hic est qui uerbum audit, et continuo cum gaudio accipit illud. Non autem habet in se radicē, sed

est

swerpunge sayd vnto them: Because that vnto you it is geuen to knowe the misterpes of the kyngdome of heauens, * but vnto them it is not geue. * For who so hath, to hym shal be geuen, and he shall haue abundaunce: But who so hath not, from hym shalbe taken awaye euē that whych he hath. Therfore speake I vnto them in parables, because they seynge do not se, and they hearpunge do not heare, nother do they vnderstande, that in them may be fulfilled the prophēcy of Esaye, sayenge: * Wpth hearpunge shal ye heare, and not vnderstande: And seynge shal ye se and not se. For the harte of thys people is made grosse: wpth eares also haue they herde heurly, & shut they eys: lest at ony tyme they se wpth eys, and heare wpth eares, & vnderstande wpth harte, and be turned, and I heale them. * But blessed are your eys, for they se: and your eares, for they heare. Verely I saye vnto you, that many prophētes and ryghteous men haue longed to se & thinges which ye se, & they haue not sene: And to heare & thynge whych ye heare, and they haue not herde. * Heare ye therfore & parable of the sower: Euery one that heareth the worde of the kyngdome and vnderstandeth not, the euell cometh and taketh awaye that whych was sown in hys harte: Thys is he that is sown by the waye syde. He that is sown vpon the stony places, the same is he that heareth the worde, & immediatly receaueth it wpth ioye. He hath not a roote in hymselfe, but

L. 11.

is

1. Cor. 1. c
Math. 13. c
Matt. 13. c
Luc. 8. b
and. 19. c

Mat. 6. b
Matt. 13. c
Luc. 8. b
Job. 12. c
Actu. 13. b
Roma. 11. b

Luc. 10. 8

1. Matt. 1. b

Matt. 4. b
Luc. 8. b

MATHEVS.

is but for a tyme. When trouble and persecution cometh to passe for the wordes sake, immediatly he is offended. He that is sown in the thornes, the same is he that heareth the worde of God, and the carefulnesse of this worlde and the deceitfulnesse of riches chokeeth vp the worde, & it is made without frute.

But he that is sown in the good ground, the same is he that heareth and vnderstandeth the worde, & bringeth frute, and some yeldeth truly

Matth. 13. An hundredfold, some sixtyfold, some thirtyfold. Another parable put he forth vnto them, saying: The kingdome of heauens is become lyke vnto a man that dyd sowe good seede in his feilde. But while men were on slepe, his enemy came, and sowed tares therevpon, euen in the myddes of the wheate, & wente his way. When the blade was growen vp, and had yelded frute, then appeared the tares also. But the seruauntes of the householder commynge nye, sayd vnto hym: Syr, dydest thou not sowe good seede in thy feilde? Whence therfore hath it tares? And he sayd vnto them: That same hath the enuyous man done.

But the seruauntes sayd vnto hym: Wyle thou we go and gather them vp? And he sayd: No, lest happely ye gatherynge the tares, pluche vp the wheate also together with them.

Suffre ye eyther of them to growe vnto the haruest, and in the tyme of haruest I shall saye to the reapers: Gather ye fyrste the tares, & bynde them together in sheaves to burne, but ga-

est temporalis: Facta autem tribulatione & persecutione propter uerbum, continuo scandalizatur. Qui autem seminatus est in spinis, hic est qui uerbum dei audit, & sollicitudo seculi istius & fallacia diuitiarum suffocat uerbum, & sine fructu efficitur. Qui uero in terram bonam seminatus, hic est qui audit uerbum & intelligit, & fructum affert: & facit aliud quiddam centesimum, aliud autem sexagesimum, aliud uero tricesimum. Aliam parabolam proposuit illis, dicens. Simile factum est regnum celorum homini qui seminauit bonum semen in agro suo: cum autem dormirent homines, uenit inimicus eius & superseminauit zizania in medio tritici, & abiit. Cum autem creuisset herba, & fructum fecisset, tunc apparuerunt & zizania. Accedentes autem serui patrisfamilias dixerunt ei: Domine nonne bonum semen seminasti in agro tuo? unde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit. Serui autem dixerunt ei: Vis immus & colligimus ea? Et ait: Non, ne forte colligentes zizania, eradicetis simul cum eis & triticum. Sinite utraq; crescere usque ad messem & in tempore messis, dicam mesoribus. Colligite primum zizania, & alligate ea in fasciculos ad comburendum &

triti

triticum autem congregare in horreū meum. Aliam parabolā proposuit eis dicens. Simile est regnum cœlorum grano sinapis quod accipiens homo seminavit in agro suo, quod minimum quidem est omnibus seminibus. Cum autem creuerit, maius est omnibus oleribus, et fit arbor, ita ut uolucres cœli ueniant et inhabitent in ramis eius. Aliam parabolam locutus est eis: Simile est regnum cœlorum semen to quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum. Hæc omnia locutus est IESVS in parabolis ad turbas: et sine parabolis non loquebatur eis: ut impleretur quod dictū est per prophetam dicentem: Aperiam in parabolis os meū, eructabo abscondita a constitutione mundi. Tunc dimissis turbis, uenit in domum et accesserunt ad eum discipuli eius, dicētes: Edissere nobis parabolam zizaniorum agri. Qui respondens, ait: Qui seminat bonum semen, est filius hominis: Ager autem est mundus. Bonum uero semen, hi sunt filii regni: Zizania autem filii sūt nequā: Inimicus autem qui seminavit ea, est diabolus. Messis uero consummatio seculi est: Messores autem angeli sunt. Sicut ergo colliguntur zizania et igni comburuntur, sic erit in consummatione seculi: Mittere filius hominis angelos

gather the wheat in to my barn. + Another parable put he forth vnto them sayenge. + The kyngdome of heauens is lyke vnto a graine of mustarde seede, which a mā castyng, sowed in hys felde whych verely is the leest in all sedes. But whan it hath growen vp, it is greater thā all herbes, and becommeth a tre, so that the byrdes of þ ayre maye come and dwell in the braunches thereof. Ano. + The ther parable spake he vnto the. + The kyngdome of heauens is lyke vnto leuen, whych taken a womā bydeth in thre peches of meell, tyll it is all leuended. + All these thynges spake Iesus vnto the people in parables, and wpythout parables spake he not vnto them, That it myghte be fulfilled whych was spoken by the prophete, sayenge: + I shall open my mouth in parables, I shall tell out hyd thynges from the making of the worlde. + Then the people beyng sente awaye, he came in to the house. + And hys disciples approached nye vnto him sayenge: Expounde vnto vs the parable of the tares of the felde. Whych answerynge sayd: He that soweth the good seede, is the sonne of man: The felde is the worlde: The good seede, those are the chylderen of the kyngdome: The tares, those be wycked chylderen: The enemye that soweth them, is the deuell: + The harueste is the ende of the worlde: The reapers are the angels. Lyke as þ tares therefore are gathered together and byent in the fyre, so shall it be in the ende of the worlde: The sonne of man shall sende

Math. 4. 2
Luc. 11. 8

Luc. 11. 8

Mat. 4. 8

Isa. 55. 10

Mat. 4. 8

Apoc. 14. 8

Liii. sende

MATHEVS.

sende hys angels, and they shall gather out of hys kyngdome all skuld-
ders, and them that comytte ini-
quite, and they shall cast them in to
the chymney of fyre. There shalbe
weppynge and gnashynge of teth.

Matth. 13. 42
Sap. 1. 6
1. Cor. 15. 6

* Than shall the ryghteous shyne
as ☉ Sonne in ☉ kyngdome of theys
father. Who so hath eares to heare,
let hym heare. ++ Agayne, the kyng-
dome of heauens is lyke vnto trea-
sure hyd in the felde, whych the mā
that fyndeth, hydeth, & for lope ther-
of goeth and selleth all that he hath
and byeth that felde. Agayne, the
kyngdome of heauens is lyke vnto
a marchaunt man sekynge good per-
les.

Matth. 13. 44

* Whā one precious perle was
solde, he wente and solde all that he
had and bought it. Agayne the kyng-
dome of heauens is lyke vnto a nette
cast in to the see, and gatherynge to-
gether of euery kynde of fyshes,
whych whan it was full, they draw-
ynge out and fytynge by the shore,
chose the good fyshes in to theyr ves-
sels, but cast out the euell.

Matth. 13. 47

* So shall
it be in the ende of the worlde. The
angels shall go forth and separate
the euell from the myddes of ☉ rygh-
teous, and shall caste them in to the
chymney of fyre.

Matth. 13. 48

* There shalbe we-
ppynge and gnashynge of teth. Haue
ye vnderstande all these thynges:

They said vnto him: Yee Lord. He
sayd vnto the: Euery scribe therfore
learned in the kyngdome of heauens,
is lyke vnto a man an housholder,
that byngeth out of hys treasure
new thynges and olde. ++ And
it came to passe, whan Jesus had
ended

Matth. 13. 51
Luc. 4. 4

angelos suos, et colligēt de reg-
no eius omnia scandala, et eos
qui faciunt iniquitatem, et mit-
tent eos in caminum ignis. Ibi
erit fletus et stridor dentium.
Tunc iusti fulgebunt sicut sol in
regno patris eorum. Qui habet
aures audiendi audiat. Iterum
simile est regnum cœlorum the-
sauro abscondito in agro, quem
qui inuenit homo abscondidit,
et pre gaudio illius uadit et uen-
dit uniuersa quæ habet, et emit
agrum illum. Iterū simile est reg-
num cœlorum homini negocia-
tori, quærētī bonas margaritas.
Inuenta autē una preciosa mar-
garita, abiit, et uendidit omnia
quæ habuit et emit eam. Iterū
simile est regnum cœlorum sa-
genæ misse in mare, et ex omni
genere piscium congregantis
quam cum impleta esset, educē-
tes, et secus litus sedentes ele-
gerunt bonos in uasa, malos au-
tem foras miserūt. Sic erit in cō-
summatione seculi: exhibunt an-
geli et separabūt malos de me-
dio iustorū, et mittēt eos in ca-
minū ignis, ibi erit fletus et stri-
dor dentium. Intellexistis hæc
omnia? Dicunt ei: Etiam Domi-
ne. Ait illis: Ideo omnis scriba
doctus in regno cœlorum, simi-
lis est homini patrifamilias, qui
profert de thesauro suo noua et
uetera. Et factum est,
cum consummasset IESVS
parabo

parabolas istas, transiit inde. Et ueniens in patriam suam, docebat eos in Synagogis eorum, ita ut mirarentur et dicerent: Vnde huic sapientia hæc et uirtutes? Nonne hic est fabri filius, nonne mater eius dicitur Maria? et fratres eius Iacobus et Ioseph et Simon et Iudas? et sorores eius nonne oēs apud nos sūt? Vnde ergo huic omnia ista? Et scandalizabantur in eo. IESVS autem dixit eis. Non est propheta sine honore, nisi in patria sua, et in domo sua. Et non fecit ibi uirtutes multas, propter incredulitatem illorum.

CAPVT. XIII.

IN illo tempore, audiuit Herodes Tetrarcha famam IESV, et ait pueris suis. Hic est Ioannes Baptista, ipse surrexit a mortuis, et ideo uirtutes operatur in eo. Herodes enim tenuit Ioannem, & alligauit eum, et posuit in carcerem propter Herodiam uxorem fratris sui. Dicebat enim illi Ioannes: Non licet tibi habere eam. Et uolens illum occidere, timuit populum, quia sicut prophetam eum habebant. Die autem natalis Herodis, saltauit filia Herodias in medio, et placuit Herodi. Vnde cum iuramento pollicitus est ei dare quodcūq; postulasset ab eo. At illa premonita a matre sua: Da mihi (inquit) hic in discocaput Ioannis

ended these parables, he departed thence. And cominge in to his country, he taught them in the Synagoges, so that they maruailed and sayde: Whence cometh this wofe dome and vertues vnto hym? Is not this the carpenters sonner? Is not his mother called Mary? And his brethren James and Ioseph and Simon and Jude, and his sisters, are they not all with vs? Whence than hath he all these thynges? And they were offended in hym. But Iesus sayde vnto them: A prophet is not without honoure but in his owne country, and in his owne house. And he dyd not there many myracles because of theyr vnbelefe.

The xiii. Chapter.

In that tyme Herode the Tetrarcha herde the fame of Iesu, and sayd vnto his seruantes: This is Iohn the baptist, he is risen from the dead, and therefore do myracles wofe in hym. For Herode helde Iohn and bounde hym and put hym in prison because of Herodias his brothers wofe. For Iohn sayd vnto hym: It is not lawfull for the to haue her. And he wyllynge to put hym to death, feared the people because they estymed hym as a prophet. In the daye of Herodes byth dyd the daughter of Herodias daunce in the myddes, & it pleased Herode. Wherfore he promysed wofe an oth to geue her, what so euer she wolde haue axed of hym. And she byynge counseled afore of her mother, sayde: Geue me here in a platter the head

A. xiii. of

Joh. 6. c

Matth. 6. a

Luc. 4. c

Joh. 4. c

Matth. 6. b

Luc. 9. a

Tetrarcha

is he that

hath in his

diction o.

uer the

fourth part

of a great

lordshippe

* Luc. 1. c

Leuit. 18. b

and. 10. c

Genes. 4. c

Matth. 11. b

Matth. 6. c

MATHEVS.

of Ihon the baptist. And the hyng
was suz: but because of the oth and
them that sat together at the table,
he commaunded it to be geuen.
And he sente, and he beheaded Ihon
in the prison. And hys heade was
brought in a platter, and geuen vn-
to the damsell, & she brought it vn-
to hir mother. His disciples also ap-
prochynge nye, toke his body and bu-
ried it, and they commynge tolde Je-
sus. * Whych whan Jesus had herde
he departed thence in a lytle ship in
to a deserte place out of the waye. |
* And whan þ people had herd, they
followed hym on foote out of the cy-
ties. And he departynge thence, saw
a great multitude, and had ppytie on
them, and healed theyr syche. But
whan the euen was come, hys disci-
ples came to hym, sayeng: It is a de-
sert place, & þ houre is now ouerpast
sende thou the people awaye, that
they goynge maye bye them meate.
But Jesus sayd vnto them: They
haue no neede to go, geue ye them to
eat. They answered hym: We haue
not here but fyue bzeads and two fy-
shes. Whych sayd vnto the: Wrynge
me them hether. And whā he had co-
manded the people to syt downe vpon
the grasse, whan the fyue bzeads &
two fyshes were taken, he lohnge
vp in to the heauen, blessed, & brake,
and gaue the bzeads vnto hys disci-
ples, but the disciples gaue vnto
the people. And they all byd eat
and were fylled. And they toke the
remnautes, euen twelue basnettes
full of broken meates. The nombre
of

Ioānis Baptiste. Et contristatus
est rex. Propter iuramentum au-
tem & eos qui pariter recumbe-
bant, iussit dari. Misitq; & decol-
lauit Ioannem in carcere. Et al-
latū est caput eius in disco, & da-
tū est puellæ, & illa attulit ma-
tri suæ. Et accedentes discipuli
eius, tulerunt corpus eius, & se-
pelierunt illud, & venientes nū-
ciauerunt Iesu. Quod cum au-
disset Iesus, secessit inde in na-
uicula in locum desertum seorsu-
m: & cum audissent turbæ, se-
cutæ sunt eum pedestres de ci-
uitatibus. Et exiens Iesus vidit
turbam multam, & misertus est
eis, & curauit languidos eorum.
Vespere autē facto, accesserunt
ad eum discipuli eius, dicentes:
Desertus est locus, & hora iam
præterit, dimitte turbas, ut es-
tes in castella, emanent escas. Ie-
sus autem dixit eis. Non habent
necesse ire, date illos vos man-
ducate. Responderunt ei. Nō ha-
bemus hic nisi quinq; panes, &
duos pisces. Qui ait eis: Affere
te mihi illos huc. Et cū iussisset
turbā discumbere super scenum,
acceptis quinq; panibus & duo-
bus piscibus, aspiciens in cœlum,
benedixit, & fregit, et dedit dis-
cipulis panes, discipuli autem
turbis, et manducauerunt om-
nes, & saturati sunt. Et tulerunt
reliquias duodecim cophinos
fragmentorum plenos. Manduca-
cantium

Marci. 6. d.
Luce. 9. b

Ioh. 6. a

Manducantium autem fuit numerus, quinq; milia uirorum, exceptis mulieribus & paruulis. Et statim compulit IESVS discipulos ascendere in nauiculam & præcedere eum trans fretum, donec dimitteret turbas. Et dimissa turba, ascendit in montem solus orare. Vespere autem facto, solus erat ibi: nauicula autem in medio mari iactabatur fluctibus: erat enim contrarius uentus. Quarta autem uigilia noctis, uenit ad eos ambulans super mare. Et uidentes eum super mare ambulantem, turbati sunt, dicentes: Quia phantasma est. Et præ timore clamauerunt. Statimq; IESVS locutus est eis, dicens: Habete fiduciam, ego sum, nolite timere. Respondens autem Petrus, dixit: Domine, si tu es, iube me ad te uenire super aquas. At ipse ait: Veni. Et descendens Petrus de nauicula ambulabat super aqua, ut ueniret ad IESVM. Videns uero uentum ualidum, timuit, & cum cepisset mergi, clamauit, dicens: Domine saluum me fac. Et continuo IESVS extendens manum, apprehendit eum, & ait illi: Modicæ fidei quare dubitasti? Et cum ascendisset in nauiculam, cessauit uentus. Qui autem in nauicula erant, uenerunt & adorauerunt eum, dicentes: Vere filius dei es.

of the eaters was foure thousande of men, besyde women and chyldren.

And immediatly Iesus caused the disciples to go vp into a lytle shippe and to go before hym ouer the water, & he sent awaye the people.

And the people beyng sent awaye,

he wente vp in to a mountayne to praye hymselfe alone. Whan þe euen was come to pas, he was there alone. But the lytle shippe was tossed wth wauies in the myddes of þe see, for the wynde was contrary.

But in þe fourth watch of the nyght he came vnto them walkyng vpon the see. And they seyng hym walkyng vpon the see, were troubled, sayenge: That it is a vision. And for feare they cryed out. And immediatly Iesus spake vnto them sayenge: Haue confidence, it is I, feare not.

But Peter answeryng, sayde: Lord, if it be thou, commaunde me to come vnto the vpon the waters.

And he sayde: Come. And Peter goyng downe out of the lytle shippe walked vpon the water, þe he myght come vnto Iesus. But he seyng the wynde stronge, he was afrayed.

And whan he had begonne to synke, he cryed, sayenge: Lord, saue thou me. And immediatly Iesus stretchyng forth the hande, toke holde of hym, and sayde vnto him: Thou of lytle fayth, why hast thou doubted?

And whan he was come vp in to the lytle shippe, the wynde ceased. They that were in the shippe, came and worshipped hym, sayenge: Truly þe art the sonne of God.

And

Mat. 6. 6.
Joh. 6. 6.

Luc. 6. 6.

Mat. 6. 6.

MATHEVS.

And whan they were gone ouer þ water, they came in to the londe of Genesar. And whan the me of that place had knowne hym, they sent in to al that contray, and presented vnto hym all suche as were euell at ease, and they prayed hym, that they myght but touche the hēme of hys garment. And whosoever touched, were safr.

The. xv. Chapter. 4

¶ Then came vnto hym from Hierusalem the scribys and pharises, sayenge: Why do thy disciples trasgresse the tradicions of the elders: for they wash not theyr handes, whan they eate bread. But he answerynge sayd vnto them: Why do ye also trasgresse the commaundement of God for your owne tradicions sake: for God hath sayde: *honoure thou father and mother. And who so euer curseth father or mother, let hym dye by death. But ye saye: *Who soeuer shall say to father or mother: What gift forer is of me, it shall profyt the, and he shall not honour hys father or hys mother. And the commaundement of God haue ye made of none effecte for your owne tradicions sake: Ye hypocrites, well hath Esay propheted of you, sayēg: *Thys people honoureth me with lippes, but theyr hart is farre fro me. In vayne do they serue me, teachynge the doctrynes and preceptes of men. And whan the people were called together vnto hym, he sayde vnto them: heare and vnderstande: That which entreth in to þ mouth defyleth

Exod. 20. b
Deut. 5. c
and. 17. c.

Ysa. 29. d

Exod. 29. e.
Leuit. 24. f.

Et cum transiretasset, uenerunt in terram Genesar. Et cum cognouissent eum uiri loci illius, miserunt in uniuersam regionem illam, & obtulerunt ei omnes male habentes, & rogabant eum, ut uel simbriam uestimenti eius tangerent. Et quicumque tetigerunt salui facti sunt.

CAPVT. XV.

¶ Tunc accesserunt ad eum ab Hierosolymis scribae & pharisei discipulantes. Quare discipuli tui transgrediuntur traditionem seniorum non enim lauant manus suas, cum panem manducant. Ipse autem respondens, ait illis: Quare & uos transgredimini mandatum dei propter traditionem uestram? Nam deus dixit: Honora patrem & matrem. Et qui maledixerit patri uel matri, morte moriatur. Vos autem dicitis: Quicumque dixerit patri uel matri: Munus quodcumque est ex me tibi proderit: & non honorificabit patrem suum aut matrem suam, & irritum fecistis mandatum dei propter traditionem uestram. Hypocrite, bene prophetauit de uobis Isaias, dicens: Populus hic labiis me honorat, cor autem eorum longe est a me. Sine causa autem colunt me, docentes doctrinas & mandata hominum. Et conuocatis ad se turbis, dixit eis: Audite & intelligite: Non quod intrat in os co inquinat

coinquinat hominem, sed quod procedit ex ore, hoc coinquinat hominem. Tunc accedentes discipuli eius dixerunt ei: Scis quia pharisei, audito uerbo hoc, scandalizati sunt? At ille respondens ait: Omnis plantatio quam non plantauit pater meus cælestis eradicabitur. Sinite illos, cæci sunt, & duces eorum: cæcus autem si ego ducatum præstet, ambo in foueam cadunt. Respondens autem Petrus dixit ei: Ediffere nobis parabolam istam. At ille dixit: Adhuc & uos sine intellectu estis? Non intelligitis, quia omne quod in os intrat, in uentrem uadit, et in seculum emittitur? Quæ autem procedunt de ore, de corde exeunt et ea coinquinant hominem: De corde enim exeunt cogitationes malæ, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemie. Hæc sunt quæ coinquinant hominem. Non lotis autem manibus manducate, non coinquinat hominem. Et egressus inde IESVS, secessit in partes Tyri et Sidonis. Et ecce mulier Cananæa egressa e finibus illis, clamauit, dicens ei: Miserere mei domine fili Dauid, filia mea male a demonio uexatur. Qui non respondit ei uerbum. Et accedentes discipuli eius, rogabant eum, dicentes: Dimitte eam, quia clamat post nos. Ipse

despleth not a man, but that whiche procedeth out of the mouthe, that despleth a man. The his disciples cōmynge nye, sayd vnto hym: Knowest thou that the phariseis: ha they herde thys sayenge, were offended? And he answeringe, sayde: Every plant that my heauenly father hath not planted, shalbe rooted out. Let them alone, they are blynd, and the leaders of the blynde. Yf the blynde leade the blynde, they fall both into the ditch. Peter answeringe sayde vnto hym: Expounde vnto vs this parable. And he sayde vnto them: We you also yet wythout vnderstonynge: Do ye not vnderstonde, that euery thyng which entreth in to mouth, goeth in to the belly, and is cast out in to the draught? But those thynges whiche procede out of the mouth, go out from the hart, and they desple a man: For out fro the hart go euell thoughtes, man-slaughters, aduoutries, fornicacions, thestes, false wytnesses, and blasphemies. These are they that desple a man. But to eate with vnywashed handes despleth not a man. + + And Iesus bynge departed thence, wente forth in to the coastes of Tyre and Sidon. And beholde a womā of Canāa beynge come forth out of those coastes, cryed, sayenge vnto hym: haue mercy on me O LORD thou sonne of Dauid. Wherby daughter is euell vexed of a deuill. Which answered her not a word. And hys disciples appochnyng nye, besought hym, sayenge: Sende her awaye, for she cryeth after vs.

But

Act. 1. 8

Mat. 7. 8

Mat. 7. 8

MATHEVS.

Luc. 19. 8

But he answerynge sayde: I am not sent, but vnto the shepe of Israel which are perished. And she came & wooshypped hym, sayenge: **W**ORD, helpe me. Which answerynge, sayde: It is not good to take & chyl- drens bread and to cast it vnto dog- ges. And she sayde: Yee **W**ORD, for the whelpes also eate of the crom- mes that fall from theyr lordes ta- ble. Then Iesus answerynge, sayde vnto her: **W**oman greate is thy fayth, be it vnto the euen as thou wylt. And hyr doughter was healed from that houre. + And whan Je- sus was departed thence, he came by the see syde of Galile, and he goynge vp in to a mountayne, sat there. And ther came vnto hym muche people, haupnge wth them, dōme, blynde, lame, feble, and many other and those they layed at hyr fete, & he healed them, so that the people maruayled, seynge the domme spea- kynge, the lame walkynge, & blynde seynge, and they magnified the God of Israel. + Iesus whan his disciples were called together, sayde: I haue ppytie on the people, seynge they con- tynue with me now thre dayes, and haue not that they maye eate: And I wyl not let them go awaye fa- styng, lest they mysceap in & waye. And the disciples saye vnto hym: Whence shal we get vs the so much bread in the wyldernesse, that we maye satisfie so greate a multitude? And Iesus sayde vnto them: Howe many loaves haue ye? And they sayde: Seuen, and a fewe lytle fyf- shes. And he commaunded & people, that

Luc. 19. 8

Mat. 8. 8

Ipse autem respondēs, ait: Non sum missus nisi ad oues quæ pe- rierunt domus Israel. At illa ue- nit & adorauit eum, dicens: Do- mine adiuua me. Qui respondēs ait: Nō est bonum summere pa- nem filiorum, & mittere cani- bus. At illa dixit. Etiam domine, nam & catelli edunt de micis quæ cadunt de mensa domini- rum suorum. Tunc respondens IESVS ait illi: O mulier magna est fides tua, fiat tibi sicut uis. Et sanata est filia eius ex illa hora. Et cum transisset inde IESVS uenit secus mare Galilee, & ascendens in montem sedebat ibi. Et accesserunt ad eum turbæ multæ habentes secum mutos, cæcos, claudos, debiles, & alios multos, & proiecerunt eos ad pedes eius, & curauit eos, ita ut turbæ mirarentur, uidente s mu- tos loquentes, claudos ambulā- tes, cæcos uidentes, & magnifi- cabant deum Israel. IESVS autem conuocatis discipulis su- is, dicens: Misereor turbæ, quæ triduo iam perseuerat mecum, & non habent quod manducēt, & dimittere eos ieiunos nolo, ne deficient in uia. Et dicunt ei discipuli: Vnde ergo nobis in deserto panes tantos, ut sature- mus turbam tantam? Et ait illis IESVS: Quot habetis panes? At illi dixerunt: Septē, & paucos pisciculos. Et præcepit turbæ ut

ut discumberent super terram.

Et accipiens septem panes, et pisces, et gratias agens, fregit, & dedit discipulis suis, et discipuli dederunt populo. Et comederunt omnes, et saturati sunt. Et quod superfuit de fragmentis, tulerunt septem sportas plenas. Erant autem qui manducauerunt quatuor millia hominum extra paruulos et mulieres. Et dimissa turba ascendit in nauiculam, et uenit in fines Magedan.

CAPVT. XVI.

ET accesserunt ad eum Pharisei et Saducei tentantes, et rogauerunt eum ut signum de celo ostenderet eis. At ille respondens, ait illis: Facto uespere dicitis: Serenum erit, rubicundum est enim celum. Et mane: Hodie tempestas, rutilat enim triste celum. Faciem ergo coeli diiudicare nostis, signa autem temporum non potestis? Generationis mala et adultera signum quaerit, & signum non dabitur ei nisi signum Iona prophetae. Et relictis illis, abiit. Et cum uenissent discipuli eius trans fretum, obliti sunt panes accipere. Qui dixit illis: Intuemini & caute a fermento phariseorum et saduceorum. At illi cogitant inter se, dicentes: Quia panes non accepimus. Sciens autem IESVS dixit: Quid cogitatis inter

that they shoulde set downe vpon the grounde. And takynge the seuen loaves and the fysshes, he geuynge thankes brake, and gaue to his disciples, and the disciples gaue vnto the people. And they all dyd eate, and were satisfied. And that which remayned of the broke meates toke they away euen seuen bassettes full. They that dyd eate, were foure thousande of men, besyde chyldzen and women. And whan the multitude was sent awaye, he wente vp in to a lytle shyppe, and came in to the costes of Magedan.

The. xvi. Chapter.

The Pharisees also & Saducees came vnto hym to trye hym, and requyred hym, that he wolde shewe them a token fro heauen. And he answered & sayde vnto them: Whan the euen is come to passe, ye saye: It wyl be saye, for the shype is reed. And in the moornyng: It wyl be foule wether, for the shype is gloomyng reed. Can ye then discern the face of the shype, but can not discern the tokens of tymes? The euell and aduouterous generation seeketh a token, and ther shall not a token be geue vnto it, but a token of the prophet Jonas. And they beynge forsaken, he wente hys waye. And whan his disciples were come ouer the water, they forgot to take bread. Which sayd vnto the: Take hede betwaxe of the leuen of the Pharisees and Saducees. And they thought amonge themselves: Because we haue not take the bread. But Iesus knowynge, sayd: What do ye thinke amonge

Mat. 8. 3
Job. 6. 3

Luce. 11. 2

Mat. 21. 3

Jon. 1. 3

Mat. 8. 3

Luce. 11. 3

MATHEVS.

amonge your selues & ye of lytle
fayth, because ye haue not þe breads?

Mat. 14. c. Do ye not yet vnderstande no; re-
membꝛe + the spue breads and the
sue thousande of men, and howe

Mat. 15. d many baskettes toke ye vp? + Nother
the seuen breads and the foure thou-

sande of men, and howe many bas-
kettes toke ye vp? Why do ye not

vnderstande howe that I spake not
vnto you of bread? Beware of the

leuen of the Pharisees and of þe Sa-
duces. Then vnderstode they, that

he had not beware of the leuen of
breads, but of the doctryne of the

Pharisees and Saduces. + Jesus
came in to the coastes of Cesarea

Mat. 8. d
Luc. 9. c.

Philippi and ayled his disciples say-
enge: Whome do men saye that the

sonne of man is? And they sayde:
Some, Ihon the baptiste: Some, E-

lias: Some, Hieremy or one of the
prophetes. Jesus sayeth vnto them:

But whome saye you that I am?
Simon Peter answerynge, sayde:

Luce. 9. c
Joh. 6. g.

+ Thou art Christe the sonne of the
lyuynge God. Jesus answerynge,

sayd vnto hym: Blessed art thou &
Simon Bar Jona, for fleshe and

Joh. 6. c

bloude hath not shewed vnto the,
+ But my father which is in þe hea-

1. Cor. 10. a.

uens. And I saye vnto the, that thou
art Peter, and vpon thys + stone wyl

1. Para. 18. b
1. Saic. 18. c.

I builde my congregaciõ, and + the
gates of hell shall not preuaile a-

gaynst it. And vnto the wyl I geue
the keyes of the kyngdome of hea-

Mat. 18. b
Joh. 10. c

uens. + And what soeuer thou byn-
dest vpon earth, shal be bounde also

in the heauens: And what soeuer
thou loosest vpon earth, shal be

loosed

inter uos modicæ fidel, quia pa-
nes non habetis? Nondum intel-

ligitis, neq; recordamini quinq;
panum & quinq; millium homi-

nũ, & quot cophinos sumpsistis?
Neq; septẽ panũ et quatuor mi,

liũ hominũ et quot sportas sup-
sistis? Quare nõ intelligitis, quia

nõ de pane dixi uobis: Cauete a
fermento Phariseorum & Sadu-

cæorum. Tunc intellexerunt,
quia non dixerit cauendum a

fermento panum, sed a doctri-
na phariseorum & saduceorũ.

Venit autem IESVS in partes
Cæsariæ Philippi, & interroga-

bat discipulos suos, dicens;
Quem dicunt homines esse fili-

um hominis? At illi dixerunt;
Alii Ioannem Baptistam, alii

autem Eliam, alii uero Hiere-
miam aut unum ex prophetis.

Dicit illis IESVS: Vos autem
quem me esse dicitis? Respon-

dens Simon Petrus, dixit: Tu es
Christus filius dei uiui. Respon-

dens autem IESVS: dixit ei: Be-
atus es Simon Bar Jona, quia ca-

ro & sanguis non reuelauit tibi,
sed pater meus qui est in cœlis.

Et ego dico tibi, quia tu es Pe-
trus, & super hanc petram ædi-

ficabo ecclesiam meam, & por-
tæ inferi non preualebunt ad-

uersus eam. Et tibi dabo clau-
es regni cœlorum. Et quodcunq;

li-
gaueris super terram, erit liga-
tum & in cœlis: & quodcunq;

solueris super terram, erit solu-
tum

tum et in cœlis. Tunc præcepit discipulis suis ut nemini diceret quia ipse esset IESVS Christus. Exinde cœpit IESVS ostendere discipulis suis, quia oporteret eum ire Hierosolimam et multa pati a senioribus et scribis, et principibus sacerdotum, et occidi, et tertia die resurgere. Et assumens eum Petrus, cœpit increpare illum, dicens: Absit a te domine, non erit tibi hoc. Qui cōuersus dixit Petro. Vade post me satana scādalum es mihi, quia non sapis ea quæ dei sūt sed ea quæ hominum. Tunc IESVS dixit discipulis suis: Si quis vult post me uenire, abneget semetipsum, et tollat crucem suā et sequatur me. Qui enim uoluerit animam suam saluam facere perdet eam: qui autem perdidit animam suam propter me, inueniet eam. Quid enim prodest homini si uniuersum mūdum lucretur, animæ uero suæ detrimētum patiatur? Aut quā dabit homo commutationem pro anima sua? Filius enim hominis uenturus est in gloria patris sui cū angelis suis, et tunc reddet unicuique secundum opera eius. Amē dico uobis, sunt quidam de hic stantibus, qui nō gustabunt mortem, donec uideāt filiū hominis uenientem in regno suo.

lowfed in heaueus also. + The charged he hys disciples, that they shuld tell no man, that he was Iesus Christe. + from that tyme forth beganne Iesus to shew vnto hys disciples, that he must go to Hierusalem and suffer many thynges of the elders & scribes & chiefe of þe prestes, and be slayne, and rise agayne the thyrde daye. And Peter takynge him beganne to rebuke hym, sayenge: That be farre fro the WORDE; It shal not happen vnto the. Whiche beyng turned, sayde vnto Peter: + Go after me thou Satā, thou hyndrest me: for thou sauourest not the thynges that be of God, but those that be of me. + Then sayde Iesus vnto his disciples: Yf any man wyl come after me, let hym denye hym selfe, and take vp hys crosse and followe me. For he that wyl saue hys lyfe, shall lose it: But he that loseth hys lyfe for my sake, shall fynde it. For what profitech it a man yf he wyne þe whole world, but suffer harme vnto hys soule? What exchaunge shal a mā geue for hys soule? For þe sonne of man shal come in the glory of hys father wpth hys angels, + and then shall he recompence every man accordynge to hys workes. + Verely I saye vnto you: Ther are some of those that be standynge here, whych shal not tast death, tyll they se the sonne of man comynge in hys kyngdome.

Mat. 2. 8
Luc. 9. 5

1. Reg. 19. 8

Mat. 10. 8
Mat. 2. 8
Luc. 9. 5
and. 14. 8
Ioh. 12. 6

Rom. 2. 8

Mat. 2. 8
Luc. 9. 5

CAPVT. XVII.

The xvii. Chapter. +

Et

And

MATHEVS.

Mat. 9. 2.
Luc. 9. 28.

Apoc. 1. 6

Mat. 4. 2.
Mat. 1. 6
Mat. 1. 8

Mat. 9. 2.

Mal. 3. 2.

Ad. after fyre dayes toke
Jesus Peter and James
and Iohn his brother, and
bryngeth them vnto an
hpe mountayn out of the waye, and
was transfigured befoze them. And
hys face shone as the Sonne, but
hys garmetes were whyte as snow.
And beholde, ther appeared vnto
the Moses & Elias talkynge wpyth
hym. Peter answerynge sayde vnto
Jesus: **LORDE**, here is good beyng
for vs. Yf þ wylt, let vs make here
thre Tabernacles: one for the, one
for Moses and one for Elias. Whyle
he was yet talkyng, behold, a bryght
cloude ouersadowed them. And he
holde a voyce out of the cloude, say-
eng: **THIS** is my beloued sonne, in
whome I am well pleased: heare
hym. The disciples also hearynge,
fell vpon theyr face, and were soze
astayed. And Jesus came & touched
them and sayde vnto them. Arise vp
and feare not. They lysteinge vp
theyr eyes, sawe noman but Jesus
onely. And as they were cōpyng
downe from the mount, Jesus com-
maunded them, sayenge: Ye shal tell
the viston to no man, tpyl the sonne
of man aryse agayne from þ dead &
And the disciples aied hym, sayeng:
Why do the scribes saye then that
Elias must first comen And he an-
swerynge sayde vnto them: **ELIAS**
truely shal come, and restore all
thynges agayne. But I saye vnto
you, that Elias is come already, ne
uerthelesse they haue done in hym
what soeuer they wolde. Euen so al
so shal the sonne of man suffice of
them

ET post dies sex assum-
sit IESVS Petrum et
Iacobum & Iohannem
fratrem eius, & ducit
illos in montem excelsum seors-
um, et transfiguratus est ante e-
os. Et resplenduit facies eius sicut
sol: uestimenta autem eius
facta sunt alba sicut nix. Et ecce
apparuerunt illis Moses & Eli-
as cum eo loquentes. Respon-
dens autem Petrus, dixit ad IES-
VM: Domine, bonū est nos hic
esse, si uis, faciamus hic tria ta-
bernacula: tibi unū, & Moysi unū
& Eliæ unū. Adhuc eo loquente,
ecce nubes lucida obūbrauit e-
os. Et ecce nox de nube dicens:
Hic est filius meus dilectus, in
quo mihi bene cōplacui, ipsum
audite, et audientes discipuli, ce-
ciderunt in faciē suam, & timue-
runt ualde. Et accessit IESVS &
tetigit eos, dixitq; eis: Surgite,
et nolite timere. Leuantes autē
oculos suos neminē uiderūt, nisi
solū IESVM. Et descendentibus
illis de monte, praecepit illis IES-
VS, dicens: Nemini dixeritis ui-
sionem, donec filius hominis a
mortuis resurgat. Et interroga-
uerant eum discipuli, dicentes:
Quid ergo scribae dicunt, quod
Eliam oporteat primum uenire?
At ille respondens ait eis: Elias
quidē uēurus est, & restituet oīa
dico autem uobis quia Elias
iam uenit, et non cognoue-
runt eum, sed fecerunt in eo
quaecunque uoluerunt. Sic &
filius hominis passurus est ab
eis,

eis. Tunc intellexerunt discipu-
li, quia de Ioanne Baptista dixit
set eis. Et cum uenisset ad turbā,
accessit ad eum homo genibus
prouolutus ante eum dicens:
Domine miserere filio meo, qui
a lunaticus est, et male patitur:
nam saepe cadit in ignem, et cre-
bro in aquam, et obruli eum di-
scipulis tuis, et non potuerūt cu-
rare eum. Respondens autem
IESVS ait: O generatio incre-
dula et peruersa, quousq; ero uo-
biscum? usquequo patiar uos?
Afferte huc illum ad me. Et in-
crepauit illum IESVS: et exiit
ab homine demonium, et cura-
tus est puer ex illa hora. Tunc
acceserunt discipuli ad IESVM
secreto, et dixerunt: Quare nos
nō potuimus eicere illum? Dixit
illis IESVS: Propter increduli-
tatem uestram. Amen quippe
dico uobis, si habueritis fidem
sicut granum sinapis dicetis mō-
ti huic: transi hinc, et transibit, et
nihil impossibile erit uobis. Hoc
autem genus nō elicitur, nisi per
orationem et ieiunium. Conuer-
santibus autem eis in Galilæa
dixit illis IESVS. Filius homi-
nis tradendus est in manus ho-
minum et occident eum, et ter-
tia die resurget. Et contristati
sunt uehementer. Et cum uenis-
sent Capernaum, accesserunt
qui didrachma accipiebant, ad
Petrum, et dixerunt ei: Magi-
ster uester nō soluit didrachma?

Ait:

them. Then understode the disci-
ples that he had sayd vnto them of
Ihon the baptist. And when he was
come vnto the people, ther slepe e
vnto hym a man fallynge downe on
hys knees before hym, sayng: LORD
be, haue mercy on my sonne, for he
is lunatyke, and suffreth greife: for
oftymes he falleth into the fyre, and
ofte into the water. I brought hym
also vnto thy disciples, & they coulde
not heale hym. Jesus answerynge
sayd: O saythlesse and frowarde ge-
neracion, how longe shall I be wpth
you? how longe shall I suffer you?
Brynge hym hpyther to me. And Je-
sus rebuked hym, and the deuill de-
parted out from hym, and the chyld
was healed from that houre. Then
came the disciples vnto Jesus secret-
ly, sayenge: Why myght not we cast
hym out? Jesus sayde vnto them:
for your vnbelefe sake. for verely
I say vnto you: if ye haue fayth
as a graine of mustarde seede, ye shal
saye vnto thys mountayne: Remou-
e hence, and it shall remoue, and
ther shal nothyng be vnpossible
vnto you. How be it thys kynde is
not caste out but by prayer and fa-
styng. While they were occupy-
enge in Galile, Jesus sayd vnto the:
The sonne of man muste be betray-
ed in to the handes of men, and they
shall kyl hym, and the chyldre daye
shall be ryse agayne. And they were
exceadynge sorow. And when they
were come to Capernaum, they
receaued the tribute money, came
to Peter, and sayd vnto hym: Doth
not your master pay tribute money?

D. i. be

Matt. 9. 18.
Luce. 9. 8.

Matt. 9. 2.

Matt. 11. 2.
Luce. 17. 8.Matt. 16. 2.
and. 16. 8.
Matt. 17. 8.
o. d. and. 10. 8.
Luce. 9. 8.

MATHEVS.

He sayd: Yee. And whan he was entered in to the house, Iesus preuēted hym, sayenge: How thynkest thou Simon, of whom do the kynges of the earth receaue tribute or costume? Of the? owne chylderen, or of straungers? And he sayd: Of straungers. Iesus sayd vnto them: Then are the chyldren free. * But that we offende them not, go thou vnto the see, and cast a hooke, and take þ fysh that commeth vp fyrst. And whan hys mouth is opened, thou shalt fynde a Stater. That take and geue vnto them for the and me. †

A stater is a certayne pece of money of value aboute xx. peng.

Math. 22. c
Luc. 9. c

Chr. xviii. Chapter. +

In that houre + came the disciples vnto Iesus sayenge: Who thynkest thou is greater in the kingdom of heauens? And Iesus callynge a chyld vnto hym, set hym in the myddes of them and sayd: Verely I saye vnto you: Excepte ye be turned and become + as lytle chyldren, ye shall not enter in to the kyngdom of heauens. Who so euer humbleth hymselfe therfore as thys lytle chyld, he is greater in the kyngdome of heauens. And he that receaueth suche one lytle chyld in my name, receaueth me: * But he that offedeth one of these lytle ones whych beleue in me, it were better for hym þ a mylstone of asses were hanged in hys necke, and he drowned in to the depe of the see. Wo vnto the world of sklaunders. * For it is necessary that sklaunders come: Neuertheless wo vnto that mā by whos sklauder cometh. * Yf thy hande or thy

1. Petri. 2. a
1. Cor. 11. b
Luc. 17. a
Math. 5. d
March. 9. c

ait: Etiam. Et cum intrasset in domum, prauēnit eum IESVS, dicens: Quid tibi videtur Simō, reges terræ, a quibus accipiunt tributum vel censum, a filiis suis, an ab alienis? Et ille dixit: Ab alienis. Dixit illi IESVS: Ergo liberi sunt filii. Vt autem non scandalizemus eos, vade ad mare, & mitte hamum, & eum piscem qui primus ascēderit tolle: & aperto ore eius inuenies staterē; illum sumēs da eis pro me & te.

CAPVT. XVIII.

In illa hora accesserūt discipuli ad IESVM, dicentes: Quis putas maior est in regno cœlorum? Et aduocans IESVS paruulū statuit eū in medio eorū & dixit: Amen dico vobis, nisi conuersi fueritis & efficiamini, sicut paruuli, non intrabitis in regnū cœlorum. Quicumq; ergo humiliauerit se sicut paruulus iste, hic est maior in regno cœlorum. Et qui susceperit vnum paruulum talem in nomine meo, me suscipit: qui autem scandalizauerit vnum de pusillis istis qui in me credunt, expedit ei vt suspendatur mola asinaria in collo eius, & demergatur in profundū maris: Vae mundo ab scandalis, necesse est enim vt veniant scandalar verūtamen ve homini illi, per quem scandalum venit. Si autem manus tua, vel pes tuus

scanda,

scandalizat te abscede eum, et
 profice abs te: bonum tibi est
 ad uitā ingredi debile uel clau-
 dum, quā duas manus uel duos
 pedes habētem, mitti in ignem
 æternum. Et si oculus tuus scan-
 dalizat te, erue eum, et profice
 abs te: bonū tibi est, unum ocu-
 lum habentem in uitam intrare,
 quam duos oculos habentem
 mitti in gehennam ignis. Vide-
 te ne contemnatis unum ex his
 pusillis, dico enī uobis, quia an-
 geli eorum in cœlis semper ui-
 dent faciem patris mei qui in
 cœlis est. Venit enim filius ho-
 minis saluare quod perierat.
 Quid uobis uideretur? si fuerint a-
 licui centum oues et errauerit
 una ex eis, nonne relinquit no-
 noginta nouem in montibus, et
 uadit querere eam quæ errauit?
 et si contigerit ut inueniat eam:
 amen dico uobis, quia gaudet
 super eam magis q̄ super no-
 nonaginta nouem, quæ non er-
 rauerunt. Sic non est uoluntas
 ante patrem uestrum qui in cœ-
 lis est, ut pereat unus de pusillis
 istis. Si autē peccauerit in te fra-
 ter tuus uade & corripe eū inter
 te et ipsum solū, si te audierit, lu-
 cratus eris fratrē tuum. Si autē te
 nō audierit, adhibe tecū adhuc
 unū uel duos, ut in ore duorum,
 uel trium testium stet omne uer-
 bum. Quod si non audierit eos,
 dic ecclesiæ, si autem eccle-
 siam non audierit, sit tibi sicut
 ethnicus, et publicanus. Amē di-
 co uobis, quæcūq; alligaueritis
 super

foote shlaunder the, cut hym of and
 cast hym from the: Good it is vnto
 þ to entre in vnto lyfe seble or lame
 than haupnge two hādes or two fete
 to be cast in to euerlastyng fyre.
 And yf thyn epe shlaunder the, pluck
 hym out and cast hym fēd the: Good
 it is vnto the to enter in to lyfe ha-
 upnge one epe, than haupnge two
 eyes to be cast in to hell fyre. Take
 hede that ye despyse not one of these
 lytle ones: for I say vnto you, that
 they angels in heaues alway do be
 holde the face of my father whych is
 in the heauens. + for the sonne of
 man is come to saue that whych had
 ben lost. How thynke you? + Yf ony
 man haue an hundreth shepe, and
 one of them be gone astraye, wyl he
 not leaue nyne and nyenty in the
 mountaynes, and go seke it þ wente
 astray? And yf it chaunce þ he fynde
 it. Werry I saye vnto you, that he
 ioyeth more ouer it, thā ouer þ nyne
 and nyenty whych went not astray.
 Euen so is it not þ wyl before your
 father whych is in the heauens,
 that one of these lytle ones peryshe.
 + + Yf thy brother synne agaynste
 the, go thy waye, and reprove hym
 betwene the and hym alone. Yf he
 heare the, thou hast wonne thy bro-
 ther. But yf he heare the not, take wth
 the yet one or two, + that in þ mouth
 of two or thre wytnesses all the sen-
 tence maye stande. Yf that he heare
 not them, tell thou the congregaciō.
 But yf he heare not þ cōgregacion.
 Let hym be vnto the as an Oypthen
 and Publicane. Werry I saye vnto
 you: + what thynges so euer ye bynd
 vpon

Luc. 15. 2

Leuit. 19. 15
Eccl. 17. 1
Luc. 17. 2Num. 35. 9
Deut. 17. 15
1. Cor. 13. 2

Mat. 18. 16

D. 11. vpon

MATHEVS.

vpon earth, they shal be bounde also
 in heauē: & what thynges so euer ye
 lowse vpon earth, they shalbe lowsed
 in heauen also. Agayne, I saye vnto
 you, & yf two of you cōset vpon earth
 cōcernyng euer thyng that they
 are, it shall come to passe vnto
 them fro my father whyche is in
 the heauē. * ffor where two or thre
 are gathered together in my na-
 me, there am I in the myddes of
 them. * Than Peter commynge
 vnto hym, sayde: LORD, how
 ofte shall my brother synne agaynst
 me, and I shall forgeue hym?
 Tyll seuen tymes? Iesus sayd vn-
 to hym: I saye not vnto the tyll se-
 uen tymes, but tyll seuentye tymes
 seuen tymes. + + Therfore is
 the kyngdome of heauens lykened
 vnto a man a kyng, whyche wolde
 laye accomptes with hys seruautes.
 And whan he had begonne to laye &
 accomptes, ther was offered hym
 one that oughte hym ten thousande
 talentes. And whā he had not wher
 of to make recompence, hys lord cō-
 manded hym to be sold, & hys wyfe,
 and chyldren, and al that he had, and
 recōpence to be made. But & same
 seruaūt fallynge downe, prayed him
 sayeng: Haue pacience in me, and I
 shall paye the al. The lord of & ser-
 uaunt hauyng cōpassion, let hym
 go, & forgauē hym & det. The same
 seruaūt beyng gone forth, found one
 of hys fellowes which ought him an
 hundred pens & he takyng holde,
 caught hym by the throte, sayenge:
 Paye & thou owest. And his fellow
 fallynge downe prayed hym sayeng:
 Haue

super terram, erunt ligata et in
 cælo, et quæcunq; solueritis su-
 per terram, erunt soluta et in cæ-
 lo. Iterū dico vobis, quia si duo
 ex vobis consenserint super ter-
 ram, de omni re quæcunq; petie-
 rint, fiet illis a patre meo qui in
 cælis est. Vbi enim sunt duo vel
 tres cōgregati in nomine meo,
 ibi sum in medio eorum. Tunc
 accedens Petrus ad eum dixit:
 Domine, quoties peccabit in me
 frater meus, et dimittam ei? Vsq;
 septies? Dicit illi IESVS: Nō di-
 co tibi usq; septies, sed usq; sep-
 tuagesies septies. Ideo assimu-
 latum est regnum cælorum ho-
 mini regi, qui voluit rationem
 ponere cum seruis suis. Et cū co-
 pisset rationem ponere, oblatu-
 s est ei unus, qui debebat ei decē
 milia talenta. Cum autem non
 haberet unde redderet, iussit e-
 um dominus eius uenundari, et
 uxore eius, et filios, omnia quæ
 habebat, & reddi. Procidens au-
 tem seruis ille, orabat eum di-
 cens: Patientiam habe in me, et
 omnia reddam tibi. Misertus au-
 tem dominus serui illius, dimisit
 eum, et debitū dimisit ei. Egres-
 sus autem seruis ille, inuenit v-
 num de conseruis suis, qui debe-
 bat ei centum denarios, et te-
 nens suffocabat eum, dicens:
 Redde quod debes. Et proci-
 dens cōseruis eius, rogabat eū dicens:
 Pacio

Luc. 14. b.

Math. 6. b.

Marci. 11. c.

Luc. 17. a.

D

Patientiam habe in me, et omnia reddā tibi. Ille autem noluit, sed abiit et misit eum in carcerem donec redderet debitū. Videntes autem conserui eius quę fiebant, cōtristati sunt ualde et uenerunt, et narrauerunt domino suo omnia quę facta fuerāt. Tunc uocauit illum dominus suus, et ait illi: Serue nequā, omne debitum dimisi tibi, quoniā rogasti me: nonne ergo oportuit et te misereri conserui tui sicut et ego tui misertus sum? Et iratus dominus eius, tradidit eum tortoribus, quousque redderet uniuersum debitum. Sic et pater meus celestis faciet uobis, si non remiseritis unusquisque fratri suo de cordibus uestris.

CAPVT. XIX.

ET factum est, cū cōsumasset IESVS sermo nes istos, migravit a Galilæa et uenit in fines Iudeę trans Iordanē et secutę sunt eum turbę multę, et curauit eos ibi. Et accesserūt ad eum pharisęi tentantes eum et dicentes: Si licet homini dimittere uxorem suam quacūq; ex causa? Qui respondens, ait illis: Non legistis, quia qui fecit hominem ab initio, masculum et foeminam fecit eos? Et dixit: Propter hoc, dimittet homo patrem et matrem, et adheret uxori suę, et erunt duo in carne una: itaq; iam non sunt duo, sed una caro. Quod ergo Deus

con-

haue patience in me, & I shall paye the all. Neuerthelesse he wolde not, but wente and cast hym into priso, tyll he shulde paye the dette. But hys companyōs seynge the thynges that were done, were very sorow, and came and tolde the: lord euerie thyng that had come to passe. Thā hys lord called hym and sayde vnto hym: + Thou wyched seruant, I forgave the all þ det, because thou praydest me: And shuldest not thou haue compassion on thy fellowe, as I also haue had compassion on the? And hys lord beynge wroth deliuered hym ouer to the tormentours, tll he payed all the det. + Thus shall my heauēly father also do vnto you, yf ye forgiue not euerie one hys bryther euen from your hartes. +

The. xix. Chapter.

AD. it came to passe whā Iesus had ended these sayenges, he departed from Galile, and came in to þ coastes of Jewry beyonde Iordane, and much people followed hym, and he healed them there. And the pharises came vnto him, temptynge him, and sayenge: Whether is it lawfull for a man to put away hys wyfe for ony manner of cause? Whych answeringe, sayde vnto them: Haue ye not red how that he whych made man from the begynnynge, made them male and female? And he sayde: + For thys shall a man leaue father and mother and cleue vnto hys wyfe, and they two shalbe in one flesh. And so now they are not two, but one flesh. Wherfore let not

D. iii. man

Jacob. 2. 6.

Math. 6. 6.
Matth. 12. 6.A
Matth. 10. 4.

Genes. 1. 2.

MATHEVS.

man put asunder that whych God hath coupled together. They sayde vnto hym : * Whyp dyd Moses than commaunde a byll of deuorcement to be geuen, and to put her awaye ? He sayd vnto them : Because Moses suffered you to put awaye youre wyues, but fro the begynnyng it hath not ben so. But I saye vnto you: that who so euer putteth away his wyfe (saue for fornicacion,) and marryeth another, commytteth aduoutrye: And he that marieth her which is put awaye, commytteth aduoutrye. Hys disciples saye vnto hym: Yf the cause of man be so wyth a wyfe, it is not good to mary. Whych sayd vnto them: All men comprehend not thys sayenge, but they to whome it is geuen. For ther be gelded, that are bozne so fro the mothers wombe And ther be gelded, that are made of men. And ther be gelded, that haue gelded them selues for the kyngdom of heauens. He that can comprehend, let hym comprehend. * Than were ther prestred vnto hym yonge chyldren, that he myght lape handes on them, and praye. But the disciples reproued them. Neuerthelesse Jesus sayd vnto them: Suffer the chyldren and forbyd not ye them to come vnto me, for vnto suche belongeth the kyngdō of heauens. And whā he had layed handes on them, he departed thence. * And beholde one comynge nye sayd vnto hym: Good master, what good shall I do, that I maye haue euertastynge lyfe ? Whych sayde vnto hym : Whyp arrest thou me

coniunxit, homo non separet. Dicūt illis Quid ergo Moses mā dauit dari libellum repudii, et dimittere? Ait illis: Quoniam Moses ad duriciam cordis uestri permisit uobis dimittere uxores uestras, ab initio autem nō fuit sic. Dico autem uobis, quia quicunq; dimiserit uxorem suā nisi ob fornicationem, et aliam duxerit, moechatur: et qui dimissā duxerit moechatur. Dicunt ei discipuli eius: Si sic est causa hominis cum uxore, non expedit nubere. Qui dixit illis: Non omnes capiunt uerbum istud, sed quibus datum est: Sunt enim eunuchi, qui de matris utero sic nati sunt: et sunt eunuchi, qui facti sunt ab hominibus: et sunt eunuchi, qui seipsos castrauerunt propter regnum cœlorum. Qui potest capere, capiat. Tunc oblati sunt ei paruuli, ut manus eis imponeret et oraret. Discipuli autem increpabant eos. IESVS uero ait eis: Sinite paruulos, et nolite eos prohibere ad me uenire, talium est enim regnū cœlorum. Et cum imosuisset eis manus, abiit inde. Et ecce unus accedens, ait illi: Magister bone, quid boni faciam, ut habeam uitam æternam? Qui dixit ei. Quid me interrogas de

Deute. 24. a
Iere. 3. a
Mal. 2. c.

Math. 5. b.
Marc. 10. a
Luc. 16. c.

Marc. 10. b
Luc. 18. b.

Marc. 10. b
Luc. 18. b.

de bono? Vnus est bonus, Deus.
 Si autem uis ad uitam ingredi,
 serua mandata. Dicit illis Quæ
 IESVS autem dixit. Non homici-
 cidium facies: Non adulterabis:
 Non facies furtum: Non falsum
 testimonium dices: Honora pa-
 trem tuum et matrem: Diliges
 proximum tuum sicut teipsum.
 Dicit illi adolescens: Omnia
 hæc custodiui a iuuentute mea,
 quid adhuc mihi deest? At illi
 IESVS: Si uis perfectus esse, ua-
 de, uende omnia quæ habes, et
 da pauperibus, et habebis the-
 saurum in cælo: & ueni, sequere
 me. Cum audisset autem adole-
 scens uerbum: abiit tristis: erat
 enim habes multas possessiones.
 IESVS autem dixit discipulis
 suis. Amen dico uobis, quia di-
 ues difficile intrabit in regnum
 cælorum. Et iterum dico uobis.
 Facilius est camelum per fora-
 men acus transire, quam diuitem
 intrare in regnum cælorum. Au-
 ditis autem his discipuli mira-
 bantur ualde, dicentes: Quis er-
 go poterit saluus esse? Aspiciens
 autem IESVS, dixit illis. Apud
 homines hoc impossibile est: a-
 pud Deum autem omnia possi-
 bilia sunt. Tunc respondens Pe-
 trus, dixit ei. Ecce nos reliqui-
 mus omnia, et secuti sumus te,
 quid ergo erit nobis? IESVS au-
 tem dixit illis. Amen dico uobis
 quod uos qui secuti estis me, in
 regeneratione, cum sederit fili-
 us hominis in sede maiestatis
 suæ

me of good? + God only is good.
 But if thou wylte entre in vnto
 lpe, kepe the + commaundementes.
 He sayeth vnto hym: Whych? Iesus
 sayd: Thou shalte not comynge mā-
 slaughter: Thou shalte not do ad-
 uourty: Thou shalte not comynge
 chefte: Thou shalte not speake false
 wytnesse: Honour thy father and
 mother, and + thou shalte loue thy
 neyghboure as thy selfe. The ponge
 man sayeth vnto hym: All these
 haue I kepte from my yowth, what
 do I lacke yet? Iesus sayd vnto hym:
 + Yf thou wylte be perfecte, go sell
 all that thou haste, and geue to the
 poore, and thou shalte haue + a trea-
 sure in heauen, and come and fol-
 lowe me. But whan the ponge man
 had herde the sayenge, he went hys
 waye heuy: For he was hauinge
 many possessions. + Iesus sayd vn-
 to hys disciples: Verily I saye vn-
 to you, that a ryche man shall hardly
 entre in to the kyngdome of hea-
 uens. And agayne I saye vnto you:
 It is easer for a camell to go thro-
 rowe a nedels eye, then for the ryche
 to entre in to the kyngdome of hea-
 uens. Whan these thynges were
 herde, the disciples maruailed extra-
 dyngly, sayenge: Who may than be
 saued? But Iesus lohyng vp, sayde
 vnto them: With men is thys im-
 possible, but + w God al thynges are
 possible. + Than Peter answeringe
 sayd vnto hym: Beholde, + we haue
 forsaken all thynges and followed
 the, what shall we haue therefore? Je-
 sus sayd vnto them: Verily I saye
 vnto you, that + whan the sonne of
 D. iiii. shall

Mat. 19. 1

Exod. 20. 12.
Deute. 4. 2.
and. 5. 2Roma. 13. 8.
Galat. 3. 12.

Luc. 12. 9

Math. 6. 1

D
Mat. 10. 2.
Luc. 13. 6

Ierem. 3. 1

Math. 4. 2.
Marci. 10. 6
Luc. 13. 6

Luc. 12. 8

MATHEVS.

Bapt. 5. a

Deute. 33. b

Job. 42. b

Math. 10. b
Luce. 12. c.

mā shal syt in þ seat of hys maiesty,
pou whych haue followed me in the
regeneracion, shal sytte also vppon
twelſe ſeates, + iudgynge the twelſe
tribes of Iſrael. + And every one
that forſaketh houſe, or brethren, or
ſyſters, or father, or mother, or chyl-
dren, or londes for my names ſake,
+ ſhall receaue an hundreth folde,
+ poſſeſſe euerlaſtyng lyfe. + Many
ſpyt ſhalbe laſt, and þ laſte ſpyt.

The .xx. Chapter. +

A The kyngdome of heaues
is lyke vnto a mā an hous-
holder, that wente forth
early in the mornynge to
hys worke men in hys vyneparde.
Whā the bargayne was made wth
the worke men for a peny a daye, he
ſente them in to hys vyneparde.
And he beyng gone forth about the
thyrde houre, ſawe other ſtandynge
pde in the market, and he ſayd vnto
them: Go ye alſo in to my vynepard
and that whych ſhalbe ryght wll I
grue pou. They wente theyr waye.
Agayne, he wente forth aboute the
ſixte and nyenth houre, and dyd lyke
wyſe. Aboute the eleuenth houre
he wente forth, & founde other ſtan-
dynge, and ſapeth vnto them: Why
ſtande ye here pde all the daye?
They ſaye vnto hym: Becauſe no-
man hath hyred vs. He ſapeth vnto
thē: Go ye alſo in to my vynepard.
Whan it was nyght, the lord of the
vynepard ſapeth vnto hys ſteward:
Call the worke men, & paye thē the
rewarde, begynnynge from the laſt
vnto the fyrſt. Whā they therefore dyd
come, came about þ eleuenth houre,
they

ſua, ſedebitis et nos ſuper ſedes
duodecim, iudicantes duode-
cim tribus Iſrael. Et omnis qui
reliquerit domū, uel fratres aut
sorores, aut patrem, aut matrē,
aut uxorem, aut filios, aut agros
propter nomen meum, centu-
plum accipiet, et uitam æternā
poſſidebit. Multi autem erunt
primi nouiſſimi, et nouiſſimi
primi.

CAPVT. XX.

Simile est regnum cœ-
lorum hominī patrifa-
milias, qui exiit primo
mane conducere ope-
rarios in uineam ſuam. Conue-
tione autem facta cum opera-
riis ex denario diurno, miſit eos
in uineam ſuam. Et egreſſus cir-
ca horam tertiā, uidit alios ſtan-
tes in foro ocioſos, et dixit illis.
Ite et uos in uineam meam, et
quod iuſtum fuerit, dabo uobis.
Illi autem abierūt. Iterum exiit
circa ſextam et nonam horam
et fecit ſimiliter. Circa undecim
mam uero exiit, et inuenit alios
ſtantes, et dicit illis: Quid hic
ſtatis tota die ocioſi? Dicunt eiſ
Quia nemo nos conduxit. Dixit
illis: Ite et uos in uineam meam
Cum ſero autem factum eſſet,
dicit dñs uineæ procuratori ſuo
Voca operarios, et redde illis
mercedē, incipiens a nouiſſimis
uſq; ad primos. Cū ueniſſet ergo
qui circa undecimam horam ue-
nerant, acceperunt ſingulos de-
na

narios. Venientes autem primi, arbitrati sunt quod plus esset accepturi: acceperunt autem & ipsi singulos denarios. Et accipientes murmurabant aduersus patremfamilias, dicentes: Hi nouissimi una hora fecerunt, et pares illos nobis fecisti, qui portauimus pondus diei, & aestus? At ille respondens uni eorum, dixit: Amice, non facio tibi iniuriam: nonne ex denario conuenisti mecum? Tolle quod tuum est, & uade, uolo autem & huic nouissimo dare sicut & tibi. Aut non licet mihi quod uolo facere? An oculus tuus nequam est, quia ego bonus sum? Sic erunt nouissimi primi, & primi nouissimi. Multi enim sunt uocati, pauci uero electi. Et ascendens IESVS Hierosolimam, assumpsit duodecim discipulos suos secreto, & ait illis: Ecce ascendimus Hierosolimam, & filius hominis tradetur principibus sacerdotum & scribis, & condemnabunt eum morte, & tradent eum gentibus ad illudendum, & flagellandum, & crucifigendum: & tertia die resurget. Tunc accessit ad eum mater filiorum Zebedae cum filiis suis, adorans & petens aliquid ab eo. Qui dixit ei: Quid uis? Ait illi: Dic ut sedeant hi duo filii mei, unus ad dextram tuam, & unus ad sinistram in regno tuo. Respondens autem IESVS dixit: Nescitis quid petatis. Potestis bibere calicem quem ego bibiturus sum? Dicunt ei:

Pos.

they receaued pens euery one. The first also comynge, supposed that they shulde receaue moze: but they also receaued pens euery one. And they receauynge, murmured against the householder, sayenge: These last haue wrought one houre, & hast thou made the lyke vnto vs, whiche haue borne the burthen and heates of the daye: But he answerynge vnto one of them, sayde: frende, I do the not wzonge. Diddest thou not agree w me for a peny? Take that thyne is, & go thy waye. I wyll geue vnto thes last also lyke as vnto þ. * Wz is it not le full for me to do what I wyll: Is thyn eye twicked, because I am good? the last shalbe the first, and the first last. + for many he called, but few chosen. * And Iesus goyng up to Jerusalem, toke the twelue disciples in secrete, and sayde vnto them: * We holde, we go vp to Jerusalem, and þ sonne of mā shalbe deliuered ouer vnto the hygh prestes, and to the scribes, and they shal condēne hym by death. They also shal deliuer hym ouer vnto þ wythen to be mocked, and scourged, and crucified, and the thyrde daye shall he ryste agayne. + * The came vnto hym the mother of þ chyldre of zebede, w hyr sonnes two: they sayenge, & aspyng somwhat of hym: Which sayde vnto her: What wylt thou? She sayd vnto hym: Lord, maunde, þ these my two sones, may sytte, one at thy ryght hand, and one at thy left hand in thy kyngdō. But Iesus answerynge, sayde: Ye wot not what ye aske. May ye drynke þ cup þ I shal drynke? They say vnto hym

Roma. 11. c

Math. 19. a

Mat. 10. c

Luc. 11. c

+ mat. 21. b

Mat. 10. d

Luc. 18. d

Mat. 10. b

wz

MATHEVS.

we maye. He sayd vnto them: My cuppe truly shall ye drinke, but to syt at my ryght or left hande, is not myne to geue you, but to suche as it is prepared for of my father. And the ten hearynge, toke indignacion at the two brethren. But Iesus called them vnto hym, and sayde: Ye knowe that the prynces of nacions haue domynion of them, and they that be greater men, execute authorite vpo the. It shal not be so amōge you. But who so euer wyl become greater amōge you, let hym be your mynister. And he that wyl be cheffest amōge you, shalbe your seruaunt: Like as the sonne of man came not to be serued, but to serue, & to bestowe his lyfe for the redemption for many. And whā they were departing from hierico, much people followed. And behold, two blynd men spyttyng by the waye sayde, herde that Iesus wente by, and they cryed, sayenge: **LOKDE** thou sonne of Dauid, haue mercy vpon vs. But the people rebuked them, that they shulde holde theyr peace. Neuerthelesse they cryed the more, and sayde: **LOKDE** thou sonne of Dauid, haue mercy vpo vs. And Iesus stode, and called them, and sayde: What wyl ye, that I shall do vnto you? They sayde vnto hym: **LOKDE**, that oure eyes maye be opened. And Iesus had compassion vpon them, and touched theyr eyes. And immediately they sawe, and followed hym.

Math. 25. c

Mat. 9. d
and. 10. c

Matth. 20. c
Luce. 18. d

Possumus. At illis Calicem quidem meum bibetis, sedere autem ad dextram meam & sinistram, non est meum dare vobis, sed quibus paratum est a patre meo. Et audientes decem, indignati sunt de duobus fratribus. IESVS autem vocauit eos ad se, & ait. Scitis quia principes gentium dominantur eorum, & qui maiores sunt, potestatem exercent in eos. Non ita erit inter uos, sed quicumque uoluerit inter uos maior fieri, sit uester minister: & qui uoluerit inter uos primus esse, erit uester seruus: sicut filius hominis non uenit ministrari, sed ministrare, & dare animam suam in redemptionem pro multis. Et egredientibus illis ab Hierico, secuta est eum turba multa. Et ecce duo caeci sedentes secus uiam, audierunt quia IESVS transiret, & clamauerunt, dicentes: Domine miserere nostri fili Dauid. Turba autem increpabat eos ut tacerent. At illi magis clamabant, dicentes: Domine, miserere nostri fili Dauid. Et stetit IESVS & uocauit eos, & ait: Quid uultis ut faciam uobis? Dicunt illis Domine, ut aperiantur oculi nostri. Misertus autem eorum IESVS, tetigit oculos eorum. Et confestim uiderunt, & secuti sunt eum.

The. xxi. Chapter. +

And

CAPVT. XXI.

Et

ET cum appropinquasset Hierosolymis & uenisset Bethphage ad montem Oliueti, tunc IESVS misit duos discipulos, dicens eis: Ite in castellum quod contra uos est, & statim inuenietis asinam alligatam, & pullum cum ea: soluite, & adducite mihi, & si quis uobis aliquid dixerit, dicite: quia dominus his opus habet, & confestim dimittet eos. Hoc autem factum est, ut impleretur quod dictum est per prophetam, dicentem: Dicite filie Sion: Ecce rex tuus uenit tibi, mansuetus, sedens super asinam, & pullum filium subiu galis. Euntes autem discipuli fecerunt sicut praecepit illis IESVS. Et adduxerunt asinam & pullum, & imposuerunt super eos uestimenta sua, & eum desuper sedere fecerunt. Plurima autem turba strauerunt uestimenta sua in uia: alii autem credebant ramos de arboribus, & sternerant in uia: turbae autem quae precedebant & quae sequebantur, clamabant dicentes: Hosanna filio Dauid: Benedictus qui uenit in nomine domini, hosanna in altissimis. Et cum intrasset Hierosolymam, commota est uniuersa ciuitas, dicens: Quis est hic? Populi autem dicebant: Hic est IESVS propheta a Nazareth Galilee. Et intrauit IESVS in templo dei, & edificabat omnes uendentes & ementes in templo, & mensas nummulariorum, & cathedras uendentium



Ad. When he drew nye vn to Jerusalem, and was come to Bethphage vnto mount Oliuete, than sent Jesus two disciples, sayng vnto the: Go in to the towne that lieth our agaynst you and anon ye shal fynde an Asse bounde, and hye foale wpth her: loose and brynge them vnto me. And yf any man saye ought vnto you, saye ye: the LORD hath nede of them, and straight waie he wyl let them go. But all thys was done, that it myght be fulfilled, that was spoke by the prophet, sayenge: * Tell the daughter Sion: behold, thy kynge cometh vnto the, meke, sittynge vpon an Asse, and a foale the sonne of the Asse vfed to the yock. The disciples goyng dpyd as Jesus had comaunded the, & brought the Asse and þe foale, and layed theyr clothes vpon them, & made hym syt thereon. * But muche people spred theyr garmentes in the way: other cut downe braunches frō the trees, and strowed in the way. As for the people that wente before and that came after, they cryed sayenge Osanna vnto the sonne of Dauid. * Blessed be he that cometh in the name of the LORD. Osanna in the heyghe. * And when he was come in to Jerusalem, all the cytie was moued, sayenge: Who is thys? And the people sayde: * Thys is Jesus the prophet of Nazareth of Galilee. * And Jesus wente in to þe temple of God & cast out all them þe bought and solde in the temple, and ouerthrewe þe tables of the money chaungers, and the seates of them that solde

Mat. 21. 2
Luc. 19. 2

Mat. 21. 2
Luc. 19. 2

Job. 11. 2

Mat. 21. 2
Luc. 19. 2

Mat. 21. 2
Luc. 19. 2

Job. 11. 2

Job. 11. 2

MATHEVS.

1. Reg. 8. d.
Ezay. 56. a
Jer. 7. a

Isa. 5. a

Joh. 8. a.

Marc. 11. c.

Luce. 13. a

Math. 17. c
Luce. 17. a

Marc. 11. c
Joh. 1. a
15. a. 16. f
+ Luce. 20. a
Marc. 11. d

Erod. 2. b
Actu. 4. a
and. 7. d

solde doores, and sayde vnto them: It is wrytten: * Wy house shall be called the house of prayer, but ye haue made it a denne of murtherers. And the blynde and the lame came vnto hym in the temple, and he healed them. But whan þ hyghe prestes and the scribes sawe the woorders that he dyd, and the chylderen cryenge in the temple and sayenge: Hosanna vnto the sonne of Dauid, they dysdayned, and sayd vnto hym: Hearest thou what these saye? But Iesus sayd vnto them: Yee. haue ye neuer red: * Out of the mouth of babes and sucklynge hast thou finish- ed prayse: And the lyste, * he went out of the cylie in to Bethania, and abode there. * But in the moynng returnynge in to the cylie, he hun- gred. And seyng in þ way, * a fygge tre he came vnto it, & fonde nothyng thereon, but leaues onely, and sayde vnto it: Neuer frute growe on the foreuer. And immediatly the fyg- ge tre was wythered. And the disci- ples seyng, maruayled, sayenge: How is she wythered so soone: But Iesus answerynge, sayd vnto them: Verely I say vnto you: * Yf ye haue sayth and doute not, ye shal not one ly do thys wpth the fyggetre, but a yf ye saye vnto this mountayn: Be auoyded, and caste thy selfe into the see, it shall be done: * And all what so euer ye are in prayer, beleupnge, ye shall receaue it. + * And whan he was come in to the temple, the chiefe of the prestes and þ elders of the people came vnto hym teachyng sayenge: * Wy what authoryte doest

uendentium columbas euerit, & dicit eis. Scriptum est: domus mea domus orationis uocabitur: uos autem fecistis illam speculancam latronum. Et accesserunt ad eum cæci & claudi in templo, & sanauit eos. Videntes autem principes sacerdotum & scribæ mirabilia quæ fecit, & pueros clamantes in templo, & dicentes: Hosanna filio Dauid, indignati sunt, & dixerunt ei: Audis quid isti dicunt? IESVS autem dicit eis: Vtiq. Nunq. legistis: Quia ex ore infantium & lactentium perfecti sunt laudem? Et relictis illis abiit foras extra ciuitatem in Bethaniam, ibiq. mansit. Mane autem reuertens in ciuitatem, esuriit. Et uidens fici arborem unam secus uiam, uenit ad eam, & nihil inuenit in ea, nisi folia tantum, & ait illis: Nunq. ex te fructus nascatur in sempiternum. Et arefacta est continuo ficulnea. Et uidentes discipuli, mirati sunt, dicentes: Quomodo continuo aruit? Respondens autem IESVS ait eis: Amen dico uobis, si habueritis fidem & non hæsitaueritis, non solum de ficulnea facietis, sed etiam si monti dixeritis: Tollere & iacta te in mare, fiet. Et omnia quæcunq. petieritis in oratione credentes, accipietis. Et cū uenisset in templū, accesserunt ad eum docentes, principes sacerdotū & seniores populi, dicētes: In qua potestate hæc

testate hæc facis? & quis dedit tibi hanc potestatem? Respondens autem IESVS, dixit eis: Interrogabo uos & ego unum sermonem, quæ si dixeritis mihi, et ego uobis dicam in qua potestate hæc facio. Baptismus Ioannis unde erat: ex celo, an ex hominibus? At illi cogitabant inter se dicentes: Si dixerimus ex celo, dicet nobis: Quare ergo non credidistis illi? Si autem dixerimus ex hominibus, timemus turbam: omnes enim habent Ioannem sicut prophetam. Et respondentes IESVS dixerunt: Nescimus. Ait illis & ipse: Nec ego dico uobis qua potestate hæc facio. Quid autem uobis uidetur? Homo quidam habebat duos filios, & accedens ad primum dixit: Fili, uade hodie operare in uinea mea. Ille autem respondens, ait: Nolo. Postea autem poenitentia motus, abiit. Accedens autem ad alterum dixit similiter. At ille respondens, ait: Eo domine, et non iuit. Quis ex duobus fecit uoluntatem patris? Dicunt ei: Primus. Dixit illis Iesus: Amen dico uobis, quod publicani & meretrices præcedunt uos in regno dei. Venit enim ad uos Ioannes in uia iustitiæ, & non credidistis ei: publicani autem & meretrices crediderunt ei: uos autem uidetes, nec poenitentiam habuistis postea, ut crederetis ei. Alia parabola audite: Homo erat pater familias, qui plantauit uineam, & sepem circumdedit ei, et fodit in ea torcular & ædificauit in ea turrem, et locauit eam agricolis, et peregre profectus

est,

deris thou these thinges, & who gaue þe thys authorite: Iesus answerynge sayd vnto them: I wyl aske a worde of you also, which yf ye tell me, I in lyke wyse wyl tell you, by what authorite I do these thynges. The baptisme of Ihon, whence was it, from heauen, or of men: But they thought amonge themselves, sayenge: Yf we saye from heauen, he shall saye vnto vs: Why dyd ye not the beleue him? But yf we saye: of men, then feare we þe people: For euery mā holdeth Ihon as a prophet. And they answerynge Iesu, sayde: We cā not tel. He sayde vnto them also: Nother tell I you by what authorite I do these thynges. But what thynke ye? + A certayne mā had two sonnes, & comynge to the fyrst, sayde: Go thy way my sonne, & worke to day in my vyneyard. He answerynge, sayde: I wil not, but afterwarde repentynge, wēt: He comynge also vnto þe second sayd lyke wyse. But he answerynge sayde: I go sʒ. And went not. Whether of twayne dyd þe wil of þe father: They sayd vnto hym: the fyrst. Iesus sayde vnto the: Verely I saye vnto you: þe the publicans & harlots go before you in to þe kyngdō of God. For Ihd cā vnto you, in þe way of rightousnes & ye beleued him not: but þe publicans and harlottes beleued him. But you seynge, yet had ye no repētance afterwarde, þe ye myght haue beleued hī. + Hear another parable. Ther was a mā an housholder which + planted a vyneyarde, and hedged it aboute, and dygged a wynepresse in it, and buyt a tower, and let it oute vnto husbandmē, & went into a straunge

con,

Mat. 14. 2.

Mark. 1. 2.

Gen. 9. 2.

Ezay. 5. 2.

Iere. 11. 2.

Marc. 12. 2.

Luce. 10. 2.

MATHEVS.

contrary. But when the tyme of the frute was drawen neare, he sent his seruautes to the husbandmen, to receaue the frutes of it. And the husbandmen catchynge the seruantes: one they bet, another they kylled, but another they stoned. Agayne he sent other seruautes, mo then the fyrst, and they dyd vnto the in lyke maner. At the laste he sent his sonne vnto them, sayenge: They wyll perchaunce stonde in awe of my sonne. But the husbandmen seynge the sonne sayde amonge themselves:

Luc. 19. b. Thys is the heyre + come, let vs kyl hym, and we shall haue hys enhery-

Etaunce. And they catchynge hym, thrust hym out of the vyneyard, and slewe hym. Nowe when the Lord of the vyneparde shall come, what wyl he do vnto those husbandmen: They sayde vnto hym: He shal cruelly destroe those euell personnes, and let oute hys vyneparde vnto other husbandmen, which shall deliuer hym the frute at hys tymes. Iesus sayde vnto them: Dyd ye neuer reade in the scriptures: *

Isa. 48. c.
Act. 4. 8
1. Pet. 1. 8

The stone the which the buylders refused, is become to heade stone in the corner: Thys was done of the **LORDE**, & it is maruapulous in our eyes: Therfore I saye vnto you: That þe kyngdome of God shall be taken fro you, and shalbe geuen vnto a nacion, whiche shall byynge forth his frutes

Isa. 48. a.
Dani. 1. 8

* And who so falleth vpon thys stone, shall be broken in peces: * but vpon whom it falleth, it shall all to grynde hym. And when the hyghe prestes and pharises had herde hys parables

est. Cum autem tempus fructuū appropinquasset, misit seruos suos ad agricolas, ut acciperent fructus eius. Et agricolæ apprehensis seruis eius: alium cæderunt, alium occiderunt, alium uero lapidauerunt. Iterum misit alios seruos plures prioribus, et fecerunt illis similiter. Nouissime autem misit ad eos filium suum, dicens: Verebuntur filium meum. Agricola autem uidentes filium dixerunt intra se: Hic est hæres, uenite occidamus eum, & habebimus hæreditatem eius. Et apprehensum eum eiecerunt extra uineam, et occiderunt. Cum ergo uenerit, dominus uineæ quid faciet agricolis illis? Añunt illi: Malos male perdet, et uineam suam locabit aliis agricolis, qui reddent ei fructum temporibus suis. Dicit illis **IESVS**: Nunquam legistis in scripturis: Lapidem quem reprobauerunt ædificantes, hic factus est in caput anguli: A domino factum est istud, et est mirabile in oculis nostris: Ideo dico uobis, quia auferetur a uobis regnum dei, et dabitur genti facienti fructus eius. Et qui ceciderit super lapidem istum confringetur: super quem uero ceciderit, conteret eum. Et cum audissent principes sacerdotum et pharisæi parabolas

parabolas eius, cognouerunt quod de ipsis diceret. Et querentes eum tenere, timuerunt turbas, quoniam sicut prophetam eum habebant.

CAPVT. XXII.

ET respondens IESVS dixit iterum in parabolis eis, dicens: Simile factum est regnum celorum homini regi, qui fecit nuptias filio suo. Et misit seruos suos uocare inuitatos ad nuptias, et nolebant uenire. Iterum misit alios seruos, dicens: Dicite inuitatis: Ecce prandium meum paratum, tauri mei et altilia occisa sunt et omnia parata, uenite ad nuptias. Illi autem neglexerunt, et abierunt: alius in uillam, alius uero ad negotiationem suam, reliqui uero tenuerunt seruos eius, et contumellis affectos occiderunt. Rex autem cum audisset, iratus est, et missis exercitibus suis perdidit homicidas illos, et ciuitatem illorum succendit. Tunc ait seruis suis: Nuptie quidem paratae sunt, sed qui inuitati erant, non fuerunt digni. Ite ergo ad exitus uias: et quoscunque inueneritis, uocate ad nuptias. Et egressi serui eius in uias congregauerunt omnes quos inuenerunt, malos et bonos, et impletae sunt nuptie discumbentium. Intrauit autem rex ut uideret discumbentes, et uidit ibi hominem non uestitum ueste nuptiali,

parables, they perceaued, that he spake of them. And schynge to take hym, they feared the people, because they helde hym for a prophet. +

Mat. 11. c
Luc. 19. b
and. 10. b
+ Job. 7. b

The. xxii. Chapter. +

AND Iesus answerynge, A spake vnto them agayne by parables, sayng: The kyngedome of heauens is lyke vnto a man a kyng, whiche made a mariage vnto his sonne. And sent his seruaunt, to call them, that were bydden vnto the mariage and they wolde not come. Agayne, he sent other seruantes, sayng: Tel the bydden gestes. Behold, I haue prepared my dynner, myne oxen & my fedd cattel are kylled, and al thinges are ready, come to my mariage. But they made lyghte of it, & went they wayes: one to his ferme, another to his marchaundyse. As for the remnaunt, they helde his seruantes, & beyng shamefully intreated they slew them. But whan the kyng herde, he was wroth, and sendynge his hooftes, destroyed those murderers, and set fyre vpon theyr cite. Then sayde he vnto his seruantes: The mariage in dede is prepared, but they that were bidden were not worthy. So therfore in to the hygh wayes, and whome so euer ye fynd, byd to the mariage. And his seruantes beyng gone out in to the hygh wayes, gathered al that they fande, good and bad, and the mariage was full of eaters. But the kyng wente in, to se the eaters, and spied there a man not clothed wyth a wedding garment,

Luc. 14. b

Apoc. 19. b

13

MATHEVS.

gamente & sayd vnto hym: stend,
howe cameste thou in here, not ha-
uynge on a weddyng garment?

Mat. 22. f.
and. 15. c

But he was euen spechlesse. * The
sayde the kynge vnto his seruantes:
thys handes and fete beyng boorde,
cast hym in to the vtter darknesse:
there shall be waypynge and gnash-

Mat. 20. b

Mat. 22. a
Luc. 20. c
Ioh. 8. 7. b

ynge of teth. * ffor many be called,
but fewe are chosen. + + * The
Pharises goynge away, toke coun-
sell, howe they myghte take hym in
his wordes, and sent vnto him theyr
disciples wyth Herodes officers, say-
enge: Master, we knowe that thou
arte true, and teacheest the waye of
God truly, and carest for no man:
for thou regardeste not the person
of men. Tell vs therfore, howe thou
kest thou: Is it lawfull to geue tri-
bute vnto the Emperoure, or not?
But Iesus knowynge theyr wyched-
nesse, sayde: Whye pprocytes, whye
tempte ye me? Shewe me the tri-
bute money. And they offred hym a

peny. And Iesus sayde vnto them:
Whose is thys ymage & superscrip-
cion? They sayde vnto hym: The
Emperours. Then sayde he vnto
them: * Geue therfore that which is
the Emperours, vnto the Empe-
roure: and that which is Gods vnto
God. And they hearynge that, mar-
uayled, and leauynge hym, wente
theyr waye. + + In that daye came
vnto hym the Saduces (which saye
ther is no resurrection) and axed
hym, sayenge: Master, Moses sayd:

Mat. 17. b
Rom. 13. b

Mat. 22. b
Luc. 20. d
Actu. 23. a

Mat. 22. a

* Yf a man be dead not hauynge chyl-
dren that hys brother shall marrye
hys wyfe, and rayse vp sede vnto hys
bro-

nuptiali, et ait illis: Amice, quomodo hunc intrasti non habens uestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus et pedibus eius, mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium. Multi enim sunt uocati, pauci uero electi. Tunc abeuntes pharisei, consilium inierunt ut caperent eum in sermone. Et mittunt ei discipulos suos cum Herodianis dicentes: Magister, scimus quia uerax es, et uiam Dei in ueritate doces, et non est tibi cura de aliquo: non enim respicis personam hominum. Dic ergo nobis, quid tibi uideatur, licet censum dare Cesari, an non? Cognita autem IESVS nequitia eorum, ait: Quid me tentatis hypocritae? Ostendite mihi numisma census. At illi obtulerunt ei denarium. Et ait illis IESVS: Cuius est imago hec & superscriptio? Dicunt ei, Cesaris. Tunc ait illis: Reddite ergo quae sunt Cesaris, Cesari: & quae sunt dei deo. Et audientes mirati sunt, et relicto eo abierunt. Illo die autem accesserunt ad eum Saducei, qui dicunt non esse resurrectionem, et interrogauerunt eum dicentes: Magister, Moses dixit: Si quis mortuus fuerit non habens filium, ut ducat frater eius uxorem illius, & suscitetur semen fratri

fratri suo. Erant autem apud nos septem fratres, et primus uxore ducta, defunctus est, et non habens semē, reliquit fratri suo. Similiter secundus et tertius usque ad septimum. Nouissime autem omniura et mulier defuncta est. In resurrectione ergo, cuius erit de septem uxor? Omnes enim habuerunt eam. Respondens autem IESVS ait: terratis nescientes scripturas, neque uirtutem Dei. In resurrectione enim neque nubent, neque nubentur, sed sunt sicut angeli dei in cœlo. De resurrectione autē mortuorum non legistis quod dictum est deo, dicente uobis: Ego sum Deus Abraham, et Deus Isaac, et Deus Iacob. Non est Deus mortuorum sed uiuentium. Et audientes turbæ, mirabantur in doctrina eius. Pharisei audientes quod silentium imposuisset saduceis, conuenerunt in unū. Et interrogauit eū unus ex eis legis doctor tentans eū: Magister, quod est mandatum magnum in lege? Ait illi IESVS: Diliges Dominū Deum tuum ex toto corde tuo, et in tota anima tua, et in tota mente tua, hoc est maximum & primum mandatum. Secundum autem simile est huic: Diliges proximum tuum sicut te ipsum. In his duobus mandatis uniuerſa lex pendet et propheta. Congregatis autem phariseis, interrogauit eos IESVS, dicens: Quid

ther. Now were ther wyth vs seuen brethren, & the first maryeng a wyfe dyed, and not haupnge seide, he leste hys wyfe vnto his brother: lyke wyse the seconde, and thyrde vnto the seuenth. But last of all the woman dyed also. In the resurrection therfore, whose wyfe shall she be of the seuen? for they al had her. But Iesus answering sayd vnto them: Ye erre not vnderstandynge the scriptures, nor the power of God. for in the resurrection, they shall nother mary, nor be maryed, but are as þ angels of God in heauen. But of the resurrection of the deade, haue ye not redde, what is spoken of God, sayenge vnto you: * I am the God of Abraham, and the God of Isaac, and the God of Jacob? It is not the God of the dead, but of the lyuynge. And the people hearynge maruayled of hys doctrine. + * The pharises hearynge that he had put the saducees to silence, they gathered together. And one of them (a doctoure of the lawe) temptyng hym, asked: Master whych is the great commaundement in the lawe? Iesus sayd vnto hym: * Thou shalt loue the LORD thy God wyth all thy harte, in all thy soule, and in all thy mynde: thys is the principall and first commaundemente. The seconde, is lyke vnto it: * Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hangeth all the lawe and the prophetes. * The pharises beyng gathered, Iesus axed them: saynge: C.1. What

Exod. 3. 6
Deut. 10. 6

Mat. 22. 37
Luce. 10. 26

Deut. 6. 5
and. 10. 5

Leuit. 19. 18
Rom. 13. 9

Mat. 23. 2

MATHEVS.

What thynke ye of Christe? Whose sone is he: They said vnto hym: Dauid. He sayd vnto them: How than doth Dauid in sperte, call hym LORD, saynge: * The LORD sayd vnto my LORD: Spt thou on my ryght handes, tyl I set thyne enemyes a stoole for thy seete? Yf Dauid therfore call hym LORD, how is he hys sonne? And no man coulde answer hym one word, nother durst ony mā from that daye forth are hym ony mo questions. †

Psal. 109. a

The. xlii. Chapter.

Deute. 17. a

Exap. 10. a

and. 18. b

Luce. 11. b

Philacteries were wyppyttinges where in the comma: demenres were wyrtē Jaco. 3. a

Luce. 14. b. and. 18. b

Than spake Iesus vnto the people & to hys disciples, sayenge: The scribes and pharises haue sytten vpon Moses seate. Therfore all that euer they byd you, obserue & do, but after they? workes not do: for they? saye & do not. * They bynde heuy & intoltable burthens, & laye the vpon mens shulders: But with they? finger will not they sturre them. But all they? workes do they to be sene of mē. ffor they set abrode they? philacteries & make large hēmes, & loue to spt vppermost at meate tymes, & to haue the chiefe seates in the synagoges, & the salutacions in the market, & to be called of men Rabbi. * But be not ye called Rabbi: for one is your master & all ye are brethren. And call you no man father vpon earthe, for one is your father which is in heauē. Nother be ye called masters, for one is your master, Christe. He that is greatest amonge you, shalbe your seruaunt. * Who so exalteth hymself shalbe brought lowe, & he that humbleth hymself

Quid uobis uidetur de Christo? Cuius filius est? Dicit ei: Dauid. At illis: Quomodo ergo Dauid in spiritu uocat eum Dominum? dicens: Dixit Dominus Domino meo, sede a dextris meis: Donec ponā inimicos tuos scabellum pedum tuorum. Si ergo Dauid uocat eum Dominum, quomodo filius eius est? Et nemo poterat ei respondere uerbum: neque ausus fuit quisquam ex illa die eum amplius interrogare.

CAPVT. XXIII.

Tunc IESVS locutus est ad turbas et ad discipulos suos, dicens: Super cathedram Moysi sederunt Scribæ et Pharisei. Omnia ergo quæcunq; dixerint uobis, seruare, & facite: secundum opera uero eorū nolite facere, dicunt enim et non faciunt. Alligant autem onera grauiā & importabilia, & imponunt in humeros hominū, digito autem suo nolunt ea mouere. Oīa uero opera sua faciunt ut uideantur ab hominibus: dilatant enim philacteria sua, & magnificant simbrias. Amant autem primos recubitus in coenīs & primas cathedras in synagogis, & salutaciones in foro, & uocari ab hominibus Rabbi. Vos autem nolite uocari rabbi, unus est enim magister uester: oēs autem uos fratres estis. Et patrē nolite uocare uobis super terrā, unus est enim pater uester qui in cœlis est. nec uocemini magistri, quia magister uester, unus est Christus. Qui maior est uirum: erit minister uester. **Qui**

Qui autē se exaltauerit, humilia-
bitur: et qui se humiliauerit, ex-
altabitur. Vae autē uobis Scribæ
& Pharisei, hypocritæ, quia clau-
ditis regnū cœlorū ante hoies,
uos em̄ non intratis, nec intro-
euntes finitis intrare. Vae uobis
scribæ & pharisei hypocritæ, qui
comeditis domos uiduarū ora-
tione lōga orātes, propter hoc
amplius accipietis iudiciū. Vae
uobis scribæ & pharisei, hypo-
critæ, quia circūitis mare & ari-
dam, ut faciatis unū Proselitū, &
cū fuerit factus, facitis eū filium
gehēnæ duplo quā uos. Vae uo-
bis duces cæci, qui dicitis: Qui-
cūq; iurauerit per tēplū, nihil
est: qui autē iurauerit in auro tem-
pli, debitor est. Stulti & cæci, qđ
em̄ maius est, aurū an tēplū qđ
sāctificat aurū? Et quicūq; iuraue-
rit in altari nihil est: quicūq; autē
iurauerit in dono qđ est sup il-
lud, debet. Cæci, qđ em̄ maius ē
donū, an altare qđ sāctificat do-
nū? Qui ergo iurat in altari, iu-
rat in eo & in oībus q̄ super illud
sūt: & quicūq; iurauerit in tēplo,
iurat in illo, et in eo qui habitat
in ipso. Et qui iurat in cœlo, iu-
rat in throno dei et in eo qui se-
det sup eu m. Vae uobis scribæ et
pharisei, hypocritæ, quia decima-
tis Mentam & Anetum &
Cymīnū, & reliquistis quæ graui
ora sūt legis iudiciū & misericor-
diam

seife, shalbe exalted. * Who vnto you
scribes & pharises, ye hypocrites, for
ye shut vp þ kyngdō of heauē befoze
mē, ye entre not pour selues, nother
suffre ye thē to enter þ do enter. Who
vnto you scribes & pharises ye hypocri-
tes for ye deuour wydowes houses,
prapenge lōge prayers, therfoze shal
ye receaue the greater iudgement.
Who vnto you scribes & pharises
ye hypocrites, for ye cōpasse se and
lande þ ye may make one. * Whose-
lite: & whā he is becom one, ye make
hym a chyld of hell, two folde moze
than ye. Who vnto you blynde gydes
for ye say: Who so euer sweareth by
the tēple, þ is nothyng: but who so
euer sweareth by the golde of the tē-
ple, is giltye. Ye fooles & blynde, for
whether is greater: the golde or the
temple þ sanctifyeth the golde? And
who so so euer sweareth by þ altare,
þ is nothyng: but who so euer swea-
reth by the offerpnge þ is vpon it, he
is giltye. Ye fooles & blynde, for whe-
ther is greater: the offerpnge, or the
altare þ halloweth the offerpnge?
Therfoze who so sweareth by þ al-
tare sweareth by the same, and by al
things that are thereon. And who so
sweareth by the temple, sweareth by
the same, and by hym that dwelleth
therin. * And who so euer sweareth
by heauen, sweareth by the trone of
God, & by hym that sitteth thereon.
* Who vnto you scribes and pha-
rises, ye hypocrites, for ye tyth wynt
Anyse and Commyn, and haue
leste the wayghter matters of the
lawe, iudgement and mercy, and
sayth. These oughte to haue bene
C. 11. done

Whose-
lite, a
nounce of
conuerse
turned fro
the helth
of the tēple
vnto the
Jewe.

Math. 5. 2

Luc. 11. 9

MATHEVS.

done, and not to leaue the other be-
hynde. **D**e ye blynde gydes, whych
scrapne out a gnat, but swalow vp a

Luce. 11. b

Camel. * **W**o vnto pou scribes and
pharises, ye hypocrites, for ye make
cleane the outespyde of the cuppe and
platter, but wythin are ye full of rob-
bery and vncleynesse. **T**hou blynde
Pharise, clyense spyt the inspyde of þ
cuppe & platter, that þ outespyde may
be cleane also. **W**o vnto pou Scribes

D and Pharises, ye hypocrites, for
ye be lyke vnto paynted Sepulchres,
that appeare bewtyfull outwarde
vnto men, but wythin they are full
of dead mens bones and all fylthy-
nesse. **E**uen so ye also: Outwarde ye
appeare vnto men ryghteous, but
wythin ye are full of ypocrisyse and
iniquite. * **W**o vnto pou Scribes &

Luce. 11. b

Pharises, ye hypocrites, for ye buyld
the tombes of the prophetes, & gar-
nyshe the sepulchres of the ryghteous,
and saye: Yf we had bene in oure fa-
thers tyme, we wolde not haue ben
partyp fellowes wyth the in þ bloude
of the prophetes. * **T**herfore ye be

1. Tessa. 1. c

wytnesses vnto your selues, that ye
are the chyldre of them, which slewe
the prophetes. **F**ulfpill ye also þ mea-
sure of your fathers. **D**e ye serpyntes,
ye generation of vipers, howe shall
ye escape the iudgement of hell?

E + * **T**herfore I saye vnto you: Be-
holde, I sende vnto you prophetes &
wyse men, and scribes, & of them
shall ye kyll and crucifye, and of the
shall ye scourge in your synagoges,
and persecute them from cytie to cy-
tie: that vpon you maye come al the
ryghteous bloude, whych hath bene

Math. 10. b
Luce. 11. b
Actu. 5. c
and. 7. g
Job. 16. a

diā, & fidē: nec oportuit facere;
et illa non omittere. **D**uces cæ-
ci, excolantes culicem, camelū
aut glutientes. **V**æ uobis scribæ
et pharisæi hypocritæ, qui mun-
datis quod deforis est calicis &
paropsidis, intus autem pleni es-
tis rapina et immundicia. **P**ha-
risæe cæce, munda prius quod in-
tus est calicis et paropsidis, ut
fiat et id quod deforis est, mun-
dum. **V**æ uobis scribæ et phari-
sæi hypocritæ, quia similes estis
Sepulchris dealbatis, quæ a for-
is parent hominibus speciosa,
intus uero plena sunt ossibus
mortuorum et omni spurcicia:
sic et uos a foris quidem pare-
tis hominibus iusti, intus autem
pleni estis hypocrisis & iniquita-
te. **V**æ uobis scribæ & pharisæi
hypocritæ quia ædificatis sepul-
chra prophetarū et ornatis mo-
numenta iustorū, et dicitis: Si
fuissemus in diebus patrum no-
strorū, nō essemus socii eorū in
sanguine prophetarū. **I**taq; testi-
monio estis uobismetipsis, quia
filii estis eorū, qui prophetas oc-
ciderunt. **E**t uos implete mensu-
rā patrū uestrorū. **S**erpentes, ge-
nimina uiperarū quomodo fugi-
etis a iudicio gehennæ? **I**deo
dico uobis: **E**cce ego mitto ad
uos prophetas et sapientes et
scribas, et ex illis occidetis et
crucifigetis, et ex eis flagel-
labitis in Synagogis uestris,
et persequemini de ciuita-
te in ciuitatem, ut ueniat super
uos omnis sanguis iustus, qui
effusus

shed

effusus est super terram, a sanguine Abel iusti, usque ad sanguinem Zacharie filii Barachie, quem occidistis inter templum et altare. Amen dico uobis, uenient hæc omnia super generationem istam. Hierusalem, Hierusalem quæ occidis prophetas, et lapidas eos qui ad te missi sunt: quoties uolui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alis, et noluisti. Ecce relinquetur uobis domus uestra deserta. Dico enim uobis, non me uidebitis amodo donec dicatis Benedictus qui uenit in nomine Domini. CAPVT. XXIII.

ET egressus IESVS de templo ibat. Et accesserunt discipuli eius, ut ostenderet ei edificationes templi. Ipse autem respondens, dixit illis: Videtis hæc omnia? Amen dico uobis, non relinquetur hic lapis super lapidem, qui non destruat. Sedente autem eo super montem Oliueti, accesserunt ad eum discipuli secreto, dicentes: Dic nobis, quando hæc erunt? & quod signum aduentus tui, et consummationis seculi? Respondens IESVS, dixit eis: Videte ne quis uos seducat: multi enim uenient in nomine meo, dicentes: Ego sum Christus, et multos seducent. Audituri enim estis praelia, et opinioniones praeliorum. Videte ne turbemini, oportet enim hæc fieri, sed nōdū est finis.

Consur.

shed vpon earth, from the bloude of righteous. Abel, vnto the bloude of Zachary the sonne of Barachias, whom ye slewe betwene the temple and the altare. Verely I say vnto you: All these thynges shall come vpon thys generacion. O Hierusalem Hierusalem, that slapest the prophetes, and stonest the that are sent vnto the: how ofte wolde I haue gathered thy chyldren, & euen as the henne gathereth hyr chylens vnder the wynges, & thou woldest not? Behold: your house shalbe left vnto you desolate. For I say vnto you: Ye shal not se me hence forth, tyl ye shal say: Blessed be he that commeth in the name of the Lord.

The xxiii. Chapter.

AD Iesus departed from the temple went. And his disciples came nigh, to shew hym the buyldynges of the temple. But he answerynge said vnto the: Se ye al these thynges? Verely I saye vnto you: ther shall not be left here one stone vpon another, whych shal not be destroyed. And he saytyng vnto moste Oliuete, his disciples came vnto hym secretly, sayeng: Tel vs whā shal these thynges be? & which shalbe the ende of thy comyng, & of the ende of the world? And Iesus answerynge sayd vnto the: Take hede that no mā deceaue you. For ther shall many come in my name, sayeng: I am Christ, and shall deceaue many. For ye shal heare of warres, and the noyses of warres, take hede ye be not troubled. All these thynges must be done, but the ende is not yet.

E.iii. For

Gene. 4. 6

ischa. 1. 2

1. Pa. 14. 9

Luce. 13. 9

4. Esa. 1. 2

Mat. 23. 2

Mat. 23. 2

Mat. 23. 2

Luce. 11. 2

Luce. 19. 9

Colo. 1. 2

MATHEVS.

4. Es. 2. 3. c. * For one people shall rype vp a-
gaynst another, and realme agaynst
realme: and ther shalbe pestilences
and hunger and eartquakes thorow
places. All these are the begynnyng
of sorowes.

Math. 10. b
Marc. 13. b
Luce. 21. b
Job. 16. a
* Than shall they put
you to trouble, and shall kyll you,
and ye shalbe hated of all people for
my names sake. And than shall ma-
ny be offended, and shall betray one
another, and shall hate eche other.

4. Es. 14. b
* And many false prophetes shal aryse
* shall deceaue many: * because in-
iquite shalbe plētous, the charite of
many shal waxe colde.

Math. 10. c
Marc. 13. b
* But who so
endureth vnto the ende, the same shal
be safe. * And thys gospell of the kyng-
dome shalbe preached in all the world
for a wytnesse vnto all people, and
than shall the fulfyllinge come.

W. * Whan ye therfore shall se the ab-
ominacio of desolacio, & the wyrch
is spoken of by Daniel the prophet,
stande in the holy place (who so rea-
deth, let hym vnderstande) than let
them wyche be in Jewry, flye vnto
the mountaynes: and let hym which
is on the thacke, not come downe to
fet any thyng out of hys house: and
let hym wyche is in the felde, not
turne backe to fetch hys coate. But
two vnto them that are wyth childe,
and geue sucke in those dayes. But
praye ye that your flyght be not in
the wynter, nor in the Sabbath. * For
than shall ther be great trouble, such
as was not from the begynnyng of
the worlde vnto thys tyme, nor shal
be. And except those dayes had ben
shortned, all flesh shuld not be saved.
but for the chosens sake shal those daies
be

Math. 13. b
Luce. 11. c
Dan. 9. b

Dan. 12. a

Cosurget enim gens in gentem,
et regnum in regnum, et erunt
pestilencie, et fames, et tremor-
tus per loca: hæc autem omnia
initia sunt dolorum. Tunc tradet
uos in tribulationem, & occidet
uos: et eritis odio omnibus gen-
tibus propter nomen meum. Et
tunc scandalizabuntur multi, et
inuicem tradent, et odio habeb-
unt inuicem. Et multi pseudo-
prophete surgent, et seducunt
multos. Et quoniam abundabit
iniquitas, refrigescet charitas
multorum. Qui autem perse-
uerauerit usque in finem, hic sal-
uus erit. Et predicabitur hoc eu-
angelium regni in uniuerso or-
be, in testimonium omnibus ge-
tibus, et tunc ueniet consumma-
tio. Cum autem uideritis abo-
minationem desolationis, quæ
dicta est a Daniele propheta sta-
tem in loco sancto (qui legit, in-
telligat) tunc qui in iudea sunt,
fugiant ad montes, et qui in te-
sto, non descendat tollere ali-
quid de domo sua, & qui in agro
non reuertatur tollere tunicam
suam. Vae autem pregnantibus,
et nutrientibus in illis diebus.
Orate autem, ut non fiat fuga
uestra hyeme uel sabbato: erit
enim tunc tribulatio magna, qua-
lis non fuit ab initio mundi usque
modo, neque fiet. Et nisi breuiati
fuissent dies illi, non fieret sal-
ua omnis caro, sed propter ele-
ctos breuiabuntur dies illi.

Tunc

Tunc si quis nobis dixerit. Ecce hic est Christus, aut illic, nolite credere, surgent enim pseudo christi et pseudoprophetae, et dabunt signa magna et prodigia, ita ut in errorem inducantur (si fieri potest) etiam electi. Ecce praedixi uobis. Si ergo dixerint uobis: Ecce in deserto est, nolite exire: ecce in pentalibus, nolite credere. Sicut enim fulgur exit ab oriente & parit usque in occidentem, ita erit & aduentus filii hominis. Vbi cumq; fuerit corpus, illuc congregabitur et Aquilae. Statim autem post tribulationem dierum illorum sol obscurabitur, et luna non dabit lumē suū, et stellae cadent de caelo, et uirtutes caelorum commouebuntur: et tunc apparebit signum filii hominis in caelo: et tunc plangent omnes tribus terrae, et uidebunt filium hominis uenientem in nubibus caeli cum uirtute multa et maiestate. Et mittet angelos suos cum tuba et uoce magna, et congregabunt electos eius a quatuor uentis, a summis caelorum usque ad terminos eorum. Ab arbore autem ficī discite parabolam. Cum iam ramus eius tener fuerit et folia nata, scitis quod prope est aestas: ita et uos, cum uideritis haec omnia, scitote quia prope est in ianuam. Amen dico uobis, quia non praeteribit generatio haec, donec

haec

be shortened. * Than yf any man shall saye vnto you: lo, here is Christ or there, beleue it not. For ther shall arise false Christes and false prophetes, & shall geue great & tokens and wonders: In so much that (yf it can be done) the very chosen shulde be brought in to erreure. Behold, I haue told you befor. Wherefore yf they shall saye vnto you: Beholde, he is in the wyldernesse, go not ye forth: Beholde, he is in the innermost partes, beleue it not. For lyke as the lychtenyng geeth out from the east, & shyneth tyme in the west, so shal also the comyng of the sone of man be. * Where so euer the body is, there shall also the Eagles be gathered. * But soone after the trouble of those dayes shall the Sonne be darkened, and the Moone shall not geue hye lycht, & the starres shall fall fro heauen and the powers of heauen shall be moued: and than shall appeare the token of the sone of man in heauē: & then shall all the hyndres of the earth mourne, & and they shall see the sone of man comyng in the cloudes of heauen with great power and maiesty. And he shall sende his angels with a trompe & a great voice, & they shal gather hye chose fro the foure wyndes, fro the hyghest of the heauens vnto the ends. * Lerne a similitude of the fygge tre. Whā hye brāsche is tender, & his leaues growe, ye know that Sommer is nye. So lyke wyse ye whā ye see al these thynges, knowe ye that it is nye, euen in the doore. Verely I saye vnto you: that this generation shall not passe, tyme al these

E. iiii. be

Mat. 24. 24.
Luc. 17. 34.Deut. 18. 22.
1. Cor. 13. 1.

Job. 39. 13.

Mat. 24. 29.
Luc. 21. 30.
Joel. 2. 30.

Act. 1. 6.

1. Cor. 4. 6.

Mat. 24. 32.
Luc. 21. 31.

MATHEVS.

Esai. 40. a
and. 51. b

Actu. 1. a.

Genes. 7. b
Luc. 17. c

Luc. 17. d.

Matth. 25. a
Matth. 25. b
Luc. 12. d

Apoca. 16. c

Matth. 25. b

Apoca. 16. c

be done. * heauen & earth shal passe,
but my wordes shal not passe. But
of that dape and houre * knoweth no
man, nother the angels of heauens,
but my father only. For as in þ day
es of Noe, so shal the cōpyng of þ
sonne of man be also. * For as they
were in the dapes before the floude
eatynge and drynkyng, marpenge
and beyng marped vnto that dape
that Noe entred into the Arke, and
they knewe not tyll þ floude came &
toke thē al: so shal also the cōpyng
of þ sonne of mā be. * Thā shal two
be in the felde: the one shalbe taken
and the other shalbe leste: Twayne
shalbe gryndynge at þ myll, the one
shalbe takē w, & one shalbe leste. Two
in the bed, the one shalbe takē wth,
and the one shalbe leste. * Watch ye
therfor, for ye know not what houre
pou 10 x d e shal come. But
knowe ye thys, that ys the good mā
of the house knewe what houre the
these shulde come, he wold surely
watch, & not suffre hys house to be
bozed through. Therefore be ye rea-
dy also, for in þ houre þ ye know not
shal the sonne of man come. * Who
thynke ye is a fapthful and wyse ser-
naunt, whom hys lord hath set ouer
hys housholde, that he may geue thē
meate in season? * Blessed is that
seruaunt, whom whā hys lord shal
come shal fynde so doyng. Verely
I saye vnto pou: that he shal set him
ouer all hys goodes. But ys that
ruell seruaunt shal saye in hys hart:
My lord maketh lōge to come, and
shal begynne to sympe hys fellowes
to eat & drynke wth the dronken:

The

hæc oia fiāt. Cœli & terra transi-
būt, uerba autē mea non præteri-
bunt. De die autē illa et hora ne-
mo scit, neq; angeli cœlorū, nisi
solus pater. Sicut autem in die-
bus Noe, ita erit & aduentus fi-
lii hominis: sicut enim erāt in di-
ebus ante diluuium comedentes
et bibentes, nubētes & nuptui
tradentes, usq; ad eum diem
quo intrauit Noe in Arcam,
et non cognouerunt donec uenit
diluuium, et tulit omnes: ita
erit et aduentus filii hominis.
Tunc duo erunt in agro: unus
assumetur, et unus relinquetur:
duæ molentes in mola, una assu-
metur, & una relinquetur: duo in
lecto, unus assumetur, et unus re-
linquetur. Vigilate ergo, quia
nescitis qua hora dominus ue-
ster uenturus sit. Illud autem sci-
tote, qm̄ si sciret paterfamilias
qua hora fur uenturus esset, uigi-
laret utiq; et non sineret perfo-
di domum suā. Ideo et uos esto-
te parati, quia qua nescitis hora
filius hominis uēturus est. Quis
putas est fidelis seruus, et pru-
dens quem constituit dñs suus
super familiam suam, ut det il-
lis cibum in tempore? Beatus
ille seruus, quem cum uenerit do-
minus eius, inuenerit sic facien-
tem. Amē dico uobis, quoniam
super oia bona sua cōstituet eū.
Si autem dixerit malus seruus
ille in corde suo: Moram facit
dominus meus uenire, et cœpe-
rit percutere cōseruos suos, mā-
ducet autē et bibat cū ebriosis:
ueniet

ueniet dominus sensui illius in die qua non sperat, & hora qua ignorat, & diuidet eum, partemque eius ponet cum Hypocritis: illic erit fletus & stridor dentium.

CAPVT. XXV.

Tunc simile erit regnum celorum decem uirginibus, quæ accipientes lampades suas, exierunt obuiam sponso. Quinq; autem ex eis erant fatuæ, & quinq; prudentes, sed quinq; fatuæ acceptis lampadibus, non sumplerunt oleum secum: Prudentes uero, acceperunt oleum in uasis suis cum lampadibus. Morâ aut faciente sponso, dormitauerunt oēs adormierunt. Media aut nocte clamor factus est: ecce sponsus uenit, exite obuiam ei. Tunc surrexerunt omnes uirgines illæ, & ornauerunt lampades suas. Fatuæ autem sapientibus dixerunt: Date nobis de oleo uestro, quia lampades nostræ extinguuntur. Responderunt prudentes, dicentes: Ne forte non sufficiat nobis & uobis, ite potius ad uendentes, & emite uobis. Dum autem irēt emere, uenit sponsus, & quæ paratæ erant, intrauerunt cū eo ad nuptias & clausa est ianua. Nouissime uero ueniunt & reliquæ uirgines, dicentes: Domine domine, aperis nobis: At ille respondens ait: Amen dico uobis, nescio uos. Vigilate itaque, quia nescitis diem neque horam.

Sicut

The same seruantes lordes shall come in a daye, that he hopeth not, and in an houre that he knoweth not, and shal diuide hym and set his parte wth ypocrites: there shall be weeping and gnashing of teeth.

The xxv. Chapter. +

Then shall the kyngdome of heuens be like vnto ten virgins, whiche takinge theyr lampes, went forth to mete the bydegrome and the byde. But fyue of them were foolyshe, and fyue wyse. The foolyshe the lampes taken toke none oyle wth them. But the wyse toke oyle in theyr vessels wth theyr lampes. And the bydegrome makinge a taryenge, they slombered all a slepe. But at mydnyghte ther was a crye made: Beholde, the bydegrome cometh, go your waye out for to mete hym. Then arose all those virgins, & dressed theyr lampes. But the foolyshe sayd vnto the wyse: Geue vs of your oyle, for oure lampes go out. Then answered the wyse, sayenge: Lest it suffice not vs and you, go rather vnto them that sell, and bye for your selues. But when they wente to bye, the bydegrome came: & they that were readye, wente in wth hym to the marriage, and the doore was shut. Last of all come the other virgins also, sayenge: L O R D E, L O R D E, open vnto vs. But he answerynge sayde: Verely I saye vnto you: I knowe you not. Watch ye therfore: for ye knowe not the daye, nor the houre.

Aph

Matth. 24.
Luc. 12.

Matth. 24.
Luc. 12.
Matth. 24.
Luc. 12.

MATHEVS.

Mat. 13. b
Luce. 19. c

+ + Lyke wyse as a kynge takynge
hys pournay into a straunge contray
called hys seruautes, and deliuered
hys goodes vnto the. And vnto
one he gaue fyue talentes, to ano-
ther two, to another one: vnto eue-
ry one after hys owne power, and
wente awaye straughte waye. But
he that had receaued fyue talentes,
wente and wrought in the same, and
wonne other fyue. Lyke wyse he that
receaued two, wonne other two al-
so. But he that receaued the one,
goynge dyggeth in the earthe, and
hedyth hys lordes monye. After a
longe season came the lord of those
seruautes, and rekened woth them.
And he that had receaued fyue talen-
tes, comynge neare, broughte
other fyue talentes, sayenge: Syr,
thou deliueredest vnto me fyue talen-
tes: Beholde, I haue wonne aboue
the other fyue talentes. His lord sayd
vnto hym: Well thou good & fapth-
full seruaunt, because thou hast bene
fapthfull ouer lytle. I wyl set the ouer
much: entre in to the reyne of thy
lord. Comynge nye also that had
receaued two talentes, sayde: Lord
thou deliueredest vnto me two talen-
tes: Beholde, I haue wonne two o-
ther. His lord sayde vnto hym: Well
thou good and fapthfull ser-
uaunt, because thou hast bene fapth-
full ouer lytle, I wyl set the ouer much:
entre in to the reyne of thy lord.

¶ But comynge he also that had re-
ceaued one talent, sayde: Syr, I
knowe that thou art an hardeman;
thou reapest where hast not sowed,
and gatherest where thou hast not
sowed

Sicut enim homo peregre profi-
ciscens uocauit seruos suos, & tra-
didit illis bona sua. Et uni dedit
quinq; talenta, alii autem duo,
alii uero unum: unicuique secun-
dum propriam uirtutem, et pro-
fectus est statim. Abiit autem qui
quinq; talenta acceperat, & ope-
ratus est in eis, & lucratus est alia
quinque. Similiter & qui duo
acceperat, lucratus est alia duo.
Qui autem unum acceperat,
abiciens fodit in terram, & ab-
scondit pecuniam domini sui.
Post multum uero temporis, ue-
nit dominus seruorum illorum,
et posuit rationem eum eis. Et
accedens qui quinque talenta
acceperat, obtulit alia quinque
talenta, dicens: Domine quinq;
talenta tradidisti mihi: ecce alia
quinque superlucratus sum. Ait
illi dominus eius: Euge serue
bone & fidelis, quia super pauca
fuidisti fidelis, super multa te con-
stituam, intra in gaudium domi-
ni tui. Accessit autem, et qui duo
talenta acceperat, & ait: Domi-
ne, duo talenta tradidisti mihi,
ecce alia duo superlucratus sum.
Ait illi dominus eius: Euge ser-
ue bone et fidelis, quia super
pauca fuidisti fidelis, super multa
te constituam: intra in gaudium
domini tui. Accedens autem et
qui unum talentum acceperat,
ait: Domine, scio quia homo
durus es, metis ubi non se-
minasti, et congregas ubi non
sparsisti

sparsisti: et timens ab illis, & abscondi talentum tuum in terra, ecce habes quod tuum est. Respondens autem dominus eius, dixit ei: Serue male et piger, sciebas quia meto ubi non semino, et congrego ubi non sparsi: oportuit ergo te committere pecuniam meam numulariis, et ueniens ego recepissem utique quod meum est cum usura. Tollite itaque ab eo talentum, et date ei qui habet decem talenta: omni enim habenti dabitur, et abundabit: ei autem qui non habet, & quod uidetur habere, auferetur ab eo, et inutilem seruum eicite in tenebras exteriores: illic erit fletus et stridor dentium. Cum autem uenerit filius hominis in maiestate sua, et omnes angeli cum eo, tunc sedebit super sedem maiestatis sue, et congregabuntur ante eum omnes gentes, et separabit eos ab inuicem, sicut pastor segregat oues ab hircis, et statuet oues quidem a dextris suis, hircos autem a sinistris. Tunc dicet rex his qui a dextris eius erunt. Venite benedicti patris mei, possidete paratum uobis regnum a constitutione mundi: Esuri enim et dedistis mihi manducare: sitim et dedistis mihi bibere: hospes eram & collegistis me: nudus & opulisti me: infirmus & uisitastis

stroved, and scarpynge I wente and hyd thy talent in the earth: so, there thou hast that thyne is. But hys lord answerynge sayde vnto hym: Thou euill and slowthfull seruant, knewest thou that I reape where I sowe not, and gather where I strowed not? Thou oughtest therefore to haue dispersed my money to the exchaungers, & commynge I shoulde verely haue receaued that myne is wpth vauntage. Therefore take the talent from hym, & geue it vnto hym þ hath ten talētes. * For vnto every one that hath, shalbe giuen, and he shall haue abundaunce: But every one that hath not, from hym shall be taken that also that he hath to haue. And cast the vnprofitable seruant in to vter darthe: there shalbe wailing and gnashing of teth. * But whan the sonne of mā shall come in hys maiesty, and all angels wpth hym, then shall he syt vpon the seate of hys maiesty, and all people shalbe gathered before hym: * & he shall separate them one fro another, as a shepherde doth sunder the shepe from the goates. And truly he shall set the shepe on hys ryghte handes, and the goates on the lefte. Then shall the hyngre laye vnto the that shalbe on hys ryghte handes: Come ye blessed of my father, possesse the kyngdome, * prepared for you from the begynnyng of þ world * For I was hongry, and ye gaue me to eate: I was thyrstye, and ye gaue me to drynke: I was a straunger, and ye toke me to you: Naked, and ye couered me: * Sicke, and ye

Math. 13. b
Matt. 4. c
Luca. 19. b
and. 19. c

Math. 13. b
Luca. 19. c
1. Cor. 1. b

Eccl. 14. c

Math. 10. c
Eccl. 18. b
Eccl. 18. a

Eccl. 7. b
1. Tim. 1. c

visited

MATHEVS.

visited me: I was in prison, and ye came vnto me. Then shall the ryghteous answer hym, sayenge: **LORDE**, when sawe we the hongre, & fed the: **Thyriste**, & gaue þe drynke? When sawe we the a straunger and toke the to vs: **Or** naked, & covered the: **Or** when sawe we the sycke or in prison, and came vnto the: And þe hyngre answerynge shall saye vnto them: **Verely** I saye vnto you: So longe as ye haue done vnto one of the least of these my brethren ye haue done it vnto me. Then shall he saye also vnto the that shalbe on the lefte handes. * **Depart** fro me ye cursed in to the euerlastynge fyre, whych is prepared for the deuel and his angels. **For** I was hongre, & ye gaue me not to eate: I was thyriste, & ye gaue me not to drynke: I was a straunger, and ye toke me not vnto you: Naked, and ye clothed me not: Sick and in prison, and ye visited me not. Then shall they also answer hym, sayenge: **LORDE**, when sawe we the hongre, or thyriste, or straunger, or naked, or sycke, or in prison, and haue not mynistered vnto the: Then shall he answer them sayenge: * **Verely** I saye vnto you: So longe as ye haue not done vnto one of the least of these, nother haue ye done it vnto me. * And these shal go in to euerlastynge payne, but the ryghteous in to the euerlastynge lyfe. † **The. xxvi. Chapter.**

And it came to passe whan Iesus had finished al these wordes, he sayde vnto his disciples: † * Ye knowe, that

uistastis me: in carcere eram, & uenistis ad me. Tunc respondebunt ei iusti, dicentes: Domine, quando te uidimus esurientem, & pauimus te: sitientem & dedimus tibi potum? quando autem te uidimus hospitem, & collegimus te? aut nudum, & cooperuimus te? aut quando te uidimus infirmum, aut in carcere, & uenimus ad te? Et respondens rex, dicet illis: Amen dico uobis, quamdiu fecistis uni de his fratribus meis minimis, mihi fecistis. Tunc dicet & his q̄ a sinistris, erunt: Discedite a me maledicti in ignem æternum, qui paratus est diabolo & angelis eius. Esuriui enim & non dedistis mihi manducare: sitiui, & non dedistis mihi potum: hospes eram, & non collegistis me: nudus, & non operuistis me: infirmus & in carcere, & non uisitastis me. Tunc respondebunt ei & ipsi, dicentes: Domine, quando te uidimus esurientem, aut sitientem, aut hospitem, aut nudum, aut infirmum, aut in carcere, & non ministrauimus tibi? Tunc respondet illis, dicens: Amen dico uobis, quamdiu non fecistis uni de minoribus his, nec mihi fecistis. Et ibunt hi in supplicium æternum, iusti autem in uitam æternam.

CAPVT. XXVI.

ET factum est, cum conuocasset IESVS sermos hos oēs, dixit discipulis suis, Scitis quia

Mat. 6. b
Mat. 7. b.
Luc. 11. c
+ Eua. 10. f
Mat. 7. b
Apo. 19. d
and. 10. f

Mat. 14. d
and. 17. a
Iere. 30. c
Iach. 1. b
+ Job. 5. c

Mat. 14. a
Luc. 11. a
Job. 13. a

quia post biduum pascha fiet, et
filius hominis tradetur ut cruci-
figatur. Tunc congregati sunt
principes sacerdotum, et senio-
res populi in atrium principis sa-
cerdotum, qui dicebatur Cai-
phas, et consilium fecerunt, ut
IESVM dolo tenerent et occi-
derent. Dicebant autem: Non
in die festo, ne forte tumultus
fieret in populo. Cum autem IE-
SVS esset in Bethania in domo
Simonis leprosi, accessit ad eum
mulier habens alabastrum unge-
ti preciosi, & effudit super ca-
put ipsius recumbentis. Viden-
tes autem discipuli, indignati
sunt, dicentes: Ad quid perditio
hæc? potuit enim istud uenunda-
ri multo, & dari pauperibus.
Sciens autem IESVS ait illis:
Quid molesti estis huic mulieri?
opus enim bonum operata est
in me, nam semper pauperes ha-
betis uobiscum, me autem non
semper habebitis. Mittens e-
nim hæc unguentum hoc in
corpus meum, ad sepelien-
dum me fecit. Amen dico uo-
bis, ubicunque prædicatum fu-
erit hoc euangelium in toto
mundo, dicetur, et quod hæc
fecerit in memoriam eius. Tunc
abiit unus de duodecim, qui
dicitur Iudas Iscariotes, ad
principes sacerdotum, et ait il-
lis. Quid uultis mihi dare, et
ego uobis eum tradam? At illi con-
stituerunt ei triginta argente-
os. Et exinde quærebat op-
portunum ut eum traderet.

Prima

that after two dayes shalbe Easter,
and the sonne of man shalbe deliue-
red that he may be crucified. * Thā
were assembled together þ hye pre-
stes, and the elders of the people in
the forecourte of þ hye prest which
was called Caiphas, and held a coun-
sell, howe they myght take Iesus by
deceate, and kyll hym. But they
sayde: Not on the holy day, lest they
shulde be an vpproure in the people.
* Nowe when Iesus was at Betha-
ny in the house of Symon the leper,
ther came vnto hym a woman, ha-
uyng an alabastrer box of precious
opntment, and poured it vpon hys
heade, spetynge at the table. The dis-
ciples seynge, dysdayned, sayenge:
Where to serueth thys losse? for
thys myght haue be solde for much, &
geuen to the pooze. But Iesus know-
enge, sayde vnto them: What are ye
troublous vnto thys woman? for
she hath wrought a good worke vpon
me, * for ye haue alwaye the pooze
wth you, but me shall ye not haue
alwayes. for she pourynge thys
opntment vpon my body, dyd it to
bury me. Verely I saye vnto you:
where so euer this gospel shalbe
preached in the whole worlde, shall
thys also that she hath done, be tolde
in memory of her. Then wente one
of the twelue whiche was called Iudas
Iscariotes * vnto the chiefe of
the prestes, and sayde vnto them.
What wyl ye geue me, and I shal de-
liuer hym vnto you? And they
offred hym thyrtye syluer pens.
And thenceforthe, he sought opor-
tunitie that he myghte betraie hym.

Tha

Job. 11. 8

Mar. 14. 8
Luc. 7. 9
Job. 12. 8

Deut. 15. 6

Mar. 14. 8
Luc. 11. 8
Job. 13. 8

MATHEVS.

Mat. 14. b
Luce. 11. b

* The fyfste daye of swete breads, came the disciples to Iesus, sayng: Where wylt thou that we prepare for the, to eate the Easter lambe:

But Iesus sayde: Go in to the cytie to one & say vnto hym: The Master sayeth: My tyme is at hande, I wyl kepe Easter by the wyth my disciples. And the disciples byd as Iesus had appoynted them, and made ready the Easter lambe. * And it beinge euen, he sat downe at the table wyth the twelue. And they eatynge, he

Mat. 14. c
Luce. 11. b

Joh. 13. c

sayde: Verely I say vnto you: * that one of you shal betray me. And they beinge excedynge sorowfull, beganne euery one of them to saye: **LORDE** ame I it: But he answerynge sayd: He that dyppeth his hand wyth me in the dyshe, this same shal betraye me. The sonne of man verely goeth forth, as it is wyttē of hym. But woe vnto that man, by whom the sonne of man shalbe betrayed: it were good vnto hym yf that man had not ben borne. But Judas that betrayed

Mat. 14. c
Luce. 11. b
1. Cor. 11. c

A hym answerynge, sayde: Ame I it Rabbi: * And they eatynge, Iesus toke the bread, gaue thanks, and brake it, and gaue it to hys disciples and sayde: Take and eate, thys is my body. And takynge the cuppe, he thanked, and gaue it them, sayenge: Drynke ye all therof, for thys is my bloude of the newe testamēt, which shalbe shed for many in the remission of synnes. I saye vnto you: I wyl not drynke hence forth of thys frute of the vyne, tyl in that daye, that I shall drynke it new wyth you in the kyng

Mat. 14. d

dome of my father. * And the grace sayd

Prima autem die azimorum accesserunt discipuli ad IESVM, dicentes: Vbi vis paremus tibi comedere Pascha? At IESVS dixit: Ite in ciuitatem ad quendam, et dicite ei: Magister dicit: Tempus meum prope est, apud te facio pascha cum discipulis meis. Et fecerunt discipuli sicut constituit illis IESVS, et parauerunt pascha. Vespere autem facto, discumbibat cum duodecim discipulis suis. Et edentibus illis, dixit: Amen dico vobis, quia unus vestrum me traditurus est. Et contristati ualde, coeperunt singuli dicere. Nunquid ego sum domine? At ipse respondens ait: Qui intingit mecum manum in paropside, hic me tradet. Filius qui de hominis uadit sicut scriptum est de illo, ut autem homini illi, per quem filius hominis tradetur: bonum erat ei, si natus non fuisset homo ille. Respondens autem Iudas, qui tradidit eum, dixit: Nunquid ego sum Rabbi? Ait illi, tu dixisti. Coenantibus autem illis, accepit IESVS panem, et benedixit ac fregit deditque discipulis suis, et ait: Accipite & comedite hoc est corpus meum. Et accipiens calicem gratias egit, & dedit illis dicens: Bibite ex hoc omnes, hic est enim sanguis meus noui testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem uobis, non bibam amodo de hoc genimine uitae, usque in diem illud, cum illud bibam uobiscum nouum in regno patris mei. Et hymno dicto

dicto, exierunt in montem oli-
ueti. Tunc dicit illis IESVS. Om-
nes uos scandalum patiemini in
me in ista nocte. Scriptum est e-
nim. Percutiam pastorem et dis-
pergentur oues gregis. Postquā
autem resurrexero, præcedam
uos in Galileam. Respondens
autē Petrus, ait illi: Etsi omnes
scandalizati fuerint in te, ego nū-
quam scandalizabor. Ait illi IE-
SVS, Amē dico tibi quia in hac
nocte antequam gallus cantet,
ter me negabis. Ait illi Petrus:
Etiam si oportuerit me mori te-
cum non te negabo. Similiter et
omnes discipuli dixerunt. Tunc
uenit IESVS cum illis in uillā
quæ dicitur Gethsemani, et dix-
it discipulis suis: Sedete hic do-
nec uadam illuc et orem. Et as-
sumpto Petro et duobus filiis
Zebedæi, cœpit contristari et
inquietus esse. Tunc ait illis: Tri-
stis est anima mea usque ad mor-
tem, sustinete hic, et uigilate me-
cum. Et progressus pusillum, pro-
cidit in faciem suam orās, et di-
cens: Pater mi, si possibile est,
transeat a me calix iste: uerum-
tamen non sicut ego uolo, sed
sicut tu. Et uenit ad discipulos
suos, & inuenit eos dormientes
et dicit Petro. Sic non potuistis
una hora uigilare mecum? Vigi-
late et orate, ut non intretis in
tentationem. Spiritus quidem
promptus est, caro autē infirma.
Iterū secūdo abiit, et orauit, di-
cēs: Pater mi, si nō potest hic ca-

lix

sayde, they wente forth in mounte
Oliuete. Then sayde Iesus vnto
them: Thys nyght shal ye all be of-
fended in me. For it is wyrtten: * I
shal smyte the shepherd: and þe shepe
of the floche shalbe scattered abroad.
* But after I shall be ryssen agayne.
* I wyl go before you in to Galile.
But Peter answerynge sayde vnto
hym: * Though they all shal be of-
fended in þe, I wyl neuer be offēded.
Iesus sayde vnto hym: Verely I say
vnto the: That in this nyght before
the cock synge, thou shalt denye me
thryse. Peter sayde vnto hym: And
though I shuld dye wyth the, yet wil
I not denye the. I phetwysse also sayd
all the disciples. * Then came Iesus
wyth them in to a village whiche is
called Gethsemani, and sayde vnto
hys disciples: Syt ye here, whyle I
go yonder and praye. And Peter ta-
ken wyth him and the two sonnes of
zebede, he began to waxe sorowfull,
and angurshed. Then sayde he vn-
to them: * My soule is heuyent vn-
to the death. Tary ye here, and
watch wyth me. * And beyng gone
forth a lytle fell vpon his face, pray-
enge and sayenge: O my father, ys
it be possible, let thys cuppe passe
fro me: neuerthelesse not as I wyl,
but as thou. And he came to his dis-
ciples, and founde them aslepe, and
sayde vnto Peter: What coulde ye
not watch wyth me one houre?
Watch and praye, that ye come not
in temptaciō. * The spert verly is
ready, but the flesh weake. * Agayne,
he wente the seconde tyme & prayed
sayenge: O my father, ys this cuppe

[an]

Luce. 22. 2
Job. 13. 8

Iach. 13. 9

Marth. 16. 7

Marth. 14. 30

Job. 16. 5

Act. 1. 8

Marth. 14. 30

Luce. 22. 31

Job. 13. 9

D
Marth. 14. 30

Ihon. 12. 6

Luce. 22. 6

Sala. 5. 6

Marth. 14. 30

MATHEVS.

can not passe excepte I drynke it, thy
wyl be done. And he came agayne
and founde them asleepe. For they
eyes were heuy. And then leste, he
wente agayne, and prayed & thynke
tyme, the same wordes sayenge:

¶ Then came he to hys disciples, and
sayeth vnto them: Slepe on now, &
rest. Beholde, the houre is come
neare, and the sonne of man shalbe
delyuered in to the hondes of syn-
ners: Arise, let vs go. Beholde, he is
come nye that shal betraye me.

Mat. 14. c.
Luc. 22. D
Joh. 18. a

¶ He yet spakynge, lo, Judas one of
the twelue came, and wth hym a
greate multitude wth swerdes &
staues, sent from & hys prestes and
elders of the people. But he that be-
trayed hym, had geuen them a toke,
sayenge: Whom so euer I shal kysse
that same is he, holde hym. And
straight waye comynge to Iesus,
sayd: Hail master & kysed hym. And
Iesus sayd vnto hym: Frende, wher
fore art thou come: The came they
and layed hondes vpon Iesus and
helde hym. And beholde, one of the
that were wth Iesus, stretchynge
out his honde, drew out his swerde
and strykyng the seruaunte of the
hys prestes, smote of his eare. Then
sayde Iesus vnto hym: Turne thy
swerde in his place. * For all that

Gene. 9. a
Exech. 11. b
Apo. 13. b

Legio is a
nombre of
di thousand
di. hundred
and, lxxi.

* Luc. 22. D
Mat. 14. f
Luc. 22. D

shall take the swerde, shall peryshe
wth the swerde. * Thynkest thou
I can not praye my father & he shal
delyuer me now more the twelue
legions of angels: But howe
shulde then the scriptures be fulfyl-
led? * For thus must it be done. ¶ In
the same houre sayde Iesus vnto the

mul-

transire nisi bibam illum, fiat nos-
tuntas tua. Et uenit, & iterum in-
uenit eos dormientes: erant e-
nim oculi eorum grauati. Et re-
lictis illis: iterum abiit & orauit
tertio, eundem sermonem di-
cens. Tunc uenit ad discipulos
suos, & dixit illis: dormite iam &
requiescite: ecce appropinqua-
uit hora, & filius hominis trade-
tur in manus peccatorum. Surge-
rite eamus: ecce appropinqua-
uit qui me tradet. Adhuc eo lo-
quente, ecce Iudas unus de duode-
cim uenit, & cum eo turba
multa cum gladiis & fustibus,
missi a principibus sacerdotum
& senioribus populi. Qui autem
tradidit eum, dedit illis signum,
dicens: Quemcumque osculatus
fuero, ipse est, tenete eum. Et
confestim accedens ad IESVM
dixit: Aue rabbi. Et osculatus est
eum. Dixitque illi IESVS: Amice,
ad quid uenisti? Tunc accesserunt
& manus iniecerunt in IESVM,
& tenuerunt eum. Et ecce unus
ex his, qui erant cum IESV, ex-
tendens manum, exemit gladi-
um suum, & percutiens seruum
principis sacerdotum, amputa-
uit auriculam eius. Tunc ait illi IESVS:
Conuerte gladium tuum in lo-
cum suum: omnes enim qui acceperint
gladium, gladio peribunt. An putas
quia non possum rogare patrem
meum, & exhibebit mihi modo
pulsu duodecim legiones ange-
lorum? Quomodo ergo implebun-
tur scripturae, quia sic oportet
fieri? In illa hora dixit IESVS
turbis

tarbis: Tanquam ad latronem existis cum gladiis et fustibus comprehendere me quotidie apud nos sedebam docens in templo, et me non tenuistis. Hoc autem totum factum est, ut adimplerentur scripturę prophetarũ. Tunc discipuli omnes, relicto eo fugerunt. At illi tenentes IESVM, duxerunt ad Caiphā principem sacerdotum, ubi scribę & seniores cōuenerant. Petrus autem sequebatur eum a longe, usq; in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut uideret finem. Principes autem sacerdotum et omne concilium querebant falsum testimoniũ contra IESVM, ut eum morti traderent, et non inuenerunt cū multi falsi testes accessissent. Nouissime autem uenerunt duo falsi testes: et dixerunt: Hic dixit: Possum destruere templum dei, et post triduum reedificare illud. Et surgens princeps sacerdotum, ait illi. Nihil respondes ad ea quę isti aduersum te testificātur? IESVS autem tacebat. Et princeps sacerdotũ ait illi. Adiuro te per deum uiuũ, ut dicas nobis, si tu es Christus filius dei. Dicit illi IESVS: Tu dixisti. Veruntamē dico uobis a modo uidebitis filiũ hois sedētē a dextris uirtutis dei, & ueniētē in nubibus cœli. Tūc princeps sacerdotũ scidit uestimēta sua, dicēs: blasphemauit, quid adhuc egemus testibus? ecce nūc audistis blasphemiam, quid uobis uidetur?

At illi

multitudo: Ye are come out as it were to a murderer to sweardes & staues to take me. I sat dayly w you teachynge in the temple & ye helde me not. * But all thys is done, that the scriptures of p prophetes myght be fulfilled. * Thā all the disciples hym lest fled. * But they holdynge Iesus, led hym to Caphas the chiefe of prestes, where p scribes and the elders were come together. * Peter followed hym a farrre of vntill in the hye prestes palace. And beyng gone in, he sat w the seruantes, that he myght se the ende. * But p hye prest & all the cōcil sought false witnesse agaynst Iesus, p they myght deliuer hym to death, & fōlde not whan many false wptnesse had come. But at the last ther came two false wptnesse & sayd: Thys hath sayd: * I can breake downe the tēple of God and buylde it agayne after thre dayes. * And the hye prest standynge vp sayd vnto hym: Answerest thou nothynge vnto it, that these testifie agaynst the? But Iesus helde hys peace. * And p chiefe of p prestes said vnto hym: I charge p by the lyuynge God, that thou tel vs, ys p be Christ the sonne of God. Iesus sayde vnto hym: Thou hast sayd. Neuerthelesse I saye vnto you: * From thys tyme forth shall ye se the sonne of man sittynge at the ryghte hande of the power of God, and comynge in the cloudes of heauen. * Thā the hye prest rent hys clothes, sayenge: he hath blasphemed, what nede we yet wptnesse: Lo, now ye herd blasphemye: What thynke ye?

f. 1. But

Esay. 55. b
Psal. 11.
and. 69.
mat. 26. c
Mar. 14. d

Johā. 18. b

Mar. 14. e
Actu. 6. b

Johā. 1. e

Mar. 14. g

Luc. 22. e

Joh. 6. g
Act. 1. b. 7. g

Mar. 14. g
Luc. 22. e

MATHEVS.

Lem. 14. c But they answeringe sayd: * He is
 Eia. 50. b gyltye of death. Than * spetted they
 Joh. 18. c in his face, & smote him wth buffettes.
 Some gaue hym strokes vpoth h^{is} face
 wth they^r palmes, sayeng: Drophe
 epe vnto vs thou Christ, who is it, h^o
 Marc. 14. g smote the? * As for Peter he sat with
 Luce. 22. b out in the pallace, & ther came vnto
 Joh. 18. b hym a damsell, sayenge: Thou wast
 wth Iesus of Galile. But he denyed
 before them al, sayenge: I wote not
 what h^o sayest. But he goynge out at
 h^{is} doore, another damsel sawe hym, &
 sayd vnto them h^o were there: Thys
 was also wth Iesus of Nazareth.
 And he denyed agayne wth an oth: h^o
 I knowe not h^o mā. And after a lytle
 whyle, they that stode, came & sayde
 vnto Peter: Trulpy & thou arte one
 of them also, for thy speche maketh
 the manifest. The began he to curse
 & to sweare, that he had not knowen
 the mā. And immediatlye the cocke
 crew. And Peter remembred h^{is} worde
 of Iesu that he sayd: * Before h^{is} cock
 crow, thou shalt denye me thryse.
 And beynge gone forth he wept byt-
 terly.

The xxvii. Chapter.

Act. 1. b **B**ut the mornynge beynge
 come, all the chiefe of the
 Marc. 15. a prestes & elders of the peo-
 Luc. 23. a ple helde a cōsil agaynst
 Joh. 18. b Iesus, that they myght deliuer him
 ouer to death: And they brought * &
 Act. 3. b deliuered hym boilde vnto Ponti-
 us Pilate the debite. Than Judas
 whych betrayed hym seynge he was
 sōdenned, repentynge brought a-
 gayne the thryty spluer pens vnto h^{is}
 chiefe of the prestes & elders sayeng:

Ait illi respondentes, dixerunt:
 Reus est mortis. Tunc expuerūt
 in faciem eius, et colaphis eum
 ceciderunt: alii autem palmas
 in faciem eius dederunt dicen-
 tes: Prophetiza nobis Christe,
 quis est qui te percussit? Petrus
 uero sedebat foris in atrio, & ac-
 cessit ad eum una ancilla, dicens:
 Et tu cum IESV Galileo eras.
 Ait ille negauit corā omnibus
 dicens: Nescio quid dicis. Exeu-
 te aut illo ianuam, uidit eū alia
 ancilla, et ait his qui erant ibi:
 Et hic erat cum IESV Nazare-
 no. Et iterum negauit cum iura-
 mento: quia non noui hominē.
 Et post pusillum accesserunt qui
 stabant, et dixerunt Petro: Vere
 et tu ex illis es: nam et loquela
 tua manifestum te facit. Tūc ca-
 pit detestari et furare, quia non
 nouisset hominem. Et continuo
 gallus cantauit. Et recordatus
 est Petrus uerbi IESV, qui dixe-
 rat ei: Priusquam gallus cantet
 ter me negabis. Et egressus for-
 ras, fleuit amare.

CAPVT. XXVII.

MAne autem facto, con-
 silium inierunt omnes
 principes sacerdotum
 et seniores populi ad-
 uersus IESVM, ut eum mor-
 ti traderent. Et uinctum adduxe-
 runt eum, et tradiderunt Pontio
 Pilato praesidi. Tuuc uidens Iu-
 das, qui eum tradidit, quod dā-
 natus esset, poenitentia ductus
 retulit triginta argēteos princi-
 bus sacerdotū & senioribus di-
 cens: Pec-

Peccans tradens sanguinem iu-
 sum. At illi dixerunt: Quid ad
 nos tu uideris. Et profectis ar-
 genteis in templo recessit, et a-
 biens, laqueo se suspendit. Prin-
 cipes autem sacerdotum accep-
 tis argenteis, dixerunt: Nō licet
 eos mittere in Corbonam, quia
 precium sanguinis est. Consilio
 autem inito, emerunt ex illis a-
 grum figuli, in sepulturam pere-
 grinorum. Propter hoc uocatus
 est ager ille, Acheldemach, hoc
 est, ager sanguinis, usq; in hodie
 nū die. Tunc impletū est quod
 dictum est per Hieremiam pro-
 phetam, dicentem: Et accepe-
 runt triginta argenteos precii
 apreciati, quem appreciauerūt
 a filiis Israel, et dederunt eos in
 agrū figuli, sicut constituit mihi
 Dñs. IESVS autē stetit ante præ-
 sidem, & interrogauit eū præses
 dicens: Tu es rex Iudæorū? Di-
 cit illi IESVS: Tu dicis. Et cū ac-
 cusaretur a principibus sacerdo-
 tū & senioribus, nihil respondit.
 Tūc dicit illi Pilatus. Non audis
 quāta aduersū te dicūt testimo-
 nia? Et nō respondit ei ad ullum
 uerbū, ita ut miraretur præses
 uehementer. Per diē autē solēne
 consueuerat præses populo di-
 mittere unū uinctū quē uoluisset.
 Habebat autē tunc uinctū insig-
 nem, qui dicebatur Barrabas.
 Congregatis ergo illis, dixit Pi-
 latus: Quem uultis dimittam uo-
 bis, Barrabam, an IESVM qui
 dicitur Christus? Sciebat enim
 quod per inuidiam tradidissent
 eum

I haue spinned, betrapenge the rygh-
 teous bloude. But they sayd: What
 is that vnto vs? Loke thou thereto.
 And the spluer pens cast in the temple
 he auoyded, & goyng & haged hymself
 to a snare. But the hygh prestes the
 spluer pens take, sayd: It is not law-
 full to put them in the Corbona, for
 it is the price of bloude. But con-
 sell holden, they bought woth them
 a potters felde to the burial of stra-
 gers. for that cause is the same felde
 called Acheldemach (that is: the
 bloude felde) vntyl this daye. When
 was it fulfilled, that was spoken by
 Jeremy the prophet, sayenge: And
 they toke this spluer pens, & price
 of hym that was valued, whom they
 bought of the chyldren of Israel, and
 gaue them for the potters felde, as
 I have appoynted me. Jesus stode
 before the debite, & the debite axed
 hym, sayenge: Art thou the kynge of
 the Jewes? Jesus sayeth vnto hym:
 Thou sayest. And when he was ac-
 cused of the hygh prestes and the el-
 ders, he answered nothyng. Then
 sayeth Pilate vnto hym: Hearrest
 thou not how many wytnesses they
 saye agaynst the? And he answered
 hym to neuer a worde, so that he de-
 bite maruailed greatly. But by
 solempne fraist daye the debite had vo-
 led to let louse one prisoner vnto
 people, whom they wolde. Now had
 he at that tyme a notable prisoner cal-
 led Barrabas. When therfore be-
 ynge gathered, Pilate sayd: Whom
 wyl ye I shal let louse vnto you, Bar-
 rabas, or Jesus that is called Christ?
 (for he knewe that they had betraped
 J. II. hym)

1. Reg. 17. b
 Act. 1. 6

Corbona is
 a chestnut
 in suchetyng
 ges as was
 halowed of
 offerad by
 dy vnto
 God were
 put

Jer. 12. a
 iacobi. 11. c

W
 Marc. 15. a
 Luca. 23. a
 Job. 13. a

Elay. 31. b

Marc. 15. a
 Luca. 23. b
 Job. 13. c

MATHEVS.

hym thozow entyre.) Whyle he sat
in the iudgemēt seate, hys wyfe sent
vnto hym, sayenge: Nothyng to the
that ryghteous man. For I haue
suffered many thynges to dape by a
vision because of hym. * But þe hygh
prestes & the elders perswaded þe pro
ple to desyre Barrabas, but Jesu
they shulde destroye. * The debite
answerunge sayd vnto them: Whe
ther of twayne wyl ye haue lowsed
vnto you? * They sayd: Barrabas.
* Pilate sayd vnto the: What shal I
thā do w Jesu, that is called Christ?
They sayd al: Let hym be crucified.
The debite sayde vnto the: What e
uel hath he done than? But they cry
ed the more, sayeng: Let hym be cru
cified. Pilate seyng that he prospe
cted not, but þe ther was an vproure,
the water taken, he washed hys hā
des befoze the people, sayenge: I am
vngilty of the bloude of thys ryghte
ous, loke ye to it. And all the people
answerunge, sayd: * hys bloude vpo
vs and vpon our chyldren. * Thā let
he lowse vnto them Barrabas, but
Jesu beynge scourged toke he vnto
them to be crucified. * Than the de
bites souldiers takynge Jesu in the
cōmune hal, gathered vnto hym al þe
company. And strepyng hym out of
hys clothes, put a purple robe about
hym. And platynge a crowne of thoz
nes, they set it vpon hys heade, and
a rebe in hys ryghte hande: and the
knye bowed asoze hym, they mocked
hym, sayenge: Haple kyng of the
Jewes. And spyttyng vpo hym, toke
the rebe & stroke his head. And after
they had mocked hym, they streped
hym

eum. Sedente autem illo pro tri
bunali, misit ad eum uxor eius,
dicens: Nihil tibi et iusto illi, mul
ta enim passa sum hodie per ui
sum propter eū. Principes autē
sacerdotū et seniores, persuase
runt populo ut peterent Barra
bam, IESVM uero perderēt. Re
spondens aut praeses, ait illis:
Quem uultis uobis de duobus
dimitti? At illi dixerunt: Barrabā
Dicit illis Pilatus: Quid igitur
faciā de IESV, qui dicitur Chris
tus? Dicunt oēs: Crucifigatur.
Ait illis praeses: Quid enim ma
li fecit? At illi magis clamabant
dicentes: Crucifigatur. Vidēs au
tem Pilatus quia nihil profice
ret sed magis tumultus fieret, ac
cepta aqua, lauit manus coram
populo, dicens: Innocens ego sū
a sanguine iusti huius, uos uide
ritis. Et respōdens uniuersus po
pulus, dixit: Sanguis eius super
nos et super filios nostros.
Tunc dimisit illis Barrabā, IE
SVM aut flagellatū tradidit eis,
ut crucifigeretur. Tunc milites
praedis luscipientes IESVM in
praetorio, cōgregauerūt ad eū u
niuersā cohortē, et exuētes eū,
chlamydē coccineā circūdede
runt ei, et plectentes coronā de
spinis, posuerunt super caput e
ius, & arundinē in dextera eius:
& genu flexo ante eū, illudebāt
ei, dicentes: Aue rex iudeorum.
Et expuentes in eum, accepe
runt arundinem, et percutiebāt
caput eius. Et postquam illuse
runt ei, exuerunt eū chlamidē &
indu

Induerunt eū uestimētis eius, et duxerunt eū ut crucifigeret. Exeuntes aut, inuenerūt hominem Cyrenæum noīe Simonē. Hunc angariauerūt, ut tolleret crucē eius. Et uenerūt in locū qui dicitur Golgotha quod est Caluaria locus, et dederunt ei uinū bibere cū felle mixtū. Et cū gustasset noluit bibere. Postquā aut crucifixerunt eum; diuiserunt uestimenta eius, sortem mittētes, ut impleretur quod dictum est per prophetam dicentem: Diuiserunt sibi uestimenta mea, et super uestem meā miserunt sortē. Et sedentes seruabant eū. Et imposuerunt super caput eius causam ipsius scriptam: Hic est IESVS rex Iudæorum. Tunc crucifixi sūt cū eo duo latrones, unus a dextris, et unus a sinistris. Prætereuntes aut blasphemabāt eū mouentes capita sua, & dicētes: Vah qui destruis templum dei, et in triduo illud reedificas: salua te ipsum, si filius dei es, descende de cruce. Similiter principes sacerdotum illudentes cum scribis et senioribus dicebant: Alios saluos fecit, se ipsum non potest saluum facere: si rex es Israel, descendat nūc de cruce, & credimus ei: confidit in deo, liberet nunc eum si uult: dixit enī quia filius dei sum. Idipsum aut et latrones qui crucifixi erant cum eo improperabāt ei. A sexta autem hora tenebræ factæ sunt super uniuersam terram, usq; ad horam nonam. Et circa horam

nonam

hym out of the robe, and put on hys clothes, and led hym to be crucified.

+ But goynge forth, they founde a mā of Cyrene, by name Simō: the same they cōpelled that he shuld bear hys crosse. And they cam in a place that is called Golgotha, that is: a place of dead mēshulles, & they gaue him wyne to drynke, myxt wyth gall: & after he had taisted it, he wold not drynke. + But after they had crucified hym, they parted hys garmentes, castynge lottes, & it myght be fulfyllēd, & was spoken by the prophet, sayenge: + They parted my garmentes vnto thē, & cast lot vpon my garment. And spetynge they kept hym, & they set vp ouer hys head hys cause, wrytten: + Thys is Iesus the hyngē of the Jewes. + Than were ther crucified wyth hym two murtherers, one at the ryght hāde, & one at the left. + They & wente by, blasphemed hym, waggyng theyr heades, & sayeng: spy on the & destropest & tēple of God, and builde it agayn in thre dayes: saue thy selfe. Yf thou art & sōne of God, come downe frō & crosse. I phewyse also the hygh prestes: & the scribes & elders mockynge sayde: He hath sauēd other, hymselfe can he not saue. + Yf he be & hyngē of Israel, let hym now come downe frō the crosse, and we beleue hym. + He trusteth in god let him now delpuer hym yf he wyl: for he said: I am & sōne of god. The same also byd vpbrypde hym & murtherers & were crucified wyth hym. + frō the sytte houre were therr dar hēnesse vpon & whole earth, vntyl & nyeneth houre. And aboute & nyeneth

ff. iiii. houre

Mat. 27. c
Luc. 23. c

Mat. 27. c
Joh. 19. c

Plal. 22. b

Luc. 23. b
Joh. 19. b

Eccl. 31. b

Mat. 27. c
Luc. 23. b

Sapi. 2. b

Plal. 22. a
38. and. 69.

Mat. 27. b
Luc. 23. b

MATHEVS.

houte byd Iesus crye wyth a loude
voyce, sayenge: Heli, Heli, lammaza-
bachthani: þ is: My God, my God,
wherto hast thou forsaken me. But
some standynge there, and hearynge
sayd: Chys man calleth Helias.

Mat. 17. d
Joh. 19. e

* And immediatly one of them run-
nyng a sponge taken spyled it wyth
vynegre, & put it vpo a rebe, & gaue
hym to drynke. But the other sayde:
Let alone, let vs se whether Helias
shal come deliuerynge hym. But Je-
sus cryeng agayn wyth loude voyce
gaue vp þ goost. And behold þ vayle
of þ tēple is rente in two partes, frō
aboue, tyl beneth. And the earth qua-
ked, & the stones were ryuen, and þ
graues opened, and many bodys
of sayntes whych slepte rose vp: and
gopnge out of the graues after hys
resurreccion, they came in to þ holy
cylie, and appeared vnto many.

Mat. 17. d
Luce. 24. e

* But the Centurio and they þ were
wyth him hepyng Iesus, seynge the
earthquake and those thynges that
were done, wer greatly afraped, say-
enge: Verely thys was the sonne of

Mat. 17. e

God. * Ther were many women a-
farre of, the whych had followed Je-
sus from Galile, ministrynge vnto
hym: amonge the whych was Mary

Magdalene, and Mary the mother
of James and Ioseph, and þ mother
of Zebedees chyldren. * But whan
it was become eue, ther cam a rygh
man from Arimathia, by name Ioseph,
whych same also was a disci-
ple of Iesu. The same came to Pilate,
and requyred the body of Iesu. Chan
commaunded Pilate the bo-
dy to be geuen. And the body taken,
Ioseph

Mat. 17. e
Luce. 24. e
Joh. 19. e

nonam, clamauit IESVS uoce
magna, dicēs: Eli, Eli, lama aza-
bachthani, hoc est Deus meus,
Deus meus, ut quid dereliquisti
me? Quidam autem illic stātes,
et audientes dicebāt: Eliam uo-
cat iste. Et continuo currens
unus ex eis, acceptam spongiā
impleuit aceto, et imposuit a-
rundini et dabat ei bibere. Cæ-
teri uero dicebant: sine, uideas-
mus an ueniat Elias liberans e-
um. IESVS autem iterum cla-
mans uoce magna, emisit spiri-
tum. Et ecce uelum templi scis-
sum est in duas partes, a summo
usq; deorsum. Et terra mota est,
et petre scissæ sunt, et monumē-
ta aperta sunt, et multa corpora
sanctorum qui dormierant sur-
rexerūt. Et exeūtes de monumē-
tis post resurrectionem eius, ue-
nerunt in sanctam ciuitatem, et
apparuerunt multis. Centurio
autem, et qui cum eo erant cu-
stodientes IESVM, uiso terre-
motu et his quæ fiebant, timue-
runt ualde, dicentes: Vere filius
Dei erat iste. Erant autem ibi
mulieres multe a longe, quæ se-
cutæ erant IESVM a Galilæa,
ministrantes ei: inter quas erat
Maria Magdalene, et Maria Ia-
cobi, et Ioseph mater, et mater
filiorum Zebedei. Cum autē sero
factū esset, uenit quidam homo
diues ab Arimathia, noie Ioseph,
qui & ipse discipulus erat
Iesu. Hic accessit ad Pilatū, & pe-
tiit corpus Iesu. Tūc pilatus iussit
reddi corpus. Et accepto corpo-
re, Ioseph

Ioseph inuoluit illud i syndone munda, et posuit illud in monumento suo nouo, quod exciderat in petra. Et aduoluit saxum magnum ad ostium monumenti, et abiit. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum. Altera autem die, quæ est post pasceuen conuenerunt principes sacerdotum et Pharisei ad Pilatum, dicentes: Domine recordati sumus, quia seductor ille dixit adhuc uiuens: Post tres dies resurgam. Iube ergo custodiri sepulchrum usque in diem tertium, ne forte ueniant discipuli eius et furentur eum, et dicant plebi: Surrexit a mortuis, et erit nouissimus error peior priore. Ait illis Pilatus: Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes munierunt sepulchrum signantes lapidem cum custodibus.

CAPVT. XXVIII.

Vespere autem Sabbati quæ lucefcit in prima Sabbati, uenit Maria Magdalene, et altera Maria uidere sepulchrum. Et ecce terræ motus factus est magnus: angelus enim Domini descendit de celo, et accedens reuoluit lapidē, et sedebat super eum: erat autem aspectus eius sicut fulgur, et uestimenta eius sicut nix. Præ timore autem eius, exterriti sunt custodes, et facti sunt uelut

Ioseph dyd wrape it in a cleue lynnē cloth, & layed it in hys new graue the whych he had hewen out in the roche: and he rolled a great stone to the doze of the graue, and wente awaye. + But ther was there Mary Magdalene and the other Mary sitting ourr agaynst the Sepulchre. The next daye, whych is after the daye of preparyng, dyd resorte together vnto Iuliate the chiefe of the prestes and the Pharises, sayenge: Syr we haue called to remembraunce þe the same decauer yet luyng, sayd: + After thre dayes shal I cysc agayn. Comaunde therfore the graue to be kepte vntill the thyrde daye, lest per aduenture hys disciples come and steale hym, and say vnto the people: he is cysen from the dead: And the last erreure shalbe worse than the fyrst. Iuliate sayd vnto the: Ye haue the watch, go, kepe as ye can. And they goyng awaye made the graue sure, sealyng the stone wpych watch men. +

Mat. 28. 6

Mat. 16. 9
and 17. 23.
Mark. 9. 9
Luc. 12. 9

The xxviii. Chapter. +



Upon the eueninge of the Sabbath, whych datheneth in the fyrste Sabbath holy daye, came Mary Magdalene and the other Mary to se the sepulchre. And beholde, there was made a great earthquake: for þe angell of the Lord descended from heauen, and comyng neare rolled awaye the stone, and sat thereon. And hys countenance was as the lychtenyng, and hys clothynge lyke snowe. But the watchmen were amazed for feare of hym, and were be-

Mat. 16. 2
Luc. 14. 2
Joh. 10. 2

ff. iii. come

MATHEVS.

MAT. 16. a come as dead. + But the angell an-
LUCE. 24. a swerynge sayd vnto the women: Be
 not ye afrayed, for I knowe that ye
 seke Iesus whych was crucified, he
 is not here: for he is risen as he said
 Come ye, and se the place where the
 LORD was layed. And goynge
 quychly saye vnto hys disciples, that
 he is risen: and beholde, he shal go a
 fore you into Galile, there ye shal se
 hym. Lo I haue tolde you. +

MAT. 16. b + + And they wente soone oute
LUCE. 24. a from the graue wpth fear and great
 ioye, runnyng to shewe it vnto hys
 disciples. And beholde, Iesus met
 them, sayenge: All haille. But they
 came neare and helde hys fete, and
 worshipped hym. Than sayd Iesus
 vnto them. Feare not, go, shewe my
 brethren, that they go in to Galile,
 + there shall they se me. The whych
 whan they were gone, beholde, some
 of the watchmen came in to the cy-
 tie, and shewed the chiefe of the pre-
 ftes all thynges that were done.
 And they beyng gathered wpth the
 elders, and a counsell taken, they
 gaue large money vnto the souldy-
 ers, sayenge: Say ye þ hys disciples
 came by nyght, and we slepyng they
 haue stolen hym. And yf that be
 herde of the debite, we shal perswade
 hym, and make you safe. And they
 the mony taken, dyd as they were
 taught. And þ worde is noised by the
 Jewes vntyll thys daye. + + The
 eleuen disciples wente in to Galile
 into the moystayne where Iesus had
 appoynted them. And they seynge
 hym worshipped: but some doubted.
 And Iesus comynge neare spake
 vnto

uelut mortui. Respondens aut an-
 gelus, dixit mulieribus. Nolite
 timere uos, scio enim qd IESVM
 qui crucifixus est queritis, nō est
 hic: surrexit enim, sicut dixit: ue-
 nite et uidete locum ubi posi-
 tus erat Dominus. Et cito eun-
 tes, dicite discipulis eius quia
 surrexit: et ecce præcedet uos
 in Galilæam, ibi eum uidebitis,
 ecce prædixi uobis. Et exierunt
 cito de monumēto cū timore &
 gaudio magno, currētes nūcia-
 re discipulis eius. Et ecce Iesus
 occurrit illis dicēs: Auete. Illi
 aut accesserūt et tenuerunt pe-
 des eius, et adorauerūt eū. Tūc
 ait illis IESVS. Nolite timere.
 Ite nūciate fratribus meis, ut ex-
 ant in Galilæā, ibi me uidebunt
 Quæ cum abiissent, ecce quidā
 de custodibus uenerūt in ciuita-
 tem et nūciauerunt principibus
 sacerdotū oia quæ facta fuerāt.
 Et cōgregati cū senioribus, con-
 silio accepto pecuniam copiosā
 dederunt militibus, dicētes: Di-
 cite quia discipuli eius nocte ue-
 nerunt, et furati sunt eum, nobis
 dormientibus. Et si hoc auditū
 fuerit a præside, nos suadebi-
 mus ei, & securos uos faciemus.
 At illi accepta pecunia, fecerūt
 sicut erant edocti. Et diuulgatū
 est uerbū istud apud Iudeos usq;
 in hodiernū diē. Vndecim aut di-
 scipuli abierunt in Galilæam, in
 montem ubi constituerat illis
 IESVS. Et uidentes eum adora-
 uerūt: quidā autē dubitauerūt.
 Et accedens IESVS, locutus est
 eis

CAPVT. I.

Fol. 45.

eis dicens: Data est mihi omnis potestas in celo et in terra. Euntes ergo, docere omnes gentes, baptizantes eos in nomine patris & filii & spiritus sancti, docetes eos seruare oia quaecumque mandauimus uobis. Et ecce ego uobiscum sum omnibus diebus, usque ad consummationem seculi.

unto them, sayenge: * All power is geuen me, in heauen and in earth. * Gopng therfore teache al nacions baptysynge them in the name of the father, & the sonne, and þe holy goost, teachynge them to kepe al thynges, what soeuer I haue comaunded you. * And lo I am with you eueri daye vnto the worldes ende. †

March. 11. b
Joh. 17. a
Philip. 1. a
1. Cor. 15. b

Joh. 14. b

¶ Finis euangelii secundum Matheum,

¶ The ende of the gospell after Mathewe.

¶ SANC-
TVM IESV CHRISTI
Euangelium secundum Marcum.

¶ The holy
Gospell of IESV CHRISTE
after Mathe.

CAPVT PRIMVM.

The fyrste Chapter. †

INitium euangelii IESV Christi filii dei, sicut scriptum est in Isaia propheta: Ecce ego mitto angelum meum ante faciem tuam, qui praeparabit uiam tuam ante te: Vox clamantis in deserto: Parate uiam domini, rectas facite semitas eius. Fuit Ioannes in deserto baptizans, & praedicans baptismum poenitentiae in remissionem peccatorum. Et egrediebatur ad eum omnis Iudaea regio et Hierosolimita: uniuersi & baptizabantur ad illo in Iordanis flumine, confitentes peccata sua. Et erat Ioannes uestitus pilis cameli, & zona pellicea circa lumbos.

The begynnyng of þe gospell of Iesus Christe the sonne of God, as it is wyrtte in Esaye the prophet: * Beholde, I sende myne angell before thy face, whiche shall prepare thy waye before the. * The voyce of a cryer in the wylderneesse: Make ready the waye of the LORD, we, make his pathes straght. * Ihs was in the wylderneesse, baptysynge and preachynge the baptyme of penance for the remission of synnes. And all the londe of Ieruzp wente forth vnto hym, and all they of Ierusalem, and were baptysed of hym in þe floude of Iordane, confessynge theyr synnes. And Ihs was clothed wth the heeres of a Camel, & a lether girdle aboute hym.

Mal. 3. b
March. 11. b
Luc. 7. c

Mat. 40. b
March. 1. a
Luc. 1. a
Joh. 1. b

Joh. 1. b

Mat. 3. a

MARCVS.

Math. 3. b
Luce. 3. c
Joh. 1. 1. c

Iohannes, and byd eate wyld hony, and locustes, & preached, sayeng: * Ther commeth one stronger than I after me, whose lachet of hys shues I stoupyng ame not worthy to lowse. I haue baptysed you in water, but he shall baptysse you in þ holý goost. †

Math. 3. b
Luce. 3. c
Joh. 1. 1. d

* And it happened in those dayes, Iesus came to Nazareth of Galile, and was baptised of Jho in Jordan. And anon he comyng vpon out of the water he sawe the heauens opened, & the holý goost lyke a doue descendyng & abydyng vpon hym. And ther was a voyce made fro the heauens: Thou

Math. 4. a
Luce. 4. a

Wart my beloued sonne, I ame pleased in the. * And immediatly the sprete droue hym out in to þ desert. And he was in the deserte forty dayes, and forty nyghtes, and was tempted of Satan: and he was in the deserte wth bestes, and the angels byd scrupce vnto hym. * But after that Jho was

Math. 4. b
Luce. 4. b
Mat. 6 b

* taken, Iesus came in Galile, preachinge the gospel of the kyngdome of God & sayeng: Because the tyme is fulfilled, & the kyngdome of God is come neare, repent & beleue þ

Math. 4. c
Luce. 5. a

gospel. * And goyng by the see of Galile, he sawe Simon and Andrew hys brother, casting nettes in þ see (for they were fshers) and Iesus sayde vnto them: Follow me, and I wyll make you to become * fshers

Jer. 16. c
Eccl. 4. 7. b

of men. And forthwith they nettes lefte, they followed hym. And beyng gone a lytle from thence he sawe James the sonne of Zebede & Jhon hys brother, and them mendyng they nettes in the shyppe, and anon he called them. And they fa-

lumbos eius, et locustas et mel syluestre edebat. Et prædicabat, dicēs: Venit fortior me, post me, cuius non sum dignus procubens soluere corrigiam calciametorū eius. Ego baptizavi uos aqua, ille uero baptizabit uos spiritu scto. Et factum est, in diebus illis uenit IESVS a Nazareth Galileæ, et baptizatus est a Ioanne in Iordane. Et statim ascendens de aqua, uidit celos apertos, et spiritum sanctum tanquam columbam descendentem & manentē in ipso. Et uox facta de celis: Tu es filius meus dilectus, in te complacui. Et statim spiritus expulit eum in desertū. Erat in deserto quadraginta diebus, & quadraginta noctibus, & tentabatur a satana: eratq; cum bestiis, & angeli ministrabant illi. Postquā autem traditus est Ioannes uenit IESVS in Galilæam, prædicans Euangelium regni dei et dicēs: Quoniā impletū est tēpus, & appropinquauit regnū dei, poenitemini, & credite euangelio. Et præteriens secus mare Galileæ, uidit Simonem & Andream fratrem eius, mittentes retia in mare, (erant enim piscatores) et dixit eis IESVS: Venite post me, & faciam uos fieri piscatores hominum. Et protinus relictis retibus, secuti sunt eum. Et progressus inde pusillum, uidit Iacobum Zebedæi, et Ioannem fratrem eius, et ipsos componentes retia in nauī, et statim uocauit illos, Et relicto patre

tre suo Zebedeo in nauī cum
 mercenariis, secuti sunt eum.
 Et ingrediuntur Capernaum:
 Et statim sabbatis ingressus in si-
 nagogam, docebat eos, et stu-
 pebant super doctrina eius: Erat
 enim docens quasi potestatem
 habens, et non sicut scribæ. Et
 erat in synagoga eorum homo
 in spiritu immundo, et exclama-
 uit dicens: Quid nobis et tibi
 IESV Nazarene? uenisti perde-
 re nos? Scio quod sis sanctus dei.
 Et comminatus est ei IESVS
 dicens: Obmutesce, et exi de ho-
 mine. Et discerpens eum spiri-
 ritus immundus et exclamans
 uoce magna exiit ab eo. Et mi-
 rati sunt omnes, ito ut conquire-
 rent inter se dicentes: Quidnam
 est hoc? quænam doctrina hæc
 noua? quia in potestate spiritibus
 immundis imperat, et obediunt
 ei. Et processit rumor eius sta-
 tim in omnem regionem Galilæ.
 Et protinus egredientes de
 synagoga, uenerunt in domum
 Simonis et Andreæ cum Iacobo
 et Ioanne. Decumbebat autem
 socrus Simonis febricitans, et
 statim dicunt ei de illa. Et acce-
 dens, eleuauit eam apprehensa
 manu eius, et continuo dimi-
 sit eam febris, & ministrabat eis.
 Vespere autem facto, cum occi-
 disset sol, afferebant ad eum
 omnes male habentes, et dæ-
 monia habentes, et erat om-
 nis ciuitas congregata ad ia-
 nuam. Et curauit multos

qui

ther Zebede leste in the shyppe with
 the hyred seruauntes, they followed
 hym. * And they go into Capernaum:
 And anon on the sabbat dayes he
 beyng entered in to the synagoge,
 taught them, * and they were aston-
 nyed vpon hys doctrine: for he was
 teachynghe them as haupng power,
 and not as the scribes. * And ther
 was in theyre synagoge a man ha-
 uynge an vncleane sprete, and cryed
 oute sayenge: What vnto vs and
 the Iesu of Nazareth? Arte thou
 come to destrope vs? I knowe that
 thou arte the holy one of God. And
 Iesus threathened hym sayeng: Holde
 thy peace and go out of the mā. And
 the vncleane sprete tearynge hym &
 cryeng out with a loude voyce, wote
 out of hym. And all men maruailed
 so that they demaunded amonge the
 selues, sayeng: What thyng is that?
 What newe doctrine is this? for
 by power he commaundeth & foule
 spretes, and they obey hym. And hys
 feare wente forth anon in to al the
 region of Galile. * And forthwith
 they goyng out of the synagoge, they
 came into the house of Simon and
 Andrey, with James and Ioh. But
 Simons mother in law laye sycke of
 the feuers: and anon they telle
 hym of her. And he commyng near,
 hys hande taken he lyst her vp, and
 the feuer leste her immediatly, and
 she ministred vnto them. * The eny
 beyng come, when the Sonne was
 set, they broughte vnto hym all that
 were syck and possessed with De-
 uels, and all the cytie was gathered
 at the doore. And he heald many
 that

Math. 4. 6
 Luc. 4. 6
 Job. 1. 6

Math. 7. 6

Luc. 4. 6

Math. 8. 6
 Luc. 4. 6

Math. 8. 6
 Luc. 4. 6

MARCVS.

that were diseased with diuerse syn-
 nesses, and cast out many deuils, &
 suffered them not to speake: for they
 knew hym. And in the dawninge
 very early, xpsyng vj wente out in
 to a deserte place, and prayed there.
 And Simō, and they that were with
 hym followed hym. And whan they
 had soude hym, they sayde vnto him:
 Every man seeketh the. And he sayde
 vnto them: Let vs go in to the nexte
 townes and cyties, that I maye
 preach there also: for therfore am I
 come. And he was preachyng in
 the synagoges, in all Galilee, and
 castyng out Deuils. * And ther
 came vnto hym a Leper besekyng
 hym, and the knyght bowed, sayeth: Yf
 thou wylt, thou canst clyse me.
 And Iesus ppyenge hym put forth
 hys hande, and touchyng hym,
 sayde vnto hym: I wyl, be thou
 cleane. And whā he had sayd, anone
 dyd the leprosy go awaye from hym,
 and he was clysed. * And he char-
 ged hym, and anone sente hym forth,
 and sayde vnto hym: Se thou tell it
 vnto nomā, but * go shewe the vnto
 the chefe of the prestes, and offer for
 thy clynsyng that which Moses hath
 commaunded, for a wytnesse vnto
 them. But he beyng departed
 beganne to publysh and sprede forth
 the worde, in somuch that he coulde
 not go openly in to the cytie, but
 he wythoute in deserte places: and
 they came vnto hym from euerye
 waye.

Mar. 8. a
 Luc. 8. b

Mar. 7. d
 and 9. a

Leuit. 14. a

qui uexabantur uariis languoribus, & dæmonia multa eiciebat, et nō sinebat ea loqui: quoniam sciebant eum. Et diluculo ualde surgens, egressus abiit in desertum locum, ibiq; orabat. Et prosequutus est eum Simon, & qui cū illo erant. Et cum inuenissent eum dixerūt ei: Quia omnes querunt te. Et ait illis: Eamus in proximos uicos & ciuitates, ut & ibi prædicem: ad hoc enim ueni. Et erat prædicans in synagogis eorum, in omni Galilæa, & dæmonia eiciens. Et uenit ad eum leprosus, deprecans eum & genu flexo dicit. Si uis potes me mundare. IESVS autem misertus eius, extendit manū suam, & tangens eum, ait illi: Volo, munda re. Et cum dixisset, statim discessit ad eam lepra, & mundatus est. Et comminatus est ei, statimq; eiecit illum, & dicit ei: Vide nemini dixeris, sed uade ostende te principi sacerdotum, & offer pro emundatione tua, quæ præcepit Moses in testimonium illis. Et egressus cœpit prædicare & diffamare sermonem, ita ut non posset manifeste introire in ciuitatē, sed foris in desertis locis esse. Et cōueniebant ad eum undiq;.

The. ii. Chapter.

And

CAPVT. II.

Et

Et iterum intrauit Capernaum post dies, et auditum est quod in domo esset, et confestim conuenerunt multi, ita ut non caperent, neque ad ianuam, & loquebatur eis uerbum. Et uenerunt ad eum ferentes paralyticum, qui a quatuor portabatur. Et cum non possent offerre eum illi præ turba, nudauerunt tectum ubi erat, et patefacientes sub miserunt grabatum, in quo paralyticus iacebat. Cum autem uidisset IESVS fidem illorum, ait paralytico: Fili, dimittuntur tibi peccata tua. Erant autem illic quidam de scribis sedentes et cogitantes in cordibus suis: Quid hic sic loquitur? blasphemamat. Quis potest dimittere peccata, nisi solus deus? Quo statim cognito IESVS spiritu suo, quia sic cogitarent intra se, dixit illis: Quid ista cogitatis in cordibus uestris? Quid est facilius dicere paralytico: Dimittuntur tibi peccata, an dicere: Surge, tolle grabatum tuum, & ambula? Vt autem sciatis quia filius hominis habet potestatem in terra dimittendi peccata, ait paralytico: Tibi dico surge, tolle grabatum tuum, & uade in domum tuam. Et statim surrexit ille, et sublato grabato abiit inde coram omnibus, ita ut mirarentur omnes, et honorificarent deum, dicentes: Quia nunquam sic uidimus. Et egressus est rursus ad



Ad alter certayne dapes he entred agayne into Capernaum, and it was herd that he was in the house, & immediatlye ther came many together, insomuch that they coulde not be cōtēnyed, nother at the doze, and he spake the word vnto the. And ther came some vnto hym byngng one speke of the palsy, whych was bozen of foure men. And whan they could not bynge thesame vnto hym for people, they vncouered the thache where he was, and openyng the let downe the bed, wherein the syche of the palsey laye. But whan Iesus sawe they sayd, he sayde vnto the syche of the palsey: My sonne, thy synnes are forgeuen the. But some of the scribes were spytyng the, & thynkyng in they hartes: What speaketh thys thus? he blasphemeth. * Who can forgeue synnes, saue only God: The which Iesus knowyng anone by hys sprete, & they thought so wythin themselves, sayde vnto them: Why thynke ye so in poure hartes? What is easer to saye vnto the syche of the palsey: Thy synnes are forgeuen the, or to say: Ryse, take vp thy bed, & walke? But that ye may knowe & the sone of mā hath power in earth to forgeue synnes, he sayde vnto the syche of the palsey: I say vnto the, ryse, take vp thy bed, & go in to thy house. * And immediatlye he rose, & the bed taken vp, wente from thence before all: insomuch that eue ry man maruayled and dyd honour God, sayenge: We neuer sawe suche lyke. * And he wēt forth agayn vnto the

Mark. 9. 8
Luc. 5. 2
Joh. 5. 8

Mat. 4. 1. 8
and. 4. 1. 8

Act. 9. 8

Mark. 9. 8
Luc. 5. 2
and. 1. 8

MARCVS.

the see, and all the people came vnto hym, and he taught them. And whan he wente by, he sawe Leui the sonne of Alpheus, sittyng at the receate of the custome, and sayde vnto hym: Followe me. And rypynge he followed hym. And it befell whan he dyd syt at meate in hys house many publicans and synners sat also at meate with Iesu and his disciples: for ther were many that also followed hym. And the scribes and pharises seynge that hy dyd eate wyth publicanes and synners, sayde vnto hys disciples: wherfore doth poure mayster eate and drynke wyth publicanes & synners? Iesus hearynge that, sayde vnto the: The whole haue no nede of a phisician, but they that be syck.

1. Timo. 1. c
Mat. 9 b
Luce. 5. c

for I am not come to cal & rypynge, but the synners. And the disciples of Ihon and of the pharises were fastynge, and come and say vnto hym: Why do the disciples of Ihon and of the pharises faste, but thy disciples fast not? And Iesus sayde vnto them: Can the chyldren of the weddyng, faste so longe as hydegrome is with them? As longe as they haue the hydegrome wyth them, they can not fast. But & dayes shall come, whā the hydegrome shal be taken from them, & than shal they faste in those dayes. Noman soweth a newe pece of cloth vnto an olde garmente, or els he taketh away the newe pece from the olde, and a greater rente is made. And noman putteth newe wyne in old bottels, or els shal the wyne burst the bottels, and the wyne shalbe spilt, and & bottels shal perysh:

ad mare, omnisq; turba uenibat ad eum, & docebat eos. Et cū prateriret, uidit Leui Alphaei sedentem ad telonium, & ait illi: Sequere me. Et surgens secutus est eum. Et factum est, cum accumberet in domo illius, multi publicani et peccatores simul discumbebant cum IESU & discipulis eius: erant enim multi qui & sequebantur eum. Et scribæ et pharisei uidentes quia manducaret cum publicanis et peccatoribus, dixerunt discipulis eius: Quare cum publicanis et peccatoribus manducat et bibit magister uester? Hoc audito, IESVS ait illis: Non necesse habent sani medico, sed q̄ male habent: non enim ueni uocare iustos, sed peccatores. Et erant discipuli Ioannis & phariseorū ieiunantes, & ueniunt et dicūt illis: Quare discipuli Ioannis et phariseorum ieiunant, tui autem discipuli non ieiunant? Et ait illis IESVS: Nunquid possunt filii nuptiarum quam diu sponsus cū illis est ieiunare? Quanto tempore habent secum sponsum, nō possunt ieiunare. Venient autem dies cum auferetur ab eis sponsus, & tunc ieiunabunt in illis diebus. Nemo assumentum panis rudis assuit uestimento ueteri, alioquin aufert supplementum nouum a ueteri, & maior scissura fit. Et nemo mittit uinum nouum in utres ueteres, alioquin dirumpet uinum utres, et uinum effundetur, & utres peribunt.

peribunt: sed uinum nouum in
utres novos mitti debet. Et fac-
tum est iterum cum sabbatis am-
bularet per sata, et discipuli eius
coeperunt progredi, & uellere
spicas. Pharisei autem dicebant
ei: Ecce quid faciunt discipuli
tui sabbatis quod non licet.
Et ait illis: Nunquam legi-
stis quid fecerit Dauid quan-
do necessitatem habuit, et
esuriit, ipse & qui cum eo erant?
quomodo introiuit in domum
dei, sub Abiathar principe sacer-
dotum, & panes propositionis
manducauit, quos non licebat
manducare nisi solis sacerdoti-
bus, & dedit eis qui cum eo e-
rant? Et dicebat eis: Sabbatum
propter hominem factum est,
et non homo propter sabbatum.
Itaque dominus est filius hominis
etiam sabbati.

CAPVT. III.

ET introiuit iterum in
synagogam, & erat ibi
homo habens manum
aridam. Et obseruabat
eum, si sabbatis curaret, ut accusa-
rent illum. Et ait homini habenti
manum aridam: Surge in medi-
um. Et dicit eis: Licet sabbatis
benefacere, an male? animam
saluam facere, an perdere? At
illi tacebant. Et circumspici-
ens eos cum ira, contristatus
super cecitate cordis eorum,
dicit homini: Extende manum
tuam. Et extendit, et resti-
tuta

peryshebut netwe wyne muste beput
in netwe bottels. * And it befell a-
gayne whan he wente vpon the sab-
bates thozow þe corne feldes and his
disciples beganne to go forth and to
plucke the ears of the corne. But þe
Pharisees sayde vnto hym: Lo what
do thy disciples vpon þe sabbat dayes
the which is not lawfull. And he sayde
vnto the: Dyd ye neuer reade what
Dauid dyd whan he had nede, and
was hongry both he and they that
were wyth hym: * How that he en-
tred into the house of God, vnder
Abiathar þe chefe of the prestes, and
dyd eate þe shewbreads, which were
lawfull for nomā to eate, saue only þe
prestes, and gaue also vnto the that
were wyth hym: And he sayde vnto
them: The sabbat was made for
man, and not man for the sabbat.
Therfore is the Sonne of man loze-
de also of the Sabbat.

The. iii. Chapter. +

AD he entred agayne into
the synagoge, & there was
a man haupnge a wythered
hande. And they wat-
ched hym whether he dyd heale vpon
the sabbat, that they myght accuse
hym. And he sayde vnto the man þe
had the wythered hande: Rysse vp in
the myddest. And he sayde vnto the:
Is it lawfull to do good on the Sab-
bates, or euell: to saue a soule, or to
lose it? But they helde theiꝝ prynces.
And he lokeinge aboute vpon them
wyth anger, soꝝ for the blyndnesse
of theiꝝ harte, sayde vnto the man:
Stretch forth thy hande. And he
stretched it out, * and hys hand was
resto-

Mark. ii. 8
Luc. 6. 8

1. Reg. ii. 8

Mark. ii. 8
Luc. 6. 8

1. Reg. ii. 8

MARCVS.

Marth. vi. b
Joh. 10. b

restored. * But the Pharises goyng forth, dpyd immediatly holde a counsell wpth herodes officers agaynst hym, how they myght destruy hym.

Marth. 4.
Luce. 5. b

But Iesus wente aspyde by the see wpth hys disciples, * and ther followyd hym muche people from Galilee and from Ierusalem, and from Iudumea, and byonde Iordane, and they about Tyre and Sidon, a great multitude came vnto hym, hearynge the

Luce. 4. e

thynges that he dpyd. And he sayd vnto hys disciples, y they shulde wayte vpon hym wpth a litle shyppe, because of the people, lest they shulde thronge hym: for he healed many, in somuche that they preassed vpon hym to touch hym so many as had plagis. * And whan the vncleane spyrites sawe hym, they fel downe before hym and cryed, sayenge: Thou

Marth. 10. a
Luce. 6. b
and 9. a
Act. 1. b

arte the sonne of God. And he charged them straitely that they shulde not make hym manifeste. * And he goyng vp into a mountayne, called vnto hym whome he wolde, and they came vnto hym. And he made y they shulde be twolue with hym, and that he shulde sende them to preach. And he gaue them power to heale sicknesses, and to cast out Demeles. And he gaue vnto Simon the name of Peter, and James the sonne of Zebede, y Iohn the brother of James. and he gaue them the names Boanerges, which is to saye: the chyldre of thonder: and Andrew, and Philippe and Bartholomew, and Mattheu, and Thomas, and James the sonne of Alpheus, and Thaddaeus, and Simon of Cana and Judas Is-

carioth

tuta est manus illi. Exeuntes autem pharisei, statim cum Herodianis consilium faciebant aduersus eum, quomodo eum perderent. IESVS autem cum discipulis suis secessit ad mare, et multa turba a Galilea & Iudaea secuta est eum, et ab Hierosolymis, & ab Idumea, & trans Iordanem, et qui circa Tyrum & Sidonem multitudo magna, audientes quae faciebat, uenerunt ad eum. Et dixit IESVS discipulis suis, ut nauicula sibi deseruiret propter turbam, ne comprimeret eum: multos enim sanabat, ita ut irruerent in eum, ut illum tangerent, quot quot habebant plagas. Et spiritus immundi cum illum uidebant, procidebant ei, & clamabant, dicentes. Tu es filius dei. Et uehementer comminabatur eis, ne manifestarent illum. Et ascendens in montem, uocauit ad se quos uoluit ipse, & uenerunt ad eum et fecit ut essent duodecim cum illo, & ut mitteret eos praedicare. Et dedit illis potestatem curandi infirmitates, & efficiendi daemonia et imposuit Simoni nomen Petrus, & Iacobum Zebedaei, & Iohannem fratrem Iacobi, et imposuit eis nomina Boanerges, quod est, filii tonitruus: & Andream, Philippum, et Bartholomeum & Mattheum, & Thomam, & Iacobum Alphaei, et Thaddaeum, & Simonem Cananarum et Iudam Is-

carlotem

carlotem, qui et tradidit illum. Et ueniunt ad domum, et conue-
nit iterum turba, ita ut non pos-
sent neque panem manducare. Et
cum audissent sui, exierunt tene-
re eum, dicebant enim: Quoniam
in furorem uersus est. Et scribae
qui ab Hierosolymis descende-
rant, dicebant. Quoniam Beel-
zebub habet, et quia in principio
demoniorum eicit demonia.
Et conuocatis eis, in parabolis
dicebat illis: Quomodo potest
Satanas Satanam eicere? Et si
regnum in se diuidatur non po-
test regnum illud stare. Et si do-
mus super semetipsam dispartia-
tur non potest domus illa stare:
& si Satanus consurrexerit in se-
metipsum dispartitus est, et non
poterit stare, sed finem habet.
Nemo potest uasa fortis ingres-
sus in domum diripere, nisi pri-
us fortem alliget, et tunc domus
eius diripiet. Amen dico uobis
quoniam omnia dimittentur fi-
liis hominum peccata, et blas-
phemiae quibus blasphemauerit
qui autem blasphemauerit in spi-
ritum sanctum, non habebit re-
missionem in aeternum, sed reus
erit aeterni delicti: quoniam di-
cebant: Spiritum immundum ha-
bet. Et ueniunt mater eius et fra-
tres, et foris stantes, miserunt ad
eum uocantes eum. Et sedebat
circa eum turba, et dicunt ei:
Ecce mater tua, et fratres tui so-
ris quaerunt te. Et respondens
ait: Quae est mater mea, et
fratres

carlot, & whych also brenteped hym.
And they came vnto the house, & the
people came agayne together, in so
much & they coulde not eate breade.
And whan hys had herde that, they
wēt forth to holde him, for they sayd:
He is become mad. And the scribes
whych were come downe fro Jeru-
salem, sayde: * He hath Beelzebub
& that by the chefe of & deuils he ca-
steth out deuils. And them beyng
called together, he sayd vnto them in
parables: How can Satā dreyue out
Satan? And ys a kyngdome shalbe
diuided wpythin it selfe, that same
kyngdome can not stande: And ys a
house be diuided vpo it selfe, & same
house can not stande. And ys Satan
shal rype agaynst hymselfe, he is at
variace, & can not stande, but hath
an ende. Noman beyng gone in to
the house of a stronge man can take
awaye hys vessels, wythout he first
shal bynde the stronge man, & than
shal he spoyle hys house. Verely I
saye vnto you: That all synnes shal
be forgeuen vnto the chyldre of mē,
and the blasphemy wherwpyth they
shal blaspheme: * but who so blasphe-
meth agaynst the holy goost, shal ne-
uer haue forgeuenes, but shalbe gyl-
tye of eternall synne: For they sayd
He hath an vncleane spere. * And
hys mother and hys brethren come,
and standynge wythout they sente
vnto hym, callynge hym: And
the people sat aboute hym, and they
saye vnto hym: Beholde, thy mo-
ther and thy brethren bryng wyth
out seke the. And he answerynge the,
sayde: Who is my mother and my
E. J. dyt.

Math. 9. 3
and. 12. 6
Luce. 11. 6

Math. 12. 6
Luce. 11. 6
1. Job. 1. 6

Math. 12. 6
Luce. 11. 6

MARCVS.

brethren? And loynge aboute vpon
the þ sat about hym, he sayd: Behold
my mother, & my brethren. for who
so euer doth þ will of God, this same
is my brother, & syster, and mother.

The. iiii. Chapter. +

Matth. 13. 2
Luc. 8. 2

And he began agayne to
teach by the see. And ther
was gathered much peo-
ple vnto hym, insomuche
that he goynge vp in to a ship sat vp
pon þ see. And all þ people was by þ
see vpon þ land: & he taught the ma-
ny thynges in parables, & he sayd vn-
to them in hys doctrine: Herken to:
Beholde, one sowynge went to sowe.
And whan he soweth, some fell by þ
waye syde, & the fowles of þ heauen
came & dyd eate it. But some fel vpon
stony groundes, where it hadde not
much earth, & dyd soone sprynge vp:
for it had no depenesse of earth, and
whā the Sonne was ryse vp, it caught
heate and because it had no roote, it
withered. And some fel among thoz-
nes, & the thoznes growe vp, & cho-
ked it, & it yelded no frute. And some
fell in a good grounde, & gaue frute
comynge vp & growynge, & broughte
forth: the one thyrty folde, one syrtty
folde, & one hundred folde, & he said:
He that hath eares to heare let hym
heare. + And whan he was alone,
the twelfe that were wyth him axed
hym the parable. And he sayd vnto
them: Vnto you is it geue to know
the mystery of the kyngdom of God
but vnto them that are wythout all
thynges happen in parables, & that
they seynge may se, & not perceave:
and hearynge they maye heare, and
not

Matth. 13. 2
Luc. 8. 2

Matth. 13. 2
Joh. 11. 8
Actu. 13. 2
Rom. 11. 2

fratres mei? Et circūspiciēs eos,
qui in circuitu eius sedebāt, ait:
Ecce mater mea & fratres mei,
Qui em fecerit uolūtatē dei, hic
frater meus, et soror mea, & ma-
ter est. CAP. IIII.

ET iterū cepit docere
ad mare, & cōgregata
est ad eū turba multa,
ita ut nauim ascēdens
sederet, mari & oīs turba circa
mare sup terrā erat, & docebat
eos in parabolis multa, & dice-
bat illis in doctrina sua: Audit, &
Ecce exiit seminans ad semina-
dū: Et dū seminat, aliud cecidit
circa uia, et uenerunt uolucres
coelitet comederūt illud. Aliud
uero cecidit super petrosa, ubi
nō habuit terrā multā, et statim
extortū est, quoniā non habebat
altitudinē terræ: & quādo extor-
tus ē sol, exsternuit, & eo qd nō
habebat radicē, exaruit. Et ali-
ud cecidit i spinas, et suffocauerūt illud, et
fructū nō dedit. Et aliud cecidit
in terrā bonā, & dabat fructū as-
cendētē, et crescētē, & afferebat
unū trigessimū, et unū sexagesi-
mum, et unum centesimum, & di-
cebat: Qui habet aures audiēdi
audiat. Et cum esset singula-
ris, interrogauerunt eum hi qui
cum eo erant duodecim, para-
bolam, Et dicebat eis: Vobis
datum est nosse mysterium reg-
ni Dei: Illis autem qui foris
sunt in parabolis omnia fiunt,
ut uidentes uideant et non uide-
ant, et audientes audiant, et
non

non

non intelligant, ne quādo cōuer-
tantur, et dimittantur eis pecca-
ta. Et ait illis: Nescitis parabolā
hanc? et quomodo oēs parabol-
as cognoscetis? Qui seminat,
uerbū seminat. Hi autē sunt qui
circa uiam, ubi seminatur uerbū
et cū audierint, confestim uenit
Satanas, & aufert uerbū quod se-
minatū est in cordibus eorū. Et
hi sunt similiter, qui super petros
sa seminantur, qui cum audierint
uerbum, statim cum gaudio ac-
cipiunt illud, et non habēt radi-
cē in se, sed tēporales sūt, & de-
inde orta tribulatione, uel per-
secutione propter uerbū confes-
stim scandalizantur. Et alii sunt
qui in spinis seminantur, Hi sūt
qui uerbum audiunt, & erumna
seculi, et deceptio diuitiarum, &
circa reliqua concupiscentiæ in-
troeuntes, suffocant uerbum, et
sine fructu efficitur. Et hi sunt,
qui super terram bonam semina-
ti sunt, qui audiunt uerbum, et
suscipiunt, et fructificant, unum
trigesimam, unum sexagesimum,
et unam centesimam. Et dice-
bat illis: Nūquid uenit lucerna
ut sub modio ponatur, aut sub
lecto? Nonne ut super candelab-
rum ponatur? Non est enim a-
liquid absconditū, quod non ma-
nifestetur, nec factum est occul-
tum quod non ueniat in palam.
Si quis habet aures audiendi,
audiat. Et dicebat illis: Videte
quid audiatis. In qua mensura

not vnderstande, lest at any tyme
they turne, and they synnes be for-
geuen them. And he sayd vnto the:
know ye not thys parable? And
how wyll ye knowe all parables?
* He that soweth, soweth the worde.
These are they that are sowne by
the waye syde, that whan the worde
is sowne, and whan they heare it,
anone cometh Satan and taketh
awaye the worde that is sowne in
they hartes. They also þ are sowne
on the stony grounde are those which
whan they heare the worde, anone
they receaue it wth ioye, and haue
no roote in themselves, but are
temporall: and whan trouble and
persecucion for the wordes sake are
gyfen, forthwith they are offended.
And other there are whych are sowē
amonge thornes, those be they that
heare the worde, and the traualles
of thys world, and the deceate of the
ryches, and the lustes aboute othe-
r thynges cōpyng in, choke þ worde,
so is it made frutelesse. And those
are they that be sowne vpon a good
grounde, whych heare and receaue þ
worde, & bryng forth frute: the o ne
thyrty fold, another sixty fold & some
an hundred fold. And he sayd vnto
them: * Someth a candell lyght, that
it may be put vnder a bushell or vnder
a bedde? Is it not þ it maye be
set vpon a candlestiche? * For ther is
nothyng hidd, þ shall not be openlye
shewed: neither any thyng made pry-
ue, þ shall not come abroad. Who so
hath eares to heare, let hym heare.
And he said vnto the: Beware what
ye heare. * In what measure ye shall
meas-

Math. 13. c

Math. 13. c
Luce. 8. 8
and. 11. cMath. 10. 3
Luce. 8. 8
and. 11. 8Math. 7. 8
Luce. 6. 8

MARCVS.

meete, it shalbe measured you again
and vnto you shalbe geuen ouer.

Math. 13. b
Lucc. 8. b
and. 19. c

* For who so hath, vnto hym shalbe
geuen: and who so hath not, it also shal
be taken fro hym. And he
sayd: So is þe kyngdom of god, as yf a
man do cast seede in the grounde and
slepe, and he ryse vp nyght and day,
* and the seede sprynge vp and growe
whā he knoweth it not. For þe earth
bryngeth forth frute of herselfe, fyrst
the graske, afterward þe eare, thā the
ful corne in the eare: & whā she hath
brought forth frut, anon he putteth
to the sickle, for the haruest is come
And he sayd: Wher vnto shall we
lyken the kyngdome of God? Or by
what lykenesse shall we compare it?

Math. 13. b
Lucc. 8. c

* Like as a grane of mustarde seede
the whyche whan it is sown in the
earth, it is lesse than all the seedes þe
are in the earth, and whā it is sowe,
it groweth vp, and wareth greater
than all herbes, and getteth greate
braunches, so that vnder his shadowe
the byrdes of the ayre may dwell.

Math. 13. a

* And by many such parables spake
he the worde vnto the, after as they
coude heare: but without parables
spake he nothyng vnto them, but he
expounded all thynges vnto hym dis-
ciples seuerally. * And he sayd vnto
them in þe same daye whā it was be-
come euē: Let vs passe ouer against
vs. And lettynge the people go, they
toke hym to the, so þe he was in the
ship: & ther were other shippes with
hym. And ther arose a great storme
of wynde, & dashed the waues in to
the shippe, so þe the shippe was fylled
& he was in the sterne of the shippe,
slepyng by a pelerwe, and they do

Math. 8. c
Lucc. 8. c

mensi fueritis, remetietur vobis.
Qui enim habet, dabitur illi: et
qui non habet, etiam quod ha-
bet, auferetur ab eo. Et dicebat
Sic est regnum dei, quemadmo-
dum si homo iaciat sementem
in terram et dormiat, et exurgat
noctē et die, et semē germinet,
& crescat dum nescit ille: ultro
enim terra fructificat prius her-
bam, deinde spicam, deinde ple-
num frumentum in spica. Et cū
ex se produxerit fructus, statim
mittit falcem, quoniam adest mes-
sis. Et dicebat: Cui assimilabi-
mus regnum Dei? aut cui para-
bolę comparabimus illud? Sicut
granum sinapis, quod cum semi-
natum fuerit in terra, minus est
omnibus seminibus quę sunt in
terra: et cum natum fuerit, ascen-
dit in arborem, et fit maior om-
nibus oleribus, et facit ramos
magnos, ita ut possint sub um-
bra eius aues celi habitare. Et
talibus multis parabolis loque-
batur eis verbum, prout poterat
audire: sine parabola autem nō
loquebatur eis, seorsum autem
discipulis differebat omnia.
Et ait illis in die illa, cum sero
esset factum: Transeamus con-
tra. Et dimittentes turbam assu-
munt eum, ita ut erat in nauī, et
alię naues erant cum illo.
Et facta est procella magna
uenti, et fluctus mittebat in na-
uim, ita ut impleretur nauis.
Et erat ipse in puppi super
cenuical dormiens, et

exultant eū et dicūt illi: Magister nō ad te pertinet quia perimus? Et exurgens cōminatus est uento, et dixit maris: Tace, obmutesce. Et cessauit uentus et facta est tranquillitas magna. Et ait illis. Quid timidi estis? necdū habetis fidem? Et timuerūt timore magno, & dicebant ad alterutrū. Quis putas est iste, quia & uentus et mare obediūt ei. CAP. V.

ET uenerūt trās fretū maris, in regionē Gerasenorū. Et exeunti ei de nauī, statim occurrit de monumentis homo in spiritu immūdo, qui domiciliū habebat in monumentis. Et neque catenis iam quisquā, poterat eū ligare, quoniā saepe cōpedibus et catenis uinctus dirupisset catenas & compedes cominuisset, et nemo poterat eū domare. Et semper die ac nocte in monumentis et in montibus erat, clamans et concidens se lapidibus. Videns autem IESVM a longe, cucurrit et adorauit eum, et clamās uoce magna dixit: Quid mihi et tibi IESV fili dei altissimi? adiuro te per deum ne me torqueas. Dicebat enim illi: Exi spiritus immunde ab homine isto. Et interrogabat eū: Quod tibi nomen est? Et dicit ei: Legionio mihi nomen est, quia multi sumus. Et deprecabatur eum multum ne se expelleret extra regionem,

Erat

wake hym & say vnto hym: Master, doth it not pertaine vnto þ that we perissh? And responce vp he rebuked the wynde, & sayd vnto þ see: Peace and be styll. And the wynde ceassed, & ther was made a great calme. And he sayd vnto them: Why are ye fearfull? haue ye yet no fayth? And they were dismade wpth great feare, and sayd to ech other: What trouwe ye is he thys? for þ wynde & see obey him
The. v. Chapter. +

AND they cam ouer þ arme of the see, in the contrie of the Gerasenites. And he goynge out of the ship dyd immediatly mete out of the graues, a man in an vncleane sprete, whyche had a dwellinge in the graues. And no man coulde now bynde hym, nother wpth cheynes: for he ofte boode wpth fetters and cheynes, pluckte the cheynes asunder, and brake the fetters in peces, and no man coulde tame hym. And he was allwape both nyghte and daye in the graues and mountaynes, cryenge and beaulyng hymselfe wpth stones. But he seynge Iesus asatte of, ranne and worshipped hym, and crynge with a loude voyce sayd: What vnto me & the Iesu thou sonne of the moost hyghest God? I charge þ by God that thou tozmet me not. for he dyd saye vnto hym: Thou soule sprete go out of thys man. And he axed hym: What is thy name? And he sayde vnto hym: Myne name is Legion, for we are many. And he prayed hym greatiye that he wolde not dryue hym oute of the contrie.

¶.iii. But

¶
Mark. 5. 2
Lucas. 8. 2

Actu. 16. 17

MARCVS.

Matth. 8. d
Lucc. 8. c

But ther was there about the most
tayne a greate heerde of swyne, se-
dyng in þ feldes. And the spretes be-
sought hym sayenge: Sende vs into
the swyne, that we may go in to the.
And Iesus dyd forthwpyth graunt the
it. And the vncleane spretes goynge
out, wente into the swyne, and wpyth
a great rush was the heerd cast head
lynges in the see, aboute two thou-
sande, and they were drowned in the
see. But they that fed them, fled and
tolde it in the cytie & in the contry.
And they wente out to se what had
happened, and came to Iesus, and
sawe hym that was vexed wpyth the
deuell spetpynge, clothed, and whole
mynded, and they were astroyed.
And they that had sene it, tolde the
how it was befallen vnto hym þ had
had the deuell, and of the swyne.
And they began to praye hym that
he wold depart out of theyr coastes.
And whā he wente vp into þ shippe,
he that had ben vexed wpyth þ deuell
beganne to praye that he myght be
wpyth hym, and he wolde not suffre
hym, but sayd vnto hym: Go in to
thy house vnto thyne, and shewe the
how great thynges the LORD hath
done vnto the, and hath had mercepe
vpon the. And he departed & begāne
to publysh in þ ten cyties how great
thynges Iesus had done vnto hym, &

Matth. 9. c
Lucc. 8. c

All men maruayled. 1. And whā Je-
sus wente ouer the arme of the see a
gayn in þ ship, much people cā toge-
ther vnto him, & he was by þ see. And
ther came one of þ chefe of the syna-
goge, by name Jairus, & seynge hym,
he fell downe at hys fete, & besoughte
hym

Erat autē ibi circa montē grex
porcorū magnus pascens in a-
gris. Et deprecabantur eū spi-
ritus, dicētes: Mitte nos in por-
cos, ut in eis introeamus. Et cō-
cessit eis statim IESVS. Et
exeuntes spiritus immundi, in-
troierunt in porcos, et magno
impetu grex prācipitatus est ī
mare, ad duo milia, et suffoca-
ti sūt in mari. Qui autē pascebāt
eos, fugerūt et nūciauerūt in ci-
uitatem, et in agros. Et egressi
sūt uidere quod esset factū, et
uenerūt ad IESVM, et uident
illū qui a dāmonio uexebatur
sedentē, uestitū, et sane mētis,
et timuerūt. Et narrauerūt illis
qui uiderant, qualiter factū es-
set ei, qui dāmoniū habuerat,
& de porcis. Et rogare cōpe-
rūt eū, ut discederet de finibus
eorū. Cūq; ascēderet nauim, cō-
pit illū deprecari, qui a dāmo-
nio uexatus fuerat, ut esset cū
illo, & nō admisit eum, sed ait
illi: Vade in domum tuam ad
tuos, & annuncia illis, quanta
tibi Dominus fecerit et misē-
tus sit tui. Et abiit & cōpit prā-
dicare in Decapoli, quanta sibi
fecisset IESVS, et omnes
mirabantur. Et cum transce-
disset IESVS in nauī rursū
trans fretum, conuenit turba
multa ad eum, et erat circa
mare. Et uenit quidam de ar-
chisynagogis nomine Jairus,
et uidens eum procidit ad
pedes eius, et deprecabatur
eum

eam muleā, dicens: Quoniam filia mea in extremis est, ueni impone manū tuā sup̄ eam, ut salua sit & uiuat. Et abiit cū illo, & sequebatur eū turba multa & cōprimebāt eū. Et mulier que erat in profluuiō sāguinis annis duodecim, et fuerat multa perpeffa a cōpluribus medicis, & erogauerat oīa sua, nec quicquā profecerat, sed magis deterius habebat: cūq; audisset de IESV, uenit in turba retro, et tetigit uestimentum eius. Dicebat em̄: Quia si uel uestimētū eius tetigero, salua ero. Et cōfestim siccatus est fōs sanguinis eius, & sēsit corpore quia sanata esset a plaga. Et statim Iesus in semetipso cognoscēs uirtutē q̄ exierat de illo, cōuersus ad turbā aiebat, Quis tetigit uestimēta mea? Et dicebāt ei discipuli sui: Vides turbā cōprimētē te, & dicis: Quis me tetigit? Et cūcūspiciebat uidere eā quæ hoc fecerat. Muller uero timēs & tremēs, sciens qđ factū esset in se, uenit & procidit ante eū, et dixit ei oēm ueritatē. Ille aut̄ dixit ei: Filia, fides tua te saluā fecit, uade in pace & esto sana a plaga tua. Adhuc eo loquente, ueniūt nūciī ab archisynagogo, dicētes: Quia filia tua mortua est, quid ultra uexas magistrū? Iesus aut̄ audito uerbo quod dicebatur, ait archisynagogo. Noli timere, tantūmodo crede. Et non admisit quemquam se sequi, nisi Petrum et Iacobum, et Ioannē fratrem Iacobi. Et ueniunt

in

hym greatly, sayenge: My daughter is departynge, come laye thy hande vpon her, & she may be safe & lyue. And he went wpth hym, & much people followed hym, & they thronged hym. And a woman whych had bene in the bloudy pssue twelſe yeaers, & had suffred much of many phisicians, & spentē al that she had, & had profyted nothynge, but rather in worse case: & whan she had herde of Iesus, she came behynde amonge people & touched hys garment. For she sayde: Yf I may but touch hys garment, I shalbe safe. And immediatly the foylcapne of hys bloude was dryed vp, & she felt in hys body that she was healed of þe plague. And forthwith Iesus knowing in hymself þe power þe was gone fro him, beyng turned to þe people sayde: Who touched my clothes? And hys disciples sayde vnto hym: Thou seyst þe people thrōgynge þe, & thou sayest: Who touched me? And he looked about to se her þe had done that. But the womā knowynge what was done in her, she came fearynge & quakynge & fel downe before hym, & tolde hym all the truth. And he sayde vnto her: Doughter, thy fayth hath made the safe, go thy way in peace, & be whole of thy plague. * Whyle he yet spake, ther came messāgers fro the chefe of þe synagoge, sayenge: Thy doughter is dead, why troublest þe the master ony more? But Iesus the worde þe was spokē beyng herd, sayde vnto þe chefe of þe synagoge: Be not afrayed beleue only. And he suffred nomā to follow hym, saue Peter, & James, & Ihon þe brother of James. And they

G.iii. come

Luce. 7. 8

Math. 9. 8
Luce. 8. 8

MARCVS.

come into the chefe of þ synagoges house, and he sawe a busynes & they wept & wayled greatly And he gone in, sayd vnto the: Why are ye troubled & wepe? The damsell is not dead, but slepeth. And they laughed hym to scozne. But he (them al cast out) taketh þ father & mother of the damsell, & them that were with him, & they go in where the damsell was layenge. And holdynge the hande of the damsell, sayd vnto her: Talitha cumi, the whych interpreted is: Damsell, I saye vnto the, aryse. And immediately the damsel arose & walked. She was twelue yeare of age. And they were astonied wyth great wonderynge. And he charged them greatly, that noman shulde knowe it, and he commaunded to geue her to eate.

The. vi. Chapter. +

And he beyng departed thence wente into his cōtry, & hys disciples followe d hym. And the sabbat beyng come, he beganne to teache in the synagoge. And many hearyng, marvelled of hys learnyng, sayeng: From whence hath he all these thynges? And what wysdome is this, that is geuen hym? and such powers as are wrought by hys handes? Is not this the carpenter, the sonne of Mary, the brother of James, and Joseph, and Jude, and Simon? Are not also hys systers here wyth vs? And they were offended at hym. And Jesus sayde vnto them: That a prophete is not wythout honoure, saue in hys contry, and in hys house and in hys kynred. And he coulde

in domum archisynagogi, et ul-
dit tumultum, et flētes, et e iulan-
tes multum. Et ingressus ait illis
Quid turbamini, et ploratis? Pu-
ella non est mortua, sed dormit
et irridebant eum. Ipse uero (e-
iectis omnibus,) assumpsit patrē
et matrem puellæ, et qui secum
erant, et ingrediūtur ubi puella
erat iacens. Et tenens manū pu-
ellæ, ait illi: Talitha cumi, quod
est interpretatum: Puella tibi di-
co, surge. Et confestim surrexit
puella et ambulabat: erat autē
annorum duodecim. Et obstupu-
erunt stupore magno. Et præce-
pit illis uehementer ut nemo id
sciret, et iussit dari illi māducare

CAPVT. VI.

ET egressus inde, abiit
in patriam suam et se-
quebantur eum disci-
puli sui Et facto sabba-
to cepit in synagoga docere.
Et multi audientes admiraban-
tur in doctrina eius, dicentes:
Vnde huic hæc omnia? et quæ
est sapientia quæ data est illi? &
uirtutes tales, quæ per manus e-
ius efficiuntur? Nonne hic est
faber, filius Mariæ, frater Iaco-
bi, & Ioseph, & Iudæ, et Simo-
nis? Nonne et sorores eius, hic
nobiscū sunt? Et scandalizaban-
tur in illo. Et dicebat illis I E-
SVS: Quia non est propheta
sine honore, nisi in patria sua,
et in domo sua, et in cognā-
tione sua. Et non poterat ibi

uir tu

Joh. 11. b

4. Reg. 4. d

Joh. 1. c
Actu. 9. f

Math. 13. g
Luce. 4. b

Math. 13. g
Luce. 4. c
Joh. 4. a

uirtutem ullā facere, nisi q̄ pau-
cos infirmos impositis manibus
curauit: Et mirabatur propter
incredulitatē eorū. Et circumui-
bat castella in circuitu, docens.
Et uocauit duodeci, et coepit e-
os mittere binos, & dabat illis
potestātē spiritūū immundorū.
Et pręcepit eis ne quid tollerēt
in uia nisi uirgā tantū, nō perā,
nō panē, neq; i zona æsifed cal-
ceatos sādaliis, & ne induerētur
duabus tunicis. Et dicebat eis:
Quocūq; introieritis in domū,
illic manete donec exeatis in-
de. Et quicūq; nō receperit uos,
nec audierint, exeūtes inde ex-
cutite puluerē de pedibus ue-
stris in testimonium illis. Et ex-
euntes prædicabāt ut pœniten-
tiam agerēt: & dæmonia multa
eiciebāt, et ungebāt oleo mul-
tos egros, & sanabantur. Et au-
diuit rex Herodes (manifestū
em̄ factū est nomē eius) & dice-
bat. Quia Ioānes Baptista resur-
rexit a mortuis, & propterea
uirtutes operātur i illo. Alii autē
dicebāt: Quia Elías est. Alii ue-
ro dicebāt. Quia propheta ē, q̄
si unus ex prophetis. Quo audi-
to Herodes ait. Quē ego decol-
laui Ioannē hic a mortuis resur-
rexit. Ipse em̄ Herodes misit ac-
tenuit Ioannem, & uinxit eum
in carcere propter Herodiadē
uxorē Philippi fratris sui, quia
duxerat eam. Dicebat enim Io-
annes Herodi: Non licet tibi
habere uxorem fratris tui. He-
rodias autem insidiabatur illi,
et

do no miracle there, saue that he hea-
led a few syche & handes layed vpon
thē: And he maruayled at they; vnbē-
lese. † And he wente aboute tea-
chyng in & towne rounde aboute.
And he called the twolue, & begāne
to sende thē two & two, and gauē thē
power ouer & vncleane sp̄etes. And
he cōmaunded thē that they shulde
take nothyng with thē in the waye,
saue only a rodde, no scryppe, no bre-
ade, nother money in & gysle: but
shulde be shod wpyth sandales, & that
they shulde not be clothed wpyth two
coates. And he sayd vnto thē: A here
so euer ye shall entre into an house,
there abyde vntyll ye go out from
thence. And who so euer wyl not re-
ceaye pou, nor heare pou, goyng out
frothence shake of the dust fro your
fete, for a wytnesse vnto them. And
they goyng forth preached that they
shuld do penance, & cast out many de-
uels, & anoynted many syche w oyle,
and they were healed. And hyng
Herode herde of it (for his name was
made manifest,) & he sayd: That Ihd̄
Baptiste is ryfen agayn fro & deade
and therfore are miracles wrought
in hym. Some sayd: It is Elías. But
some sayd: It is a prophet asone of &
prophetes. The which whan Herode
herde, he sayd: Ihd̄ whome I behea-
ded, the same is ryfen fro the dead. †
for the same Herode sent forth & held
Ihd̄, & bounde him in prison because
of Herodias the wyfe of hys brother
Philippe, for he had marped her: for
Ihd̄ sayd vnto Herode: It is not law-
full for & to haue thy brothers wyfe.
But Herodias layed wayte for hym
and

Math. 9. 9

Luc. 11. 9

Math. 10. 8

Luc. 9. 8

Math. 10. 9

Luc. 9. 8

Math. 10. 8

Jacob. 5. 6

Math. 14. 8

Luc. 9. 8

Leuit. 18. 9

and. 10. 9

MARCVS.

and wolde slaye hym, but could not. Neuerthelesse Herode feared Ihon, knowynge hym to be a iuste mā and holy, and kepte him, & els after he had herd him, he dyd many thynges, and he herde hym gladly. * And whan a convenient dape was come, Herode made * hys byrth dapes supper vnto hys prynces, and captaynes, and the chiefe of Galile. And whā the daughter of Herodias was come in, & had daunsed, and that it had pleased Herode and them also that sat at bozde wyth hym. The kynge sayde vnto þe damsel: Are of me what thou wylt, and I shall geue it the. And he sware vnto her: Whatsoeuer thou shalt are, I shall geue it þe, though it were halfe my kyngdome. The whiche whan she had gone forth, sayde vnto hys mother: What shall I are? She sayde: The heade of Ihon baptiste. And whan she was hapytely come in vnto the kynge, she demaunded sayenge: I wyl þe thou geue me strapght waye in a platter the heade of Ihon baptiste. And the kynge was sorp: for the oth, and because of the that sat at bozde wyth hym, wolde he not make her sorp, but the hangeman sent, he commaunded to hys Iho baptistes heade in a platter, and beheaded hym in the person. And he brought hys heade in a platter, and gaue it vnto the damsell, and the damsell gaue it vnto hys mother. The whyche beyng herde, hys disciples came and toke hys body, and layde it in a graue. * And the Apostles commynge together to Iesus tolde hym all thynges that they

et uolebat occidere eum, nec poterat. Herodes aut metuebat Ioannem, sciens eum uirum iustum et sanctum & custodiebat eum: et audito eo multa faciebat, & libenter eum audiebat. Et cum dies oportunus accidisset, Herodes natalis sui cenam fecit principibus & tribunis et primis Galilee. Cumque introisset filia ipsius Herodiadis, & saltasset, et placuisset Herodi simulque recumbentibus. Rex ait puellae: Pete a me quod uis, & dabo tibi. Et iurauit illi: Quia quicquid petieris, dabo tibi, licet dimidium regni mei. Que cum exisset, dixit matri suae: Quid petam? At illa dixit: Caput Ioannis Baptistae. Cumque introisset statim cum festinatione ad regem, petiuit dicens: Volo ut protinus des mihi in disco caput Ioannis Baptistae. Et contristatus est rex: propter iusiurandum & propter simul discumbentes noluit eam contristare, sed missis spiculatoribus praecepit afferri caput eius in disco: & decollauit eum in cacere. Et attulit caput eius in disco, & dedit illud puellae, et puella dedit matri suae. Quo audito, discipuli sui uenerunt et tulerunt corpus eius, & posuerunt illud in monumento. Et conuenientes apostoli ad Iesum, renunciauerunt ei omnia quae

Math. 14. b
Luce. 9. b

quē egerant & docuerant. Et ait illis: Venite seorsum in desertum locum, & requiescite pusillum. Erant enim qui ueniebant & redibant multi, & nec spaciū manducandi habebant. Et ascendentes in nauim, abierunt in desertum locum seorsum. Et uiderunt eos abeuntes & cognouerunt multi, et pedestres de omnibus ciuitatibus cucurrerunt illuc, et preuenierunt eos. Et extens uidit turbam multam IESVS, et misertus est super eos: quia erant sicut oues non habentes pastorem, et cœpit illos docere multa. Et cum iam hora multa fieret, accesserunt discipuli eius, dicētes: Desertus est locus hic, et iam hora præterit, dimitte illos, ut euntes in proximas uillas et uicos, emant sibi cibos quos manducēt. Et respondēs ait illis: Date illis manducare. Et dixerūt ei: Euntes emamus ducētis denariis panes? & dabitur illis māducare. Et dicit eis: Quot panes habetis? Ite & uide. Et cū cognouissēt, dicunt: Quinq; & duos pisces. Et præcepit illis ut accūbere facerēt oēs secundū contubernia, super uiride fœnum. Et discubuerūt in partes, per centenos & quinquagenos. Et acceptis quinq; panibus et duobus piscibus, intuens in cœlum benedixit, & fregit panes, et dedit discipulis suis ut ponerēt ante eos, et duos pisces diuisit oibus. Et manduca-

they had done & taught. And he sayd vnto them: Come asyde in a deserte place, & rest a whyle. For ther were many that came and went, and they had not space to eat. And goyng vp into a shyppe, they wente asyde into a deserte place. And many sawe them goynge and knewe them, and ranne thither on foote from all cyties, and preuented them. * And Jesus goynge out sawe a great multitude, and had pytie vpon them: for they were as * shepe haupnge no shepeherde, and he beganne to teach them many thynges. Nowe whan it waxed late, his disciples came to hym, sayenge: Thys is a deserte place, & the houre is now gone, * let them departe, that they goynge into the nexte villages and townes, they maye bye them meates to eat. And he answerynge sayde vnto them: Geue ye them to eat. And they sayde vnto hym: Wylle we go and bye for two hundreth pens breades? and we shall geue them to eat. And he sayde vnto them: * Howe many loaves of breade haue ye? So and se. And whan they had knowen, they saye: fyue, and two fpyshes. And he commaunded the that they shulde cause the al to set downe by compaynes, vpon the grene gras. And they sat downe by particiōs, by hundrethes and fpythes. And fyue loaves taken and the fpyshes, lokyng vp into heauen, he blessed, and brake the loaves, and gaue vnto his disciples to set before them, and the two fpyshes parted he vnto all. And they

Math. 9. 3

Eua. 4. 2

Math. 14. 3

Matth. 2. 3

MARCVS.

Mat. 14. c
Joy. 6. b

all dyd eate & were satysfied. And they
toke vp þ̄ leauynge twelue baskets
full of the broken peces, and of the
fyshe. And they that dyd eate were
spue thousande men. * And anone he
caused hys disciples to go vp in a
shyppe, that they shuld go befoze him
ouer the arme of the see to Beth-
saida, whyle he sent awaye the peo-
ple. And whan he had sente them a-
waye, he wente into a mountayne to
praye. + And whan it was late, the
shyppe was middes in the see, and
he alone vpon the lande. And he se-
pyng them labourynge in rowynge,
(foz the wynde was agaynst the,) &
ff aboute the fourth watch of þ̄ night
came he walkynge vpon the see, and
wolde haue gone by the. But whan
they sawe hym walkynge vpon þ̄ see,
they thought it had ben a sprete, and
cryed out: ffoz they all sawe hym, and
were afrayed. And forthwith he
spake wyth them, and sayd vnto the:
Be of good cheare, I amē it, feare
not. * And he wente vp vnto them
in the shyppe, and the wynde ceas-
sed. And they were greatly astonny-
ed wythin themselves: ffoz they re-
membred not of the * loaves, because
they harte was blynded. And whan
they had shynned ouer, they came in
the lande of Genesareth and came
neare þ̄ shore. And whan they were
come out of þ̄ shyp, immediatly they
knewe hym, and runnyng thezowe
out all that region, they beganne on
euery syde to bynge in beddes them
that were speke, were they herde
hym to be. And where so euer he en-
tered in townes, or villages, or cyties
they

Mat. 14. b

Mat. 6. b

ducauerunt omnes, et saturati
sunt. Et sustulerunt reliquias frag-
mentorū duodeci cophinos
plenos, & de piscibus. Erāt autē
qui manducauerunt quinq; mi-
lia uirorū. Et statim coegit dis-
cipulos suos ascendere nauim,
ut præcederēt eum trans fretū
ad Bethsaidā, dū ipse dimitte-
ret populū. Et cū dimisisset eos
abiit in montē orare. Et cū sero
esset, erat nauis in medio mari,
et ipse solus in terra. Et uidēs
eos laborātes in remigādo (e-
rat enim uetus contrarius eis)
et circa quartam uigiliā noctis
uenit ad eos, ambulans supra
mare, & uolebat præterire eos,
At illi ut uiderunt eum ambu-
lātē supra mare, putauerūt phā-
tasma esse, & exclamauerunt,
Omnes enim uiderunt eum, et
conturbati sunt. Et statim locu-
tus est cum eis, et dicit eis. Cō-
fide, ego sum, nolite timere,
Et ascendit ad illos in nauim,
et cessauit uentus. Et plus ma-
gis intra se stupebāt non enim
intellegerunt de panibus, erat
enim cor eorum obcæcatum.
Et cum transfretassent, uene-
runt in terram Genesareth, et
applicuerunt. Cumq; egressi
essent de nauī, continuo cog-
nouerunt eum, et percurrentes
uniuersam regionem illam,
cœperunt in grabatis eos qui
se male habebant circumfer-
re, ubi audiebant eum esse.
Et quocunq; introibat in ui-
cos, uel in uillas aut ciuitates,

in plateis ponebant infirmos, et deprecabantur eum, ut uel simbriam uestimenti eius tangerent: et quotquot tangebant eum, salui fiebant.

CAPVT. VII

ET conueniunt ad eum Pharisei, et quidam de Scribis uenientes ab Hierosolymis. Et cum uidissent quosdam ex discipulis eius communibus manibus, id est, non lotis manducare panes, uituperauerunt. Pharisei enim et omnes Iudaei, nisi crebro lauerint manus, non manducant, tenentes traditiones seniorum: et a foro, nisi baptizentur, non comedunt, et alia multa sunt, quae tradita sunt illis seruare, baptismata calicum et urceorum et tramentorum et lectorum. Et interrogabant eum pharisei et scribae: Quare discipuli tui non ambulant iuxta traditionem seniorum, sed communibus manibus manducant panem? At ille respondens, dixit eis: Bene prophetauit Isaias de uobis hypocritae, sicut scriptum est. Populus hic labilis me honorat, cor autem eorum longe est a me: in uanum autem me colunt, docentes doctrinas et praecepta hominum. Relinquentes enim mandatum Dei, tenetis traditiones hominum, baptismata urceorum et calicum, et alia similia his facitis multa. Et dicebat illis: Bene iri-
tum fecistis praeceptum Dei, ut
traditio-

they layed the speche vpon the streets and prayed hym, that they myght only touch þ hēme of hys garment: and as many as touched him were made whole.

The. vii. Chapter. 4

NO ther come together vnto hym the Pharises, and certayne of the Scribes cōmynge from Jerusalem. And whan they had sene some of his disciples eate breade with commune [that is, not wasshen handes,] they blamed them. For the Pharises & all the Jewes eate not wpythout they ofte washe theyr handes, keppng the tradicions of the Elders: And whan they come fro the market, they eate not wpythout they wash themselves. And many other thynges ther be, which are geuen them to obserue, as the washyng of cuppes, and cruces, and brassen vessels, & the tables. And the Pharises and Scribes axed him: Why walke not thy disciples after þ tradicions of the elders, but eate breade wpyth commune handes? But he answerynge, sayde vnto the: Wel hath Esaye prophced of you hypocrites, as it is wyrtten: * Thy people honoureth me with theyr lyppes but theyr harte is farre fro me: But in vayne do they serue me, teachyng doctrynes and cōmaundementes of men. For leauynge the cōmaundement of God, ye hepe the tradicions of me, as the washyng of cruces and cuppes, and many such lyke thynges do ye. And he sayde vnto them: Ful-
well haue ye made the cōmaundement of God of none effect, that ye
shulde

MARCVS.

Exod. 10. b
Deut. 5. 2
19 Ex. 21. b

shulde hepe poure tradicib. for: Mo-
ses sayde: *Honoure thy father and
thy mother. And: *Who so curseth
father or mother, let hi dye b: death.
But ye sape: A man shall sape vnto
father or mother: Corban, that is,
whatsoener gyfte that cometh fro
me, shall profite p: and ye suffice hym
to do nomore vnto his father or mo-
ther, makynge the worde of God of
none effecte by poure tradicion, the
which ye haue ordyned. And many
such lyke thynges do ye. * And cal-
lyng the people to hym, he sayde vn-
to them: Herken vnto me ye al, and
vnderstande: Ther is nothyng with-
out a man that can despile hym, en-
terynge into hym: they that go out of
a mā, those be they that despile a mā.
Yf ony man haue eares to heare, let
him heare. And whan he was entred
into the house, from the people, hys
disciples ared hym the parable. And
he sayde vnto the: Are ye also so vn-
wys? Do not ye vnderstande that
all thyng enterynge into a man fro
wthout, can not despile hym: for it
entereth not into hys harte, but goeth
into the belly, and is voyded into the
draught, purgynge all meates. But
he sayde: Those thynges that go out
of a man, they despile the man. For
from wthin out of the harte of men
come forth euell thoughtes, adu-
lteries, fornications, manslaughter,
theftes, couetousnes, wychednes-
ses, deceates, vnclennes, a wyched
eye, blasphemy, pryde, footysnesse.
All these euels come forth fro wth-
in, and despile a man. * And ryfynge
from thence, he went in the borders

Math. 15. c

of

traditionem uestram seruaretis.
Moses enim dixit: Honora pa-
trem tuum & matrem tuam: &
qui male dixerit patri uel matri,
morte moriatur. Vos autem di-
citis: Si dixerit homo patri uel
matri: Corban, quod est: donum
quodcumq; ex me, tibi profuerit:
& ultra nō dimittitis eum quicq;
facere patri suo, aut matri, rescin-
dentes uerbū dei per traditionē
uestrā quam tradidistis. Et similia
huiusmodi multa facitis. Et aduo-
cans iterum turbā, dicebat illis:
audite me omnes, & intelligite.
Nihil est extra hominem introi-
ens in eum, quod possit eum co-
inquinare: sed quæ de homine
procedunt, illa sunt quæ coinqui-
nāt hominē. Si quis habet aures
audiēdi audiat. Et cū introisset in
domū a turbā, interrogabāt eum
discipuli eius parabolā. Et ait il-
lis: Sic & uos imprudentes estis.
Non intelligitis quia omne ex-
trinsecus introiens in homi-
nem, non potest eum coquina-
re: quia non intrat in cor eius,
sed in uentrem uadit, & in seces-
sum exit, purgans omnes escas.
Dicebat autem, quoniā quæ de
hoīe exeunt, illa coinquināt ho-
minem. Ab intus enim de corde
hoīum male cogitationes proce-
dūt, adulteria, fornicationes, ho-
micidia, furtā, auaritia, nequi-
tia, dolus, impudicitia, oculus
malus, blasphemia, superbia, stul-
ticia. Omnia hæc mala ab intus
procedūt & coinquinant hoīem.
Et inde surgens, abiit in fines

Tyl

Tyri & Sidonis: Et ingressus domum neminem uoluit scire, & non potuit latere. Mulier enim statim ut audiuit de eo, cuius filia habebat spiritum immundum intrauit & procidit ad pedes eius. (Erat enim mulier gentilis Syrophœnissa genere,) & rogabat eum ut demonium eiceret de filia eius: Qui dixit illi: Sine prius saturari filios: nō est enim bonum sumere panem filiorum, & mittere canibus. At illa respondit, & dicit illi: Vtiq; domine, nam & canelli comedunt sub mensa de micis puerorum. Et ait illi: Propter hūc sermonem uade, exiit demonium a filia tua. Et cum abiisset domum, inuenit puellam iacentem supra lectum, & demonium exiisse. Et iterum exiens de finibus Tyri, uenit per Sidonem ad mare Galilææ, inter medios fines Decapoleos. Et adducunt ei surdum & mutum, & deprecabantur eum, ut imponat illi manum. Et apprehendens eum de turba leorū, misit digitos suos in aurículas eius, & expuens, tetigit linguam eius, & suspiciens in cælum, ingemuit & ait illis: Ephphata, quod est adaperire. Et statim apertæ sunt aures eius, & solutum est uinculum lingue eius, & loquebatur recte. Et præcepit illis ne cui dicerent, Quanto autem eis præcipiebatur, tanto magis plus prædicabant,

of Tyre and Sidon: and he bringe entered into a house, wolde noman knowe of it, but he could not be hyd. For a woman, whose daughter had an vncleane spete, anone as she herde of hym, she came in, and fell downe at hys fete. (For she was a Gentile, of the kynred of Syrophœnissa) and besought hym that he wold caste out the deuill out of hys daughter. Which sayde vnto her: Let the chyldren first be satisfyed: For it is not good to take the chyldres breade and to caste it vnto dogges. But she answered and sayde vnto hym: Yee LORDS, for the whelpes also eate of the crommes that fall from the chyldrens table. And he sayde vnto her: For this sayenge go thy way, the deuill is gone out of thy daughter. And when she came home, she fande the damsel lyenge vpon þ bed, and the deuill gone out. + * And ^{Marth. 9. d} goynge forth agayne out of the doo: ^{Luce. 11. b} derys of Tyre, he came by Sidon to the see of Galile, and betwene the mydder endes of the ten cyties. And they bringe vnto hym one deaf and domme, and besought hym that he wolde laye hys hande vpon hym. And takynge hym asyde from the people, he put hys fyngettes in hys eares, and spytynge touched his tunge, and lo- kynge vp into heauen spyghed, & sayd vnto hym: Ephata þ is, be opened. And forthwith were hys eares opened, and the streng of his tunge was loosed, and he spake aright: * and he ^{Marth. 11. d} comāunded them that they shuld tell ^{and. 9. a} it vnto noman. But the more he forbad them, somuch the more dyd they publysh

MARCVS.

Gen. 1. d
Eccl. 19. c

publysh it, and maruayled so much & more, sayng: * he hath done al thynges well, and hath made & draffe to heare, and the domme to speake. †

The. viii. Chapter. †

Math. 15. d

In those dayes * whan a-
gayne ther was much peo-
ple, nother had ony thing
to eate, his disciples called
together he sayd vnto the: I haue pp-
tie vpo & people, for lo they forbear
me now thre dayes & haue noughte
to eate: and ys I shall let them go fa-
styng home to theyr houses, they
shall faynte by the way: * for some
of them came from farre. And hys
disciples answered hym: Whence
shall ony mā satyspe these wyth brea-
des here in the wylderness? And he
axed them: * how many loaves haue
ye? They sayde: Seuen. And he com-
maunded the people the spt downe
vpon the grounde. And takynge the
seuen loaves gaue thankes, brake
them and gaue them vnto hys disci-
ples to set befoze them, and they set
them befoze the people. And they had
a few lytle fyshes: those also he bles-
sed, and commaunded them to be set
afoze them. And they byd eate, and
were satysfied, and toke vp that was
lefte of the broken meate seuen bas-
kettes. But of them that byd eate,
ther were aboute foure thousande, &

he let them go. † And straghtwaye
goynge vp into a shyppe wyth hys
disciples, he came in the partes of
Dalmanutha. * And the Pharises
wente oute and beganne to dispute
wyth hym, requyringe of hym a to-
ken from heauen, temptynge hym.

And

Math. 16. a
Ioh. 6. d

cabant, & eo amplius admira-
bantur, dicentes: Bene omnia
fecit, & surdos fecit audire, &
mutos loqui.

CAPVT. VIII.

In diebus illis iterum
cum turba multa esset
nec haberet quod mā-
ducarent, conuocatis
discipulis, ait illis: Misereor su-
per turbam, quia ecce iam tri-
duo sustinent me, nec habent
quod manducant: et si dimiserō
eos ieiunos in domum suam,
deficient in uia. Quidam enim
ex eis longe uenerunt. Et respo-
derunt ei discipuli sui. Vnde illos
quis poterit hic saturare panis-
bus in solitudine? Et interroga-
uit eos: Quot panes habetis?
Qui dixerunt: Septem. Et prece-
pit turbæ discumbere super ter-
ram. Et accipiens septem panes
gratias agens fragit, & dabat
discipulis suis ut apponerent, et
apposuerunt turbæ. Et habebant
pisciculos paucos: et ipsos bene
dixit, & iussit apponi. Et mandu-
cauerunt et saturati sunt, & suscu-
lerunt quod superauerat de frag-
mentis septem sportas. Erant au-
tem qui manducauerant qua-
si quatuor milia, et dimisit eos.
Et statim ascendens nauim cum
discipulis suis, uenit in partes
Dalmanutha. Et exierunt
pharisei, et coeperunt conqui-
rere cum eo, querentes ab illo
signum de celo, tentantes eum.

Et

Et ingemiscēs spiritu ait: Quid generatio ista signum querit? Amen dico uobis, si dabitur generationi isti signum. Et dimittens eos, ascendit iterū nauim, et abiit trans fretum. Et obliti sunt panes sumere, et nisi unū panem non habebant secum in nauī. Et precipiebat eis, dicēs: Videte et caute a fermento Phariseorum, et fermento Herodis. Et cogitabant ad alterutrum, dicentes quia panes non habemus. Quo cognito, ait illis IESVS: Quid cogitatis quia panes non habetis? nondum cognoscitis nec intelligitis? adhuc cæcaturum habetis cor uestrum? oculos habentes non uidetis? et aures habentes nō auditis? nec recordamini quādo quinq; panes fregi in quinq; milia et quot corphinos fragmentorum plenos sustulistis? Dicunt ei: Duodecim. Quando et septē panes in quatuor milia, quot sportas fragmentorum tulistis? Et dicunt ei: Septem. Et dicebat eis. Quomodo nondum intelligitis? Et ueniunt Bethsaidam, et adducunt ei cæcum, et rogabant eum ut illum tangeret. Et apprehensa manu cæci, eduxit eum extra uicū, et expuens in oculos eius, impositis manibus suis, interrogauit eum si quid uideret. Et aspiciēs ait: uideo homines uelut arbores ambulātes. Deinde iterū imposuit manus super oculos eius & cœpit

And he spyghinge in spete, sayde:

• What doth thys generacion seke a token? Merely I saye vnto you, ther shali no token be geue vnto thys generacion. And he leaupnge the m, goynge vp agayne in the shippe, went ouer the arme of the see. • And they forgat to take breades, and they had but one loafe with them in þ shippe. And he commaunded them, sayynge: + Take hede and beware of the leuen of the Pharises, and of the leuen of Herode. And they thought, sayeng to ech other: We haue no breades. The why? th whan Iesus knewe, he sayd vnto the: Why take ye thought because ye haue taken no breades?

Do not ye yet knowe no? vnderstande? Haue ye your harte yet blynded? haupnge eyes, se ye not? and haupnge eares, heare ye not? Remembere ye not nother. • whā I brake fyue loaves among foure thousande, and how many baskettes full of broken meate toke ye vp? They sayde vnto hym: Twelue. • And whan seuen amonge foure thousande, how many baskettes of broken meates toke ye vp? And they sayd: Seuen. And he sayd vnto them: Howe do ye not yet vnderstande? + And they come to Bethsaida, and they bypunge vnto hym a blynde man, and prayed hym that he wolde touch hym. And the hāde of þ blynde takē, he led him out of the towne, & spytting on his eyes, hys handes beynge layde thereon he axed hym whether he sawe ought. And lohpunge vp he sayd: I se men as trees walkyng. Afterward layde he hys hādes agayne vpo hys eyes, & he

þ. i. began

Mat. 12. 1. 2

Mark. 6. 2

Mark. 6. 2

Mark. 11. 2

MARCVS.

to se, & was restored, so that he sawe
all thynges cleary. And sent hym
to hys house, sayenge: Go in to thy
house, and yf thou comest in þ town
tell it vnto noman. + * And Iesus
and hys disciples are gone into the
townes of Cesaria Philippi, and by
the way he axed his disciples, sayeng
vnto them Whome do men saye me
to be? Whych answered hym sayeng
Thon the baptiste: some, Elias: but
some, as one of the prophetes. Thā
sayeth he vnto thē: But whom saye
ye that I am? Peter answeringe,
sayd vnto hym: * Thou arte Christ.
And he charged them that they shuld
tell no man of hym. * And he began
to teach them, that the sonne of mā
must suffre many thynges, and be re
proued of the elders and of þ hyghe
prestes and scribes, & be put to deaht
& to ryse again after thre dayes: & he
spake the worde openly. And Peter
takynge hym, began to rebuke hym.
Who beyng turned aboute, and lo
kyng vpon hys disciples reproveth
Peter sayenge: Go after me Sata
nas, for thou sauourest not þ thyng
es þ be of God, but of men. * And
the people beyng called together w
hys disciples, he sayd vnto them:
Who so wyl followe me, let hym de
nye hymselfe, & take vp hys crosse, &
followe me. * For who so wyl saue
hys lyfe, shall lose it: but who so wyl
lose hys lyfe for my and the Gospels
sake, he shall saue it. For what shall
it auayle a man yf he wanne the
whole worlde, and yet suffer harme
of hys soule. What exchaunge
shall a man geue for hys soule. * For
he

uidere, & restitutus est, ita ut clā
re uideret omnia. Et misit illū
in domum suam, dicens: Vade
in domum tuam, et si in uicum
introieris nemini dixeris. Et in
gressus est I E S V S et discipuli
eius in castella Cesarie Philip
pi, et in uia interrogabat disci
pulos suos, dicētes eis: Quē me
dicunt esse homines? Qui respō
derūt illi, dicentes: Ioannē bap
tistam, alii Eliā, alii uero quasi u
nū de prophetis. Tūc dicit illis:
Vos uero quem me esse dicitis?
Respondens Petrus, ait eis: Tu
es Christus. Et comminatus est
eis ne cui dicerēt de illo. Et cō
pit docere eos, quoniam opor
tet filium hominis pati multa, &
reprobari a senioribus et a sum
mis sacerdotibus & scribis, & oc
cidi, et post tres dies resurgere,
Et palam uerbum loquebatur.
Et apprehēdens eū Petrus, cō
pit increpare eū. Qui cōuersus
et uidēs discipulos suos, cōminā
tus est Petro, dicēs: Vade retro
me Satana, qm̄ non sapiſ quæ
dei sunt, sed quæ sunt hoim. Et
cōuocata turba cū discipulis su
is, dixit eis: Si quis uult me sequi
deneget seipsum, et tollat crucē
suā, et sequatur me. Qui em̄ uo
luerit aiām suā saluā facere, per
det eā: qui autē perdiderit aiām
suā propter me & euāgelii, saluā
faciet eā. Quid em̄ proderit hoi,
si lucretur mundum totum, et de
trimentum animæ suæ faciat?
Aut quid dabit homo commu
tationis pro anima sua? Qui
enim

Math. 16. b
Luc. 9. f

Job. 6. 8

Math. 16. c
w. d. 10 b

Math. 16. d
Luc. 9. f

Luc. 17. d
Job. 12. f

Math. 10. d
Luc. 9. f 118

enim me puduerit, & uerborum meorum, in generatione ista ad ultra et peccatrice, et filius hominis confundet eum, cum uenerit in gloria patris sui cum angelis sanctis.

CAPVT. IX.

ET dicebat illis: Amen dico uobis quia sunt quidam de hic stantibus qui non gustabunt mortem, donec uideant regnum Dei ueniens in uirtute. Et post dies sex assumpsit IESVS Petrum et Iacobum et Ioanem, & ducit illos in montem excelsum seorsum solos, et transfiguratus est coram ipsis. Et uestimenta eius facta sunt splendida et candida nimis uelut nix, qualia fullo non potest super terram candida facere. Et apparuit illis Elias cum Mose et erant loquentes cum IESV. Et respondens Petrus, ait IESV: Rabbi, bonum est nos hic esse, et faciamus tria tabernacula, tibi unum, et Mose unum, et Eliae unum. Non enim sciebat quid diceret: erant enim timore exterriti. Et facta est nubes obumbrans eos, et uenit uox de nube, dicens: Hic est filius meus charissimus, audite illum. Et statim circumspectis, neminem amplius uiderunt nisi IESVM tantum secum. Et descendentibus illis de monte, praecepit illis ne cuiquam, quod uiderent narrarent, nisi cum filius hominis a mortuis resurrexerit. Et uerbum continuerunt apud se, conquerebant quid esset:

he that is ashamed of me and my wordes in this aduourtrous & synfull generacion, the sone of man shall also be ashamed of hym, whan he shal come in the glory of his father with the holy angels.

The ix. Chapter.

AD he sayd vnto the: * We crye I say vnto you: There be some of them that stande here, whiche shall not see death, vntill they see the kyngdome of God comynge in power. * And after sixte dayes toke Iesus Peter, James, & Iohn, and leade them in an hygh mountayne asyde alone, & was transfigured before them. And his clothes were made shynynge and very whyte as the snowe, as no fuller vpon earth can make so whyte. And there appeared vnto them Elias with Moses, and they were speakynge wth Iesu. And Peter answerynge sayd vnto Iesus: Master, it is good for vs to be here, & let vs make thre tabernacles: one for the, one for Moses, and one for Elias. He knew not what he sayd: for they were amased for great feare. And there came a cloude ouersadowynge them, and a voyce out of the cloude, sayenge: * This is my moost beloued sonne, & heare hym. And sodenly they loopyng about them, they sawe no man more, save only Iesus with them. * And when he descendynge from the mounte, * he commaunded them, that they shoulde tell no man what they had sene, save whan the sonne of man shal be risen from the dead. And they kept that sayenge by themselves, aryng eche of

Math. 16. 8
Luc. 9. 3

Math. 17. 8
Luc. 9. 3

Math. 1. 8
Marc. 1. 2
Luc. 1. 6
Deu. 18. 2

Math. 17. 8
Marc. 1. 2
and 9. 3

ly. 11. other

MARCVS.

what it were: what he shalbe rest a-
 gayne fro þe dead. And they axed him
 sayeng Why thā do þe scribes & phari-
 ses say, that Elias must fyrst come?
 He answerynge sayd vnto them: E-
 lias whan he shal come, shall fyrste
 restore al thynges: and as it is writ-
 ten of the sonne of man, that he may
 suffre much and maye be despyed.
 But I saye vnto you, that Elias al-
 so is come, and they haue done vn-
 to hym al þe they wolde, as it is wyrt-
 ten of hym. And comyng to hys dis-
 ciples, he sawe a great people about
 the, & the scribes disputynge wth the.
 And anone al þe people seynge Iesus,
 was astonnyed & amased. And com-
 myng to hym they saluted hym. And
 he axed the: What dispute ye among
 your selues. And one of the people
 answerynge sayd: Mayster, I haue
 brought my sonne hauynge a dōme
 sprete vnto the, the whyche whan so
 euer he take th hym, he teareth hym,
 and someth, and gnasheth wth the
 teth, and pyneth awaye. And I haue
 sayde vnto thy disciples that they
 shulde cast hym out, and they coulde
 not. And he answerynge the sayd: O
 fapthles generacyō, how lōge shall I
 be wth you: how lōge shal I suffre you?
 Bring him to me. And they brought
 hym. And whā he had sene hi, anone
 þe sprete troubled hym, & beyng fal-
 le n vpon the grounde, he weltered
 somynge. And he axed hys father:
 How lōge is it sence thys hapned vnto
 hi? He sayd: fro hys yowth. And of
 tymes he dyd cast hym in water &
 spere, þe he shuld destroye him: But ys
 þe cast, hauynge mercy vpo vs helpe
 vs. Iesus sayd vnto hym: Yf þe canst

quid esset: Cum a mortuis resur-
 rexerit. Et interrogabant eū, di-
 centes: Quid ergo dicunt pha-
 risæi et scribæ, quia Eliam oportet
 uenire primum? Qui respō-
 dens, ait illis. Elias cum uenerit,
 primo restituet omnia, et quo-
 modo scriptum est in filium ho-
 minis, ut multa patiatur et con-
 temnatur. Sed dico uobis, quia
 et Elias uenit, et fecerūt illi quæ
 cunq; uoluerunt, sicut scriptum
 est de eo. Et ueniens ad discipu-
 los suos, uidit turbam magnam
 circa eos, et scribas conquiretes
 cum illis. Et cōfestim omnis po-
 pulus uidens I E S V M stupefa-
 ctus est, & expauerunt, & accu-
 rentes salutabant eum. Et inter-
 rogauit eos: Quid inter uos cō-
 queritis? Et respondēs unus de
 turba, dixit: Magister attuli fili-
 um meū ad te habentem spiritū
 mutum: qui ubicūq; eum appre-
 henderit, allidit illum, et spu-
 mat et stridet dentibus, & are-
 scit: & dixi discipulis tuis ut eiice-
 rent illum, et non potuerunt.
 Qui respondens eis, dixit: O ge-
 neratio incredula, quādiu apud
 uos ero? quādiu uos patiar? affer-
 te illū ad me. Et attulerūt eū. Et
 cū uidisset eū statim spūs cōturba-
 uit illū, & elius in terrā uoluta-
 batur spumās. Et interrogauit pa-
 trē eius: Quātū tēporis ē, ex quo
 ei hoc accidit? At ille ait, ab in-
 fātia & frequēter eū in ignē et
 in aquā misit, ut eū perderet. Sed
 si quid potes, adiua nos, misero-
 tus nrī, Iesus aut ait illi, Si potes

dere omnia possibilia sunt credenti. Et continuo exclamās pater pueri cum lachrimis, aiebat: Credo Domine, adiuua incredulitatem meam. Et cum uidisset IESVS concurrentem turbam, comminatus est spiritui immundo, dicēs illi: Surde et mute spiritus, ego praecepī tibi, exi ab eo, et amplius ne intro eas in eum. Ex exclamans, et multum discerpens eum, exiit ab eo, et factus est sicut mortuus, ita ut multi dicerent, quia mortuus est. IESVS autem tenēs manum eius, eleuauit eum, et surrexit. Et cum introisset in domum, discipuli eius secreto interrogabāt eum: Quare nos non potuimus eiicere eum? Et dixit illis: Hoc genus in nullo potest exire, nisi in oratione et ieiunio. Et inde profecti, praetergredebātur Galilaeam, nec uolebat quenquā scire. Docebat autem discipulos suos, et dicebat illis: quoniam filius hominis tradetur in manus hominum, et occident eum, et occisus tertia die resurget. At illi ignorabant uerbum, & timebant interrogare eum. Et uenerunt Capernaum. Qui cū domi esset, interrogabat eos: Quid in uia tractabatis? At illi tacebāt. Siquidem in uia inter se disputauerant, quis eorum maior esset. Et residens, uocauit duodecim; et ait illis. Si quis uult

beleeur, all thynges are possibill vnto the beleuyngs. And the father of the chyldre continently cypenge out wth teares, sayde: I O K D S I beleue, helpe myne vnbelefe. And whan Iesus sawe the people runnyng together, he rebuked the foule sprete, sayenge vnto hym: Thou deafe and domme sprete, I commaunde the departe out of hym and entre nomoze into hym. And he cypenge out, and trarpnge hym greatly, wente out of hym: and he became as dead, insomuch that many dyd saye: He is dead. But Iesus holdyng hys hande, lyste hym vp, and he rose. * And whan he was come in to the house, hys disciples axed hym secretly: Wherfore coulde not we cast hym out? And he sayde vnto them: That kynde can go out by nothyng, but by prayer and fasting. + + * And they beyng gone from thence, they wente by Galile, nother wolde he haue any man to knowe it. And he taughte hys disciples, and sayde vnto them: The sonne of man shalbe deliuered into the handes of men, and they shall put hym to death, and he put to death shall ryse agayne the chyldre daye. But they vnderstode not that worde, & were aseyed to axe hym: * And they came to Capernaum. The whych whan he was at home, he axed the: What dyd ye treate by the way? But they helde theyr peace. * For they had disputed by þ waye of magē theselues, whych of the were þ greatest. And he spyttyng downe called þ twelfe, & sayde vnto the. * He þ

Math. 17. c.

Math. 17. 9
Mark. 8. 3
and. 10. 3
Luc. 9. 6
and. 12. 3

Math. 12. 3

Math. 10. 3

Math. 10. 3

p. iii. wyl

MARCVS.

wyl be the fyrst, shalbe the last, and
 the seruaunte of all. And takynge a
 chyldre, he set hym in the myddest of
 them. Whome whan he had taken
 in hys armes, he sayde vnto them :
 * Whosoer receaueth one of such
 chyldren, in my name receaueth me:
 And who so receaueth me, recea-
 ueth not me, but him that sent me. +
 Jhon answered hym, sayenge :
 + After, we sawe one castyng out
 Deuels in thy name, the whyche
 both not followe vs, and we forbad
 hym. But Iesus sayde: for bydde
 hym not. * for ther is noman that
 worketh a myracle in my name, and
 can soone speake euell of me. for
 who so is not agaynste you, is wpyth
 E you. * And who so geueth you to
 drynke one cup of water, in my na-
 me, because ye belonge vnto Christ:
 verily I saye vnto you, he shall not
 lose hys rewarde. * And who so offe-
 deth one of these lytle ones, that be-
 leue in me, it were rather better for
 hym yf a mylstone were hanged a-
 boute hys necke, and he cast in to þ
 see. * And yf thy hande offende the,
 cut her of. Better is it vnto the to
 go lame in to the lyfe, than haupnge
 two handes to go in to hell, in vn-
 quencheable fyre: where theþ worme
 dyeth not, and theþ fyre is not quen-
 ched. + And yf thy foote offende
 the, cut hym of. Better is it for the
 to entre in to lyfe euertlastyng cre-
 pell, than haupng two fete to be cast
 in the hell of vnquencheable fyre,
 + where theþ worme dyeth not, and
 theþ fyre is not quenched. But yf
 thyne eye offende the, cast hym from
 the

uult primus esse, erit omniū nos-
 tissimus, & omniū minister. Et ac-
 cipiens puerum, statuit eum in
 medio eorū. Quem cū cōplex-
 us esset, ait illis: Quisquis unum
 ex huiusmodi pueris receperit,
 in nomine meo, me recipit: et
 quicunq; me susceperit, non me
 suscipit, sed eum qui misit me.
 Respondit illi Ioannes, dicens:
 Magister uidimus quendā in no-
 mine tuo eiicientem dēmonia,
 qui non sequitur nos, et prohibu-
 imus eum. IESVS autē ait:
 Nolite prohibere eū, nemo est
 qui faciat uirtutem in nomine
 meo, & possit cito male loqui de
 me: qui enim non est aduersum
 uos pro uobis est. Quisquis enī
 potum dederit uobis calicem a-
 quae in nomine meo, quia Chris-
 ti estis, amē dico uobis, nō per-
 dit mercedem suam. Et quisquis
 scādalizauerit unum ex his pusil-
 lis credentibus in me, Bonū est
 ei magis, si circundaretur mola
 asinaria collo eius, et in mare
 mitteretur. Et si scandalizauerit
 te manus tua, abscinde illā. Bo-
 num est tibi debilem introire in
 uitam, quam duas manus haben-
 tem ire in gehennam in ignem
 extinguibilem, ubi uermis eorū
 non moritur, et ignis non extin-
 guitur. Et si pes tuus te scandali-
 zat, āputa illū: bonū est tibi clau-
 dū introire i uitā aeternā, q̄ duos
 pedes habētē mitti i gehēnā ig-
 nis inextinguibilis, ubi uermis eo-
 rū nō moritur, & ignis nō extin-
 guitur. Quod si oculus tuus scan-
 dalizat

Luc. 9. 8
 and. 10. b
 Joh. 4. 1

1. Cor. 12. 2

Math. 10. c

Math. 18. a
 Luc. 17. a

Math. 5. a
 and. 14. a

Math. 6. b
 Math. 18. f

dalizat

saluat te, elice eum. Bonum est tibi luscum introire in regnum Dei, q̄ duos oculos habentem mitti in gehennā ignis tibi uermis eorum nō moritur, et ignis nō extinguitur. Omnis enim homo igne salietur, et omnis uictima sale salietur. Bonum est sal: quod si sal insulsū fuerit, in quod illud cōdieris? Habete in uobis sal, et pacem habete inter uos.

CAPVT. X.

ET inde exurgēs, uenit in fines Iudæe ultra Iordanem, & conueniunt iterum turbæ ad eum, (et sicut cōsueuerat), iterum docebat illos. Et accedētes pharisæi, interrogabant eum: Si licet uiro uxorem dimittere et tentantes eum. At ille respondens, dixit eis: Quid uobis præcepit Moses? Qui dixerunt: Moses permisit libellum repudiū scribere et dimittere. Quibus respondēs IESVS ait: Ad duriciam cordis uestri scripsit uobis præceptum illud. Ab initio autē creaturæ, masculum et fœminā fecit eos Deus. Propter hoc relinquet homo patrē suum et matrē, & adherēbit ad uxorem suā, et erunt duo in carne una. Itaq; iam non sunt duo, sed una caro. Quod ergo Deus coniunxit, homo nō sepatet. Et in domo iterum discipuli eius de eodem interrogauerūt eum. Et ait illis: Quicumque dimiserit uxorem suam, et aliā duxerit, adulterium committit super

the. Better it is for the to entre into the kyngdome of God haupnge one eye, the haupnge two eyes to be cast in the fyre of hell: wher thei woꝝ me dyeth not, and thei fyre is not quenched. ffor euery man shalbe salted wpyth fyre, and euery offerpunge shalbe seasoned wpyth salte. * Salt is good: But pf salt shalbe vsauerpe, where in shal ye season it: haue salt in you, and haue peate among poue felurs.

Leuit. 2. 9
Mar. 9. 5
Luce. 14. 34

The .x. Chapter. +

AD rypunge from thēce he came in þ borders of Jewry, beyonde Iordane. And the people come agayn vnto hym, & (as he was wonte) he taught them agayn. And þ pharisees cōming vnto hym, they axed hym: if it be law ful for a man to put away his wyfe, temptyng him. But he answeryng, said vnto the: What dyd Moses byd pou? They sayd: * Moses sufferd to wyte a bryll of deuorcyment, & to put her away. Whom Iesus answering sayd: ffor the hardnesse of your hart byd he to wyte pou that cōmādemēt. But at þ begynnynge of þ creature byd God make the man & woman. * ffor thys cause shall a man leaue his father & mother, & shal cleue vnto his wyf, & they shalbe two in one fleshe. Therfore are they now not two, but one fleshe. That God therfor hath ioyned together, let not mā separate. And in the house his disciples axed hym agayne of the same. And he sayd vnto them: * Who so putteth away his wyfe, and marryeth another, commyteth aduouty

Deute. 24. 1
Mal. 2. 15
Math. 19. 9

Gen. 2. 24

Math. 19. 9
and. 19. 9
Luce. 16. 2

þ. lll. aduouty

MARCVS.

about her: And yf the wyfe forsake
 hyr husbände, and marryeth another,
 the comytteth aduoutry. * And they
 brought vnto hym lytle chyldre, that
 he shulde touch them: but the disci-
 ples reproveth the bryngers. Whom
 whan Iesus saw, he was displeased,
 and sayd vnto them: Let the chyldre
 come vnto me, and forbyd the not:
 for vnto suche lyke pertaineth the
 kyngdome of God. Verily I say vn-
 to you: Who so receaueth not þe kyng-
 dome of God as a chylde, he shal not
 entre therin. And takynge the in his
 armes, & lapenge hys hādes vpo the,
 he blessed them. † † * And whā he
 was gone forth into the way, one fol-
 lowynge wth the knyfe bowed before
 hym, prayd hym sayenge: Good ma-
 ster, what shall I do that I maye op-
 tayne the lyfe euerlastynge? But Je-
 sus sayd vnto hym: Why dost thou
 call me good? * Ther is no mā good
 saue only God. Thou knowest the
 comaundementes: * Comytte no ad-
 uoutry, kyll not, steale not, beare no
 false wytnesse, begyle not, honoure
 thy father and mother. But he an-
 sweryng sayd vnto hym: Master, all
 these haue I obserued fro my yowth.
 Iesus lokyd vpon hym, loued hym, &
 sayd vnto hym: One thyng is wan-
 tyng to the: Go, & sell that thou hast,
 & geue to þe poore, & thou shalt haue
 a treasure in heauen, & come follow
 me. Who heynge discomforted in
 that sayenge, wente awaye sory: for
 he was haupnge great possessions.
 * And Iesus lokynge about sayd vnto
 hys disciples: How hardly shall they
 that haue mony entre into the kyng-
 dome

super eam. Et si uxor dimiserit
 uirum suum, et alii nupserit, mor-
 chatur. Et offerebant illi paru-
 los, ut tangeret illos. Discipuli
 autem comminabantur offeren-
 tibus. Quos cū uideret IESVS,
 indigne tulit, et ait illis: Sinite
 paruulos uenire ad me, et ne
 prohibueritis eos: talium est em
 regnum Dei. Amen dico uobis:
 Quisquis non receperit regnum
 Dei uelut paruulus, nō intrabit
 in illud. Et complexans eos, et
 imponens manus super illos, be-
 nedicebat eos. Et cum egressus
 esset in uiam, procutiens quidā
 genu flexo ante eum, rogabat e-
 um dicens: Magister bone, quid
 faciam ut uitam æternam perci-
 piam? IESVS autem dixit ei:
 Quid me dicis bonū? Nemo bo-
 nus, nisi unus Deus. Præcepta no-
 sti: Ne adulteres, ne occidas, ne
 fureris, ne falsū testimoniū dix-
 eris, ne fraudem feceris. Hono-
 ra patrem tuum et matrem. At
 ille respondens ait illi: Magister
 hæc omnia obseruaui a iuueni-
 tute mea. IESVS autem intui-
 tus eum, dilexit eum, & dixit ei:
 Vnum tibi deest: uade quæcum-
 que habes uende, et da paupe-
 ribus, et habebis thesaurum
 in cælo, et ueni, sequere me.
 Qui contristatus in uerbo, abiit
 mœrens: erat enim habens mul-
 tas possessiones. Et circumspici-
 ens IESVS, ait discipulis suis,
 Quam difficile qui pecunias
 habent, introibunt in reg-
 num

Math. 19. b
 Luce. 18. b

Math. 19. c
 Luce. 18. c

Deut. 31. f

Exod. 10. b

Actu. 1. c
 and. 4. b

Math. 19. c
 Luce. 18. c

anim Dei: Discipuli autem obstu-
 pebant in uerbis eius. At IESVS
 rursum respondens ait illis: Filio
 li, q̄ difficile est cōfidentes in pe-
 cunīs, in regnum dei introire.
 Facilius est camelum per fora-
 men acus transire, quam diuitem
 intrare in regnum dei. Qui ma-
 gis admirabantur, dicentes ad
 semetipsos: Et quis potest sal-
 uus fieri? Et intuens illos IESVS
 ait: Apud homines impossibile
 est, sed non apud deum: omnia
 enim possibilia sunt apud deum.
 Et post hæc cœpit ei Petrus di-
 cere: Ecce nos dimisimus omnia
 et secuti sumus te. Respondens
 IESVS ait: Amen dico uobis,
 nemo est qui reliquerit domum,
 aut fratres, aut sorores, aut patrē
 aut matrem, aut filios, aut agros
 prōpter me, & propter euāgelii,
 qui non accipiat centes tantū.
 Nūc in tēpore hoc, domos, et fra-
 tres, & sorores, & matres, & agros
 cūpersecutiōibus, et i futuro se-
 culo uitam æternam. Multi au-
 tem primi erunt nouissimi, & no-
 uissimi primi. Erant autem in
 uia ascendentes Hierosolymam
 et præcedebat illos IESVS: et
 stupebant, & sequentes timebāt.
 Et assumens iterum duodecim,
 cœpit illis dicere quæ essent ei
 uentura. Quia ecce ascen-
 dimus Hierosolymam, et fi-
 lius hominis tradetur principi-
 bus sacerdotum & scribis et se-
 nioribus, et damnabunt eum
 morte, & tradent eū gentibus, &

dome of God: But þe disciples were
 astonnyed at hys wordes. And Iesus
 answerynge agayne sayde vnto the:
 Wy chylteren, how harde is it for þe
 hauers of confidence in mony to en-
 tre into the kyngdome of God: It is
 easer for a camel to passe throughte þe
 eye of a nedle, than the ryche to entre
 into the kyngdome of heauen. They
 maruailed the more sayenge to the-
 selues: And who can be saued? And
 Iesus beholdynge them, sayde: Wyth
 men it is impossible, but not to God:
 * for all thynges are possible wyth
 God. And after thys beganne Peter
 to say vnto hym: * Beholde we haue
 forsaken all, & haue followed the. Je-
 sus answerynge sayde: Verely I saye
 vnto you, ther is nomā that shal for-
 sake house or brethren, or systers, or
 father, or mother, or chylteren, or lan-
 des for myne and the gospels sake,
 that shal not receaue hundreth ty-
 mes as muche: Now at thys tyme,
 houses, and brethren, and systers, and
 mothers, and landes with persecuti-
 ons, and in the world to come, euerla-
 styng lyfe. * But many fyrst, shalbe
 the laste: and the laste, þe fyrst. * And
 they were by the waye goynge vp to
 Jerusalem, and Iesus wente afoze
 them: and they were astonnyed, and
 they followynge were afrayed. And
 takynge to hym agayne the twelue,
 he begane to tell them what thynges
 shulde come vnto hym. for beholde,
 we go vp to Jerusalem, and þe sonne
 of man shalbe deliuered vnto þe hygh
 prestes & scribes & elders, & they shal
 condēne hym to death, and they shal
 deliuer hym vnto the Gentiles, & they
 shall

Mat. 23. 2

Mat. 29. 2
Luce. 14. 2

Luce. 21. 2

D
Mat. 20. 2
Luce. 14. 2

MARCVS.

shall mocke hym, and they shal spytte
vpon hym, and shall put hym to death,
and the thyrde dape shall he ryse a-
gayne. * And James and Iohn the

Math. 20. c

chylderen of Zebede come to hym &
saye: Master, we desyre that thou do
vnto vs, whatsoeuer we shall axe.
But he sayde vnto them: What wyl
ye that I shal do vnto you: And they
sayde: Graunte vs, that we may syt
in thy glory, the one at thy ryght hand
and the other at thy lefte hand. But
Jesus sayde vnto them: Ye know not
what ye axe: Can ye drynke & cuppe
that I drynke, or he baptysed with the
baptyme that I shalbe baptysed with
all: But they sayde vnto hym: We
maye. Jesus sayde vnto them: The
cup in dede & I drynke, shal ye drynke:
and the baptyme that I am baptysed
shal ye be baptysed: but to syt at
my ryght hand or lefte, is not myne to
geue vnto you, but vnto the & it is pre-

pared for. And the ten hearynge it,
disoayned at James and Iohn. But
Jesus callynge them, sayde vnto the:

Math. 20. b

Mark. 9. b

Luce. 9. b

and. 11. b

* Ye knowe that they that be sene to
rule amonge the Gentiles rayne as
lordes ouer them, and they: prynces
haue power of them. It shall not be
so amonge you, but whoso wyl be
great, shalbe your minister: and he
that wylbe the pryncipal amonge you,
shalbe the seruaunt of all. For the
sonne of man came not to be mini-
stered vnto, but to minister, * and to
geue his lyfe for the redemption of
many. * And they come to Hierico.

Joh. 10. b

Math. 20. b

Luce. 18. b

And whan he wente out of Hierico,
and his disciples, and a greate mul-
titude, Bartimeus the blynde, the
sonne

illudent ei, & conspuent eum, &
flagellabunt eum, & interficient
eum, & tertia die resurget. Et ac-
cedunt ad eum Iacobus & Ioan-
nes filii Zebedei, dicentes: Ma-
gister, uolumus ut quodcunq;
petierimus, facias nobis. At ille
dixit eis: Quid uultis ut faciam
uobis? Et dixerunt: Da nobis, ut
unus ad dexteram tuam, & alius
ad sinistram tuam, sedeamus in
gloria tua. IESVS autem ait
eis: Nescitis quid petatis. Pote-
stis bibere calicem, quem ego
bibō, aut baptismo quo ego
baptizor baptizari? At illi dixe-
runt ei: Possumus. IESVS autē
ait eis: Calicem quidem quem
ego bibo, bibetis: & baptismo
quo ego baptizor baptizabimini.
Nisi sedere autē ad dextram meā
uel ad sinistram, non est meum
dare uobis, sed quibus paratum
est. Et audientes decem, indig-
nati sunt de Iacobo et Ioanne.
IESVS autē uocans eos ait illis:
Scitis quia hi qui uidentur prin-
cipari gentibus, dominantur eis:
et principes eorum potestatem
habent ipsorum. Non ita erit an-
tem in uobis, sed quicunq; uolu-
erit fieri maior, erit uester mini-
ster: et quicunq; uoluerit in uo-
bis primus esse, erit omni-
um seruus. Nam filius hominis
non uenit ut ministraretur ei, sed
ut ministraret, et daret animam
suam in redemptionem pro mul-
tis. Et ueniunt Hierico, & profi-
ciscente eo de Hierico, et disci-
pulis eius, et plurima multitu-
dine

Blise, filius Timæi Bartimæus
cæcus, sedebat iuxta uiam men
dicans. Qui cum audisset quia
IESVS Nazarenus est, cœpit
clamare et dicere: IESV fili Da
uid miserere mei. Et commina
bantur ei multi, ut taceret. At il
le multo magis clamabat: Fili
David miserere mei. Et stans IE
SVS præcepit illum uocari. Et
uocant cæcum, dicentes ei: Ani
maquior esto, surge uocat te.
Qui proiecto uestimento suo
exiliens, uenit ad eum. Et respō
dens IESVS dixit illi: Quid tibi
uis faciam? Cæcus autem dixit
ei: Rabboni, ut uideam. IESVS ait
illi: Vade, fides tua te saluū
fecit. Et cōfestim uidit, & seque
batur eum in uia.

CAPVT. XI.

ET cū appropinquarent Hiero
solymæ & Bethaniam ad mō
tem Oliuæ mittit duos
ex discipulis suis & ait illis: Ite in
castellum quod contra uos est,
et statim introeuntes illuc, inue
nietis pullum ligatum, super quē
nem adhuc hominum sedit, sol
uite illum et adducite. Et si quis
uobis dixerit: Quid facitis? dici
te, quia domino necessarius ē, et
continuo illum dimittet huc.
Et abeuntes inueniunt pullum
ligatum ante ianuam foris in bi
tuo, et soluiunt eum. Et quidam
de illis stantibus, dicebant il
lis: Quid facitis soluentes
pule

sonne of Tymeus sat beggynge by
waye. The whiche whan he herde
that it was Iesus of Nazareth, he be
ganne to crye and to saye: Jesu thou
sonne of Dauid, haue mercy vpon me.
And many reprocured hym, that he
shulde holde hys peacc. But he cryed
much more: Thou sonne of Dauid,
haue mercy vpon me. And Iesus sta
ndynge commaunded hym to be cal
led. And they call the blynde sayeng:
We of a good cheare, xps, he calleth
the. Who castynge awaye hys gar
ment, came leappynge to hym. And Je
sus answerynge sayde vnto hym:
What wylt thou that I shall do vnto
the. The blynde answered and sayde:
Rabboni, that I maye se. But Je
sus sayde vnto hym: Go thy waye,
thy saythe hath made the sight. And
forthwith he sawe, and followed hym
in the waye.

The.xi. Chapter.

And whan they came nye
to Ierusalem and Bethany
vnto mounte Oliuete, he
sente two of his disciples,
and sayeth vnto them: Go into the
towne that lyeth ouer agaynste you,
and anon entrynge in there, ye shal
fynde a foale tyed, vpon the whiche
noman hath yet syt, loose the same
and brynge it hether. And yf any mā
saye vnto you: What do ye? Say ye
that the Lord hath nedde of it, &
anon he shall sende it hether. And
goynge awaye they fonde the foale
tyed wthout at the doore, at the par
tyng of the way, and they dyd loose
it. And some of the that stode there,
sayd vnto the: What do ye looseynge
the

Math. ix. 8
Luc. 19. 8

MARCVS.

the foale: Which sayd vnto the as Je-
sus commaunded them, & they let the go.
And they led þe foale to Iesus, & layed
theyr clothes vpon it, & he sat vpon hym.

Joh. 11. b * Many spread theyr clothes in the
waye, but other cut braunches from
the trees, & strowed the in the waye.
And they that wente before and that
followed, cryed, sayenge: Hosanna.

Joh. 11. 7. c * Blessed be he that commeth in the
name of þe LORD: blessed be theyng
dome of our father Dauid that com-

B meth, Hosanna in the hyghe. And he
entred in to Jerusalem into the tem-
ple, & whan he had looked aboute vpon
all thynges, and that it was euentyd
he wente forth in to Bethany in the
twolue. And the nexte daye whan

Math. 21. b they wente out from Bethany * he
was anhungred. And whan he sawe

Luce. 19. a a farrte * of a fygge tre haupng leaues
he came [to se] yf he could perchaunce
fynde ony thyng thereon. And whā
he came to it, he fande nothyng but
leaves: for it was no tyme of fygges.
And he answerynge sayde vnto it:

Math. 21. b Now let noman eate frute of the for
Luce. 19. b ever. And his disciples herde it. * And
Joh. 1. b they come to Jerusalem. And whan
he was come in the temple, he beganne

to cast out the byers and sellers in þe
temple, & he ouerthrewe the tables
of the mony chaungers, and the sea-
tes of þe sellers of doves, and suffered
not that ony man shuld cary a vessel
thorow the temple, and he taught say-

Mat. 21. b eng vnto the: Is it not writte: * My
Jer. 7. a house shalbe called a house of prayer
1. Reg. 8. c vnto al nacions? But ye haue made
it a den of murtherers. * The which

Mat. 21. b as the hyghe prestes and scribes had
Joh. 7. b herde,

pullum? Qui dixerant eis sicut
præceperat illis IESVS, & di-
miserunt eos. Et duxerunt pullū
ad IESVM, et imposuit illi ue-
stimenta sua, & sedit super eum.
Multi autem uestimenta sua tra-
uerunt in uia, alii autem frondes
cedebant de arboribus & ste-
nebant in uia. Et qui præibant &
qui sequebantur clamabant dice-
tes. Hosanna: Benedictus qui ue-
nit in nomine domini: benedic-
tum quod uenit regnum patris
nostri Dauid, hosanna in excelsis.
Et introiuit Hierosolimam
in templum & circumspexit om-
nibus, cum iam uespera esset ho-
ra, exiit in Bethaniam cum duo-
decim. Et alia die cum exirent a
Bethania, esurit. Cumq; uidisset
a longe ficum habentem folia,
uenit, si quid forte inueniret in
ea. Et cum uenisset ad eam, ni-
hil inuenit præter folia: non eni
erat tempus ficorum. Et respon-
dens dixit ei: Iam non amplius
in æternum ex te fructum quisq;
manducet. Et audiebant discipu-
li eius. Et ueniunt Hierosolimā,
Et cum introisset in templū, co-
pit elicere uendentes & emētes
in templo, & mensas numulariorū,
et cathedras uendentium colūbas
euertit et non sinebat ut quisquā
transferret uas per templum: &
docebat dicēse eis: Nonne scrip-
tum est: Quia domus mea, domus
orationis uocabitur omni-
bus gentibus? Vos autē fecistis eā
speluncam latronum. Quo audis-
to principes sacerdotū & scribas
quas,

querebant quomodo eum per-
derent. Timebāt enim eum quo-
niam uniuersa turba admiraba-
tur super doctrinā eius. Et cum
uerspera facta esset, egredieba-
tur de ciuitate. Et cum mane trā-
siret, uiderunt sicum aridam a
radicibus. Et recordatus Petrus,
dixit ei: Rabbi ecce ficus cui ma-
jedixisti, aruit. Et respondens IE-
SVS, ait illis: Habete fidem dei.
Amen dico uobis, quia quicumq;
dixerit huic monti: Tolle, et
mittere in mare, & non hesitaue-
rit in corde suo, sed crediderit,
quia quodcumq; dixerit, fiat, fiet ei.
Propterea dico uobis: Omnia
quaecumq; orantes petitis, credi-
te quia accipietis & euenient uo-
bis. Et cū stabitis ad orandum,
dimittite siquid habetis aduer-
sus aliquē, ut & pater uester qui
in cœlis est, dimittat uobis pec-
cata uestra. Quod si uos non di-
miseritis, nec pater uester qui in
cœlis est dimittet uobis peccata
uestra. Et ueniunt rursum Hiero-
solyman. Et cum ambularet in
templo, accedunt ad eum sum-
mi sacerdotes & scribæ & senio-
res, et dicunt ei: In qua potesta-
te hæc facis? et quis dedit tibi
hanc potestatem, ut ista facias?
I E S V S autem respondens,
ait illis: Interrogabo uos & e-
go unum uerbum, et respondete
mihi, & dicā uobis in qua potesta-
te hæc faciā: Baptismus Ioānis, de
cœlo

herde, they sought howe to destrope
hym. for they feared hym because þ
all the people wondered upon his doc-
trine. And whā it was become eue he
wente forth out of þ cytle. And whā
they wente by on the morow, they
sawe the figgetre wythered [eue] frō
the roote. And Peter remembrynge,
sayde vnto hym: Master, beholde the
figgetre that thou dydest curse, is
wythered awaye. And Iesus answer-
yng sayde vnto them: Hane þ sayeth
of God. + Verely I saye vnto you:
that whoso euer sayeth vnto this moss
tapy: Auoyde, and cast thy selfe into þ
see, and shall not doute in hys harte,
but shall beleue, that what so euer he
sayeth that it shall come to passe, it
shalbe done vnto hym. Therfore I
saye vnto you: All that ye prayenge
do axe, beleue that ye shall receaue
them, and they shall befall vnto you.
* And whan ye shall stande to praye,
forgeue yf ye haue ought agaynst any
man, that your father also that is in
heauen maye forgeue you your syn-
nes. But yf ye forgeue not, your
father that is in the heauens shall not
forgeue you your synnes nother.
* And they come agayne to Ierusalē,
and whan he dyd walke in the tem-
ple, the hygh prestes, and scribes and
elders come to hym, and saye vnto
hym: By what authorite doest thou
these thynges? who gaue thy thyngs
authorite, that thou do these thynges?
But Iesus answeryng sayde: And
I also wyl demaunde one worde of
you, answer me, and I shall tell you
by what power I do these thynges.
The baptyme of Ihon, was it from
heauen,

Mat. 11. b

Math. 17. c
Luc. 17. c

Iaco. 1. a

Ioh. 14. b
15. a. 16. cMath. 6. b
and. 18. c. d
Luc. 17. aMath. 11. c
Luc. 10. a

MARCVS.

heauen, or of men? answer me. But they thought by themselves, sayeng: Yf we saye from heauen, he shal saye vnto vs: Why dyd ye not than beleue hym. Yf we saye of men, we feare the people: for euery man helde Iohn as yf he were in dede a prophet. And they answerynge, sayde vnto Iesus: We can not tell. And Iesus answerynge sayde: Nother do I tell you by what power I do these thynges. i.

The. xii. Chapter. +

Matth. 22. d
Luce. 10. a

And he beganne to speake vnto them by parables: A certayne man * planted a vyneparde, and made a hegge aboute it and dygged a vyne-presse, and buylt a tower, and let it out vnto husbandemen, and went in to a straunge contrie. And whan the tyme was, he sente a seruaunt to the husbandemen, to receaue of the frute of the vyne. The whiche taken hym, bet hym and sent hym awaye empty. Agayne he sente vnto them another seruaunte, and him they wounded in the heade and intreated hym shamefully. And agayne he sente vnto them another, and hym they slewe: & many other, beatynge some of them, but slayenge the other. He hauynge therefore yet one moost deare sonne, hym sente he finally vnto them, sayenge: They wyl stand in awe of my sonne. But the husbandmen sayde amonge themselves: This is his heire, * come let vs slaye hym, and the heritage shalbe oures. And takynge hym they slewe hym, and cast hym forth of the vyneparde. What shall the lord of the

Matth. 22. d

celo erat, an ex hominibus? Respondete mihi. At illi cogitabant secum, dicentes: Si dixerimus ex celo, dicet nobis: quare ergo non credidistis ei? Si dixerimus ex hominibus, timemus populum: oēs enim habebāt Ioannē quia uere propheta esset. Et respondentes dicūt IESVS: Nescimus. Et respōdēs IEEVS, ait illis: Neq; ego dico uobis qua potestate hæc faci-

CAPVT. XII.

Et coepit illis in parabolis loqui. Vineam pastinauit homo, & circumdedit sepem, & fodit lacum, & ædificauit turrim, et locauit eam agricolis, & peregre profectus est. Et misit ad agricolas, in tempore seruum, ut ab agricolis acciperet de fructu uinæ. Qui apprehensum eum ceciderunt, et dimiserunt uacuum. Et iterum misit ad illos alium seruum, & illum in capite uulnerauerunt, & contumeliis affecerūt. Et rursum alium misit, & illum occiderunt: & plures alios, quosdam credentes, alios uero occidentes. Adhuc ergo unum habens filium charissimum, et illū misit ad eos nouissimū dicens: Quia reuerentur filium meum. Coloni autem dixerunt ad inuicem: Hic est hæres, uenite, occidamus eum, & nostra erit hereditas. Et apprehendentes eum occiderunt, & eiecerunt extra uinæam. Quid ergo faciet Dominus

uineæ: Veniet & perdet colonos
et dabit uineam aliis. Nec scrip-
turam hanc legistis. Lapidē quē
reprobauerunt ædificantes, hic
factus est in caput anguli. A do-
mino factum est istud, & est mira-
bile in oculis nostris. Et quære-
bant eum tenere, & timuerunt
turbam, cognouerunt enim quo-
niam ad eos parabolam hanc dix-
erit. Et relicto eo, abierūt. Et mi-
tunt ad eum quosdam ex phari-
sæis & Herodianis, ut eum cape-
rent in uerbo. Qui uenientes, di-
cunt ei: Magister, scimus quia ue-
rax es, & non curas quemquam:
nec enim uides in faciem homi-
num, sed in ueritate uiam dei do-
ces. Licet dare tributum Cæsari,
an non dabimus? Qui sciens uer-
sutam illorum, ait illis: Quid me-
tentatis? Afferte mihi denarium
ut uideam. At illi obtulerunt ei.
Et ait illis: Cuius est imago hæc
et inscriptio? Dicunt ei: Cæsaris.
Respondens autem IESVS dix-
it illis: Reddite igitur quæ sunt
Cæsaris, Cæsari: & quæ sunt De-
o. Et mirabantur super eo.
Et uenerunt ad eum Saducæi,
qui dicunt resurrectionem non
esse, et interrogabāt eum dicen-
tes: Magister, Moses nobis scrip-
sit, ut si cuius frater mortuus fuerit
& dimiserit uxorem, & filios non
reliquerit, accipiat frater eius

uxor

of the vynesarde therfore do: he shal
come and destrope the husbandemen
and shall geue hys vyne vnto other
haue ye not red the scripture: * The
stone the whiche the builders re-
fused, thys same is become the head
stone in the corner. Thys is done of
the LOWE, and it is maruapulous
in oure eyes? * And they sought to
laye holde vpon hym, and feared the
people: for they perceaued that he
had spoken the parable by them. And
hym beyng lefte they wente theyre
waye. * And they sede vnto him some
of the Pharises and Herodes officers
to take hym in a worde. Which com-
myng, sayd vnto hym: Mayster, we
knowe that thou arte true, and carest
for noman: for thou beholdest not
outwarde apperaunce of men, but
teachest the waye of God in truth.
Is it lawfull to geue tribute vnto the
Emperoure, or shall we not geue it,
Who knowynge theyre wplynesse,
sayde vnto them: What do ye tempte
me: Bynge me a peny that I maye
se it. And they brought it hym. And he
sayde vnto them: Whose ymage and
supercription is thys? They saye vn-
to hym: The Emperours. But Je-
sus answerynge them, sayde: * Geue
therfore vnto the Emperoure & thyn-
ges that are the Emperours, & that
are Gods, vnto God. And they mar-
uayled of hym. * And the Saducæi
whiche saye ther is no resurrection
came to hym, and axed hym, sayenge:
Moster, * Moses hath wyrtten vn-
to vs, that yf ony mans brother be
dead, and leaue a wyfe, and leaue no
chylde, hys brother shall take hys
wyfe,

Isa. 27. 1

Math. 21. 8
Luce. 20. 8

Luce. 10. 2

Math. 22. 8
Rom. 13. 8Math. 22. 8
Luce. 20. 8
Actu. 23. 8

Deut. 25. 8

MARCVS.

wyfe, and rapst by fede vnto hys bro-
ther. Now were ther seuen brethzen,
and the spyte toke a wyfe, and dyed,
not leaupnge fede. And the seconde
toke her and dyed, and thys leste no
fede nother, and the thyrde lpykwyfe.
And they scuz had her in lpyk maner,
and leste no fede. Last of all dyed the
woman also. In the resurrection ther
foze, whan they shall ryse, whose wyfe
shall she be of these? For seuen had
her to wyfe. And Jesus answerunge
C sayde vnto them: Do not ye erre ther
foze, not knowyng the scriptures, nor
the power of God? For whan they
shall ryse from the dead, they shal no-
ther mary, nor be maryed, but they
are as the angels of God in the hea-
uens. But of the dead, that they do
ryse, haue ye not red in the boke of
Moses, howe God in the bushe spake
vnto hym, sayenge: * I ame the God
of Abraham, and the God of Isaac, &
the God of Jacob: he is no God of d
dead, but of the lyuynge. Therfoze do
ye greatly erre. * And ther came vnto
hym one of the scribes, that had herde
them disputynge, and he seynge that
he had answered them well, he ased
which were the chefest commaunde-
ment of al. But Jesus answered him,
that the chefest commaundement of
all is: * Heare Israell, the **L O R D E**
thy God, is one God, and thou shalt
loue the **L O R D E** thy God wpyth all
thy harte, and wpyth all thy soule, and
wpyth all thy mynde, and wpyth all thy
power: that is d chefest comādemēt
But the secōd is lpyk vnto it: * Thou
shalt loue thy neyghbour as thyselfe.
Ther is none other commaundemēt
grea-

uxorem ipsius, & resuscitet semen
fratri suo. Septem ergo fratres
erant, & primus accepit uxorem,
& mortuus est non relicto semi-
ne. Et secundus accepit eam, et
mortuus est, et nec iste reliquit se-
men. Et tertius similiter. Et acce-
perūt eā similiter septē, et nō reli-
querūt semē. Nouissima oīum de-
functa est & mulier. In resurrecti-
one ergo cū resurrexerint, cuius
de his erit uxor? septē eim habue-
rūt eā uxore. Et respōdēs IESVS
ait illis: Nonne ideo erratis, non
scientes scripturas neq; uirtutem
dei? Cum enim a mortuis resur-
rexerint, neq; nubent neq; nubē-
tur, sed sunt sicut angeli dei in
caelis. De mortuis autem quod
resurgant, non legistis in libro
Mosi, super rubum quomodo
dixerit illi deus, inquiens: Ego
sum deus Abraham, & deus Isa-
ac, & deus Iacob? Non est deus
mortuorum, sed uiuentium. Vos er-
go multum erratis. Et accessit u-
nus de scribis qui audierat illos
conquirentes, uidens quoniam
bene illis responderit, interroga-
uit eum quod esset primum om-
nium mandatum. IESVS autem
respōdit ei, quia primū oīum mā-
datum est: Audi Israel, Dñs deus
tuus, deus unus est, et diliges
dñm deū tuū ex toto corde tuo,
et ex tota anima tua, et ex tota
mente tua, & ex tota uirtute tua:
Hoc est primum mandatum. Se-
cundum autem simile est illis: Di-
liges proximum tuū tanq̃ teip-
sum, Maius horū aliud mandātū,
non

Exod. 3. a
Actu. 7. b

Matth. 22. b

Deut. 6. b
ant. 30. b

Leuit. 19. c
Rom. 13. b

non est. Et ait illi scriba: Bene magister in ueritate dixisti, quia unus est Deus, et non est alius præter eum, et ut diligatur ex toto corde, et ex toto intellectu, et ex tota anima, et ex tota fortitudine et diligere proximum tanquam seipsum, maius est omnibus holocaustis, et sacrificiis. IESVS autem uidens quod sapienter respondisset, dixit illi: Non es longe a regno dei. Et nemo iam audebat eum interrogare. Et respondens IESVS, dicebat docēs in templo: Quo modo dicunt scribæ Christum filium esse Dauid? Ipse enim Dauid dicit in spiritu sancto: Dixit Dominus Domino meo, sede a dextris meis, Donec ponam inimicos tuos scabellum pedum tuorum. Ipse ergo Dauid dicit eum Dominum, et unde est filius eius? Et multa turba eum libenter audiuit. Et dicebat eis in doctrina sua: Canete a scribis, qui uolunt in stolis ambulare, et saluari in foro, et in primis cathedris sedere in synagogis, et primos discubitus in cœnis, qui deuorant domos uiduarum sub obtentu prolixæ orationis: hi accipient prolixius iudicium. Et sedens IESVS contra gazophilacium aspiciebat quomodo turba iactaret res in gazophilaciū: et multi diuites iactabant multa. Cum uenisset autem uidua una pauper, misit duo minuta, quod est quadrans. Et con-

grate than these. And the Scribe sayd vnto hym: Master, for a truth thou hast sayd well: for ther is one God, and ther is none other besyde hym: & he be loued wpth & whole harte, wpth the whole vnderstandynge, and wpth & whole soule, and wpth the whole strength: & to loue hys neyghboure as hymselfe, is more than all the burnt offerynges and sacrifices. But Iesus seynge that he had answered wysely, sayd vnto hym Thou arte not farre from the kyngdome of God. And noman durste now aspe hym ony mo. And Iesus answerynge sayde teachynge in the temple: how saye the scribes Christ to be the sonne of Dauid? for Dauid hymselfe sayeth in the holy goost * The LORD sayde vnto my LORD: spt thou at my ryghte hande, tyll I shal set thyne enemyes a stoole for thy fete. Dauid hymselfe calleth hym LORD, and whence is he than hys sonne? And much people herde hym gladly. And he sayde vnto them in hys teachynge: Beware of the Scribes, that loue to go in longe garments, and to be saluted in the market, and to spt in the fyrst seates in & synagoges, and the fyrst rowmes at meales, whych deuoure wedowes houses vnder & pretence of longe prayer: they shall receaue & greater iudgement. + And Iesus spettyng ouer against & Gods cheste behelde how the people caste many in to the Gods chest: & many eych mē cast much. But whā apoorē wedowe was come, she put [in] two mites: & is, a farthyng. And he cal-

Mark. 11. 9
Luce. 10. 6

Psalm. 109. 8

Mark. 11. 8
Luce. 10. 6

Luce. 11. 8

1. Reg. 11. 8

3. l. ynge

MARCUS:

his disciples together sayd vnto the:
 Verelye I saye vnto you, that thys
 poore wedowe hath put more in to
 the Gods cheste, than they all. ffor
 they al haue put in of that, that was
 abundaunt vnto them: but she of hir
 pouerte, hath put in all that she had,
 [euene] all hyr lpyng. 1.

A

The. xiii. Chapter.

Mat. 24. a
 Luc. 21. a.

ANd whan he wente oute
 of the temple, one of hys
 disciples sayd vnto hym:
 Master, loke what sto-
 nes and what buyldynges. And Je-
 sus answerynge sayd vnto hym:
 Dost thou se all these greate buyl-
 dynges? Ther shall not one stone be
 lefte vpon another that shall not be
 destroyed. And whan he sat vpon
 mount Oliuete ouer agaynst the te-
 ple, Peter and James & Iohn & An-
 drew axed hym seuerally: Tell vs,
 whan shall these be done? and what
 shalbe the token whan all these shall
 begyn to be fulfilled? And Jesus an-
 swerynge began to saye vnto them:
 beware that nomā miscary pou. ffor
 many shall come in my name, say-
 ynge: I am he, & shall miscary many.
 But whan ye shal heare of warres
 & rumozes of warres, be not afrayed
 for these thynges must be done, but
 the ende is not yet. ffor [one] naci-
 on shal ryse vp agaynst [another] na-
 cion, & kyngdome vpon kyngdome, &
 ther shalbe earthquakes here & there
 & hunger. These be the begynnynge
 of sorowes. Loke ye to your selues.
 ffor they shall deliuer you in coun-
 cels & in synagoges, ye shalbe beatē,
 & ye shall stande before debites and
 dynges ffor my sake in wytnes vnto

Mat. 19. a

Mat. 24. b

uocans discipulos suos, ait illis:
 Amē dico vobis, quoniam uidua
 hæc pauper plus omnibus misit,
 qui miserunt in gazophilacium.
 Omnes enim ex eo quod abun-
 dat illis, miserunt, hæc uero de
 penuria sua omnia quæ habuit,
 misit et cum uictum suum.

CAPVT XIII.

ET cum egrederetur de
 templo, ait illi unus ex
 discipulis suis: Magi-
 ster aspice quales lapi-
 des, & quales structure. Et respō-
 dēs IESVS ait illi: vides has oēs
 magnas ædificationes? Nō relin-
 quetur lapis super lapidem qui
 non destruat. Et cum sederet
 in monte Oliuarum contra tem-
 plum, interrogabant eum sepa-
 ratim Petrus & Iacobus & Ioan-
 nes & Andreas: Dic nobis quā-
 do hec fient? & quod signū erit
 quando hæc omnia incipient cō-
 summari? Et respondens Iesus
 cœpit dicere illis: Videte ne
 quis uos seducat, multi enim ue-
 nient in nomine meo, dicentes:
 quia ego sum, & multos seducēt.
 Cum audieritis autem bella, et
 opiniones bellorum, ne timueri-
 tis, oportet enim hæc fieri, sed
 nondum finis. Exurget enī gens
 contra gentem, & regnum super
 regnum, & erūt tempestates: pes-
 loca, & fames. Initium dolorum
 hæc. Videte autem uosmetip-
 sos. Tradent enim uos in concilio-
 bus & in synagogis, uapulabitis,
 & ante præsidēs et reges stabitis
 propter me, in testimonium

illis. Et in omnes gentes primū oportet predicari Euangelium. Et cum duxerint uos tradentes nolite præcogitare quid loquamini, sed quod datum uobis fuerit in illa hora, id loquamini: nō enim uos estis loquentes sed spiritus sanctus. Tradet autem frater fratrem in mortem, et pater filium, et consurgent filii in parentes, et morte afficient eos. Et eritis odio omnibus propter nomen meum. Qui autem sustinuerit in finem hic saluus erit.

Cum autem uideritis abominationem desolationis, stantē ubi non debet (qui legit intelligat) tunc qui in Iudæa sunt fugiant in montes: et qui super tectum, ne descēdat in domum, nec introeat ut tollat quid de domo sua: & qui in agro erit non reuertatur retro tollere uestimentū suū. Vā autem prægnantibus et nutriendis in illis diebus. Orate uero ut hyeme non fiant. Erunt enim dies illi tribulationes tales, quales non fuerunt ab initio creaturæ quam condidit Deus usque nunc, neque fient. Et nisi breuiasset Dominus dies, nō fuisset salua omnis caro: sed propter electos quos elegit, breuiabit dies. Et tunc si quis uobis dixerit: Ecce hic est Christus, ecce illic, ne credideritis. Exurgent enim pseudoChristi et pseudo prophetæ, et dabunt signa et portenta ad seducendos, si fieri potest, etiam electos. Vos ergo

them. And amonge all naciss muste fyrst the Gospell be preached. And whā they shal leade you deliuering you, thinke not ye afoze what ye shal speake, but whatsoeuer shalbe geuen you in þ houre, speake that: for ye be not speakinge, but the holy goost. The brother shal deliuer þ brother vnto death, & the father the sone, and the chyldren shal aryse together agaynst the elders, & shal put them to death. And ye shalbe hated of all mē for my name's sake. But who so shal endure vntyl the ende, the same shal be safe. * Whan ye shall se the abomination of desolaciō, stādyng where it ought not (who so readeth, let him vnderstande,) than let the that be in Jewry flye vpon the hylls: & who so is vpo the thacke, let hym not come downe in þ house, nor entre, that he may take ought out of hys house: & who so shalbe in þ felde, let hym not turne back to fetch his garmēt: But wo vnto them þ are w chyldre & geue sucke in those dayes. Neuerthelesse praye that they do not befall in wynter. For those dayes shalbe suche tribulacion, as were not from the begynnyng of the creature that God vpd shape, vntyll now, nor shalbe. And whout the LORD had shortened the dayes, al flesh had not ben saued but for þ choyses sake þ he hath elect, hath he shortened the dayes. * And if any mā shal thā say vnto you: Lo, here is Christe, lo, he is there, beleue it not: for they shal aryse false Christes and false prophetes, & they shall worke signes & wonders, to mystary if it can be the chosen also. Take 3. th. ther:

Math. 10. c
Luc. 11. b
and. 11. b

Went. 9. c
Mat. 14. b
Luc. 11. c

Mat. 24. b
Luc. 17. c

MARCVS.

Math. 14. 2
Luce. 11. c
Joel. 1. b

Dan. 7. b

Math. 14. c
Luce. 11. d

Actu. 1. a

Math. 24. d
and. 15. a
Luce. 11. b
and. 19. a

therfore hede : beholde I haue tolde
you al thynges befor. * But in those
dayes, after the same tribulation, &
sone shalbe darkened, & the Moone
shall not geue hir light, & the starrs
of heauen shalbe fallynge downe, &
the powers that be in heauen shalbe
moued. * And than shall they se the
sone of mā cōpyng in the cloudes
wth great power and glozy. And
than shall he sende forth hys angels,
and he shall gather hys chosen from
the soure wyndes, from the hyghst
of the earth, vnto the hyghst of hea-
uen. * Learne a similitude of þ fygge
tre: Whan hys bzaunche is now tē-
der, & the leaues be spronge, ye shall
knowe that sommer is at hande :
Euen so ye, whā ye se these be done,
be sure that it is nye, [euen] in the
dozes: Verely I saye vnto you, that
thys generacion shall not passe, tyll
all these thynges do befall. Heauen
and earth shall passe, but my wo-
des shal not passe. * But of that day
or houre, knoweth noman, nother þ
angels in heauen, nor the sonne, saue
the father. * Take hede, watch &
praye, for ye knowe not whan it be-
tyme. Lyke as a man that wente
in to a straunge contrye, he lefte
hys house, & gaue vnto hys seruans
tes authorite of every wyke : and
vnto the port er he commaunded to
watche. Watch ye therfore (for
ye knowe not whan the lord of
the house wyl come, at euen, or
or at mydnyght, or at the cock-
crowynge, or in the moynge) lest
whan he shall come, he fynde you
sleppynge. But what I say vnto you,
I say

ergo uidete: ecce prædixi uobis
omnia. Sed in illis diebus post
tribulationem illam, sol conte-
nebrabitur, et luna non dabit
splendorem suum, et stellæ cœ-
li erunt deciderites, et uirtutes
quæ in cœlis sunt mouebuntur:
Et tunc uidebunt filium homi-
nis uenientem in nubibus cum
uirtute multa et gloria. Et tunc
mittet angelos suos, et congre-
gabit electos suos a quatuor uē-
tis, a summo terræ, usq; ad sum-
mum cœli. A sicu autem discite
parabolam: Cum iam ramus e-
ius tener fuerit, et nata fuerint
folia, cognoscetis quia in proxi-
mo sit æstas: sic et uos, cum uide-
ritis hæc fieri, scitote q̃ in proxi-
mo sit in ostiis. Amen dico uo-
bis, quoniam non transibit ge-
neratio hæc, donec omnia ista
fiant. Cœlum et terra transibūt,
uerba autem mea non transibūt
De die autem illo uel hora ne-
mo scit, neque angeli in cœlo,
neque filius, nisi pater. Videte,
uigilate et orate, nescitis enim
quando tempus sit. Sicut homo
qui peregre profectus reliquit
domum suam, et dedit seruis su-
is potestatem cuiusq; operis: et
ianitori præcepit ut uigilet. Vi-
gilate ergo (nescitis enim quā-
do dominus domus ueniat, sero
an media nocte, an gallicantu,
an mane,) ne cum uenerit re-
pente, inueniat uos dormi-
entes. Quod autem uobis dico,
omnibus

omnibus dico: Vigilate.

CAPVT. XIII.

ERat autem Pascha et azyma post biduum, & quærebant summi sacerdotes et scribæ quomodo eum dolo tenerent & occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Et cū esset Bethaniæ in domo Simonis leprosi, et recumberet, uenit mulier habens alabastrum unguenti Nardi pisticæ preciosi: et fracto alabastro, effudit sup̄ caput eius. Erant autem quidam indigne ferentes intra semetipsos, et dicentes: Ad quid perditio ista unguenti facta est? Poterat enim unguentum istud uenūdari plusquam trecentis denariis, et dari pauperibus. Et fremebant in eā IESVS autem dixit: Sinite eam quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis uobiscū et cum uolueritis potestis illis benefacere, me autem semper non habetis. Quod habuit hæc, fecit: præuenit ungere corpus meum in sepulturam. Amen dico uobis, ubicunq; prædicatum fuerit Euangelium istud in uniuerso mundo, et quod fecit hæc narrabitur in memoriam eius. Et Iudas Iscariotes unus de duodecim abiit ad summos sacerdotes, ut proderet eū illis. Qui

audi

I saye it vnto all: Watch.

The. xiii. Chapter.

After two dayes it was Easter and 4 dayes of swete bread, and 4 hygh prestes & 4 scribes soughte how they myghte by deceit laye hold on hym and slaye hym. But they sayd: Not on the holy daye, leste they happen a rumoure in the people. And whan he was at Bethany, in the house of Simō the leper, and sat at the table, ther came a woman ha- uynge an alabastrer boxe wpyth pure and precious Nardus opyntment: and the alabastrer boxe depynge broke, she poured it vpon hys heade. And ther were some dyscypnyng at it wpyth in themselves and sayenge: Where to is thys wastre of the opyntment made? For thys opyntment myghte haue ben solde for more than thre hy-dreth pens, and geuen to the poore. And they grudged at her. But Iesus sayd: Let her be in rest, why are ye troublous vnto her. She hath wroughe a good wyke vpon me. Ye haue alwayes the poore wpyth you, and whan so euer ye wyll, ye maye do good vnto them, but me shall ye not haue alwayes. What she coulde, that hath she done: she is come before to anoynte my body to the buriall. Verely I saye vnto you, where so euer thys Gospell shall be preached in the whole worlde, shall also be tolde for a remembraunce of her that she hath done. And Iudas Iscariot one of the twelue, wente to the hygh prestes that he myghte betray hym vnto them. The which

J. iii. hea

Math. 26. 4
Luce. 22. 8
Joh. 11. 8

Math. 26. 8
Luce. 7. 8
Joh. 11. 8

Math. 26. 8
Luce. 22. 8
Joh. 11. 8

MARCVS.

Exod. 11. c
 Mark. 16. b
 Luke. 11. a

hearynge it, were glad, & promysed
 to geue hym mony. And he soughte
 how he myght conveniently betray
 hym. And vpon þe fyrst day off weete
 breade, what tyme they offred the
 Easter lambe, the disciples say vnto
 hym: Where wylt thou þe we go and
 prepare for the to eat þe Easterlabe?
 And he sedeth two of his disciples, &
 sayeth vnto them: Go in to the cy-
 tie, and ther shall mete you a man
 bearynge a pytcher of water, follow
 hym: and where so euer he shall go
 in, say vnto the master of the house:
 The mayster sayeth: where is my
 place of refreшыng, where I may
 eat the Easterlambe wyth my dis-
 ciples: and he shal shew you a great
 parloure paved, and there prepare
 for vs. And hys disciples wente, and
 cam in to the cytie, and fande as he
 sayd vnto them, and they made rea-
 dy by the Easterlabe. And þe euening

Mark. 16. b
 Luc. 11. b
 Job. 11. c

beynge come, he cam wyth þe twelfe
 And as they were syttinge at the ta-
 ble and eatynge, Iesus sayd: Verely
 I saye vnto you, þe one of you that ea-
 teth wyth me shall betraye me. But
 they began to be sorry, and to saye vn-
 to hym one after another: Am I it?
 Who sayd vnto them: One of the
 twelfe, that dyppeth hys hande wth
 me in the platter. And the sonne of
 man truly goeth forth as it is wyte-
 ten of hym: but wo vnto that mā, by
 whome the sonne of man shalbe be-
 trayed: It had ben better for that mā
 if he had not ben bozne. And they
 eatynge, Iesus toke the bread, & bles-
 syng it brake it, & gaue it them, and
 sayd vnto them: Take, thys is my
 body

Mark. 16. c
 Luc. 11. b
 1. Cor. 11. c

audientes gaulsi sunt, & promi-
 serunt ei pecuniam se daturus
 Et querebat quō illum opportu-
 ne traderet. Et primo die azimo-
 rum, quādo pascha immolabāt,
 dicūt ei discipulis: quo uis eamus
 & paremus tibi ut māduces pas-
 cha? Et mittit duos ex discipulis
 suis & dicit eis: Ite in ciuitatem,
 & occurret uobis homo lagenā
 aquæ baiulans, sequimini eum:
 & quocunq; introierit, dicite do-
 mino domus, quia magister di-
 cit: ubi refectio mea, ubi pascha
 cum discipulis meis manducem?
 & ipse uobis demonstrabit coe-
 naculum grande stratum, & illie
 parate nobis. Et abierunt disci-
 puli eius, & uenerunt in ciuitatē
 & inuenerunt sicut dixerat illis,
 & parauerunt pascha. Vespere
 autem facto, uenit cum duode-
 cim. Et discumbētibus eis & mā-
 ducantibus, ait IESVS: Amen
 dico uobis quia unus ex uobis
 tradet me qui māducat mecum.
 At illi coeperunt contristari, &
 dicere ei singularim: Nunquid
 ego? Qui ait illis: Unus ex duode-
 cim, qui intingit mecum ma-
 num in catino. Et filius quidē ho-
 minis uadit sicut scriptum est de
 eo: Væ autē homini illi per quē
 filius hominis tradetur: bonum
 erat ei, si natus non esset homo
 ille. Et manducantibus illis, ac-
 cepit IESVS panem, & beneo-
 dicens fregit & dedit eis, &
 ait illis: Sumite, hoc est corpus

meum

meum. Et accepto calice, gratias agens, dedit eis et biberunt ex illo omnes, et ait illis: Hic est sanguis meus noui testamenti, qui pro multis effundetur. Amen dico uobis quia iam non bibam de genimine uitis usque in diem illum cum illud bibam nouum in regno dei. Et hymno dicto, exierunt in montem Oliuatum. Et ait eis IESVS: Omnes scandalizabimini in me in nocte ista. Quia scriptum est: Percutiam pastorem, et dispergentur oues. Sed postquam resurrexero, precedam uos in Galilaeam. Petrus autem ait illi: Et si omnes scandalizati fuerint, sed non ego. Et ait illi IESVS. Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus uocem bis dederit, ter me es negaturus. At ille amplius loquebatur: Et si oportuerit me simul commori tibi non te negabo. Similiter autem et omnes dicebant. Et ueniunt in praedium cui nomen Gethsemani, et ait discipulis suis. Sedete hic donec orem. Et assumit Petrum et Iacobum et Ioannem secum, et coepit pauere et tædere. Et ait illis: Tristis est anima mea usque ad mortem, sustinete hic et uigilate. Et cum processisset paululum procidit super terram, et orabat, ut si fieri posset transiret ab eo hora, et dixit Abba, pater, omnia tibi possibilis sunt, transfer calicem hunc a me: sed non quod ego uolo, sed quod

body. And the cuppe beyng taken, geuyng thes, he gaue it vnto thes and they all dyd drynke of it, and he sayd vnto them: This is my bloude of the new testamēt, the wherof shall be shed for many. Verely I say vnto you, & now I shal not drynke of & frue of the vyne, vntyl that daye whan I shal drynke it new in the kyngdom of God. And the grace said, they wote forth vnto mounte Oliuete. * And Iesus sayd vnto them: All ye shalbe offended at me in thys nyght. For it is wyrtten: * I shall smyte the shepe herd, and the shepe shalbe scattred a brode. But after I shal ryse agayne, * I shall go before you in to Galile. Peter sayd vnto hym: Though they shal all be offended, yet shal I not [be so.] And Iesus sayd vnto hym: Verely I saye vnto the, that to daye in thys nyghte, before the cocke haue crowed thysse, thou shalte deny me thysse. But he sayde moreouer: Though I must dye wyth the, I wyl not deny the. I petye also dyd they all saye. * And they come in to the felde called Gethsemani, and he sayeth vnto hys disciples: Hye ye here tyl I praye. And he taketh with hym Peter and James and Iohn, & he began to be adasshed & anguyshed. And he sayd vnto them: My soule is heauy vnto & death, tary ye here and watch. And whan he had gone a lytle farther, he fell vpon the earth and prayed, that yf it myght be done, the houre shulde passe from hym, & he sayd: Abba, father, al thynges are possible vnto the, take awaye thys cuppe from me: but not what I wyl. J. lili. but

Mark. 16. c

Isa. 53. 7

Act. 1. 6

1. 21. ch. 16. c

Mark. 16. 9
Luce. 22. c
Job. 16. 6

Job. 11. c

E but what thou. And he came & foude
them sleppng, and said vnto Peter:
Simon slepest thou? Couldst thou
not watch one houre. Watch ye and
praye, that ye entre not in temptaci
on. The sprete truly is ready but the
flesh is weak. * And he goyng agayn
prayed sayenge the same worde. And
he beyng returned, he founde them
sleppng agayne (for they eyes were
heuy) and they knewe not what they
shuld answere hym. And he came the
thyrde tyme and sayd vnto them:
slepe on now and take poure reste.
It is ynoughe, the houre is come:
Beholde the sonne of man shalbe be
traped in the handes of synners.
Ryse vp, let vs go, beholde, he that
shall betraye me is at hande. * And
as he was yet speakyng, Judas Is
cariote one of the twelue came, and
wyth hym a greute multitude wyth
sweardes and staves, from the hgh
prestes and scribes and elders. But
hys traytoure had geuen them a to
ken, sayenge: Whome so euer I shal
kysse, that is he, laye holde on hym,
and leade hym iwarely. And whan
he was come, straght waye com
myng to hym he sayde: Master,
and kysed hym. And they layde han
des on Iesus and helde hym. But
one of the m that stode there about,
drawyng out a swearde, stroke the
seruaunt of the hgh preste, and cut
off hym of an eare. * And Iesus an
swered & sayd vnto the: Ye are come
forth as it were to a murdererr with
sweardes and staves to take me. I
was dayly with you teachyng in the
temple, & ye helde me not. But this

quod tu. Et uenit, et inuenit eos
os dormientes, et ait Petro: Si
mon, dormis? non potuisti una
hora uigilare? Vigilate et orate
ut non intretis in tentationem.
Spiritus quidem promptus est,
caro uero infirma. Et iterum abi
ens orauit eundem sermonem
dicens: Et reuersus, denuo inue
nit eos dormientes (erant enim
oculi eorum grauati) et ignora
bant quid responderent ei. Et
uenit tertio, et ait illis: Dormite
iam & requiescite. Sufficit, uenit
hora, ecce filius hominis trade
tur in manus peccatorum. Surgi
te, eamus, ecce qui me tradet
prope est. Et adhuc eo loquen
te, uenit Judas Iscariotes unus
de duodecim, et cum eo tur
ba multa cum gladiis et lignis,
a summis sacerdotibus & scribis
et senioribus. Dederat autem tra
ditor eius signum eis, dicens:
Quemcunq; osculatus fuero, ip
se est, tenete eum, et ducite cau
te. Et cum uenisset, statim acce
dens ad eum, ait: Rabbi et oscu
latus est eum. At illi manus inie
cerunt in IESVM, et tenuerunt eum.
Vnus autem quidam de circun
stantibus, educens gladium, per
cussit seruum summi sacerdotis,
et amputauit illi auriculam. Et
respondens IESVS ait illis:
Tanquam at latronem existis
cum gladiis et lignis compres
sionem me. Quotidie es
tam apud uos in templo do
cens, et non me tenuistis. Sed

ut impleantur scripture. Tūc discipuli eius relinquētes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum, amictus syndone super nudo, & tenuerunt eum. At ille relicta syndone nudus profugit ab eis. Et tradiderūt IESVM ad summum sacerdotem, & cōuenerunt omnes sacerdotes & scribæ & seniores. Petrus autē a longe secutus est eum, usq; intro in atrium summi sacerdotis: & sedebat cum ministris ad ignem & calefaciebat se. Summi uero sacerdotes & omne concilium, querebant aduersus IESVM testimonium, ut eū morti traderent, nec inueniebant: Multi autem testimonium falsum dicebant aduersus eum, et conuenientia testimonia non erant. Et quidam surgentes, falsum testimonium ferebant aduersus eum, dicentes: Quoniam nos audiui eum dicentem: Ego dissoluam templū hoc manu factum, & post triduum aliud non manu factum edificabo. Et non erat conueniens testimonium illorū. Et exurgens summus sacerdos interrogauit IESVM, dicens: Non respondes quicquid ad ea quæ tibi obiciuntur ab his? Ille autē tacebat, & nihil respondit. Rursus summus sacerdos interrogabat eū, et dixit ei: Tu es Christus filius dei benedictus? IESVS autē dixit illi: Ego sum, & uidebitis filiū hominis sedētē a dextris uirtutis, & uenientem cum nubibus celi. Summus autē sacerdos

is done [that] the scriptures may be fulfilled. Then dyd all hys disciples fflye leauynge hym. And a yonge mā followed hym, clothed wpyth a whyte linnen vpon the bare [shynne,] and they helde hym. But he the whyte linnen lefte, fled naked from them. And they deliuered Iesus vnto the hygh preste, and all the prestes, and scribes, and elders were comē together. But Peter dyd follow hym a farrē of, vntyll wpythin in the palace of the hygh preste: and he sat wpyth the seruantes by the fyre, and dyd warme hymselfe. But the hygh prestes and all the counsell sought wpythnesse agaynstē Iesu, that they myghte byynge hym to death, and found not. Many gaue false wpytnesse agaynstē hym, and the wpytnesses were not agreynge. And some rpsynge vp gaue false wpytnesse agaynstē hym, sayynge: We haue herde hym sayynge: I shall breake downe thys temple made wpyth handes, and after thre dayes shall I builde another not made wpyth handes. And the wpytnesse was not agreynge. And the hygh preste rpsynge vp in the myddes axed Iesus sayynge: Answerest thou nothynge to those thynge, whych be layed agaynst the of these? But he helde hys peace, and answered nothynge. The hygh preste axed hym agayne, and sayde vnto hym: Aste thou Christus, the sonne of ȝ blesed God? But Iesus sayde vnto him: I ame it, and ye shall se the sonne of man spetpynge at the rpyght hande of ȝ power, and cōpynge wpyth the cloudes of heauen. And the hygh preste

Mat. 23. 8
Mat. 24. 8

Mat. 26. 2
Luce. 22. 3
Joh. 18. 3

Mat. 26. 2

Joh. 1. 8

Mat. 26. 2

Luce. 22. 3

Joh. 6. 8

Mat. 26. 2

MARCVS.

rentynge hys clothes, sayde: What do we requyre any more wytnesses? Ye haue herde the blasphemy. What thynke ye? Which all condemned hym [sayenge] hym to be guilty of death. And some beganne to spytte vpon hym and to couer his face, and to buffet hym, and to saye vnto hym: Prophecy: and the seruauntes bette hym with synners. And whan Peter was beneth in the palace, one of the maydes of the hygh preste came, & whan she sawe Peter warminge hym, lo- hyng vpon hym she sayde: Warest thou also with Jesu of Nazareth? But he denyed it, sayenge: I know hym not, nother wote I what thou sayest. And he went forth in the forecourte, and the cock crowe. And agayn whan the mayde sawe hym, she beganne to saye vnto them that stode there aboute: This is one of them. And he denyed it agayne. And after a lytle whyle, they that stode by sayde vnto Peter: Truly thou arte one of them for thou arte a Galilean. But he beganne to curse and to swear: I know not the man that ye speake of. And forthwith dyd the cock crowe agayn. And Peter remembred the worde that Jesus sayde vnto hym: Before the cocke haue crowed twyse, thou shalt denye me thryse. And he beganne to wepe.

9. Reg. 11. b
Joh. 1. 6. b
Mar. 16. g
Luc. 11. b
Job. 18. b

The xv. Chapter.

Mat. 2. 8
Mat. 17. 2
Luc. 11. 2
Job. 18. b



Mat. 17. 2

As soone in the morninge the hygh prestes holdynge a counsell with the elders, & scribes and the whole concell, bynynge Jesus led & delpyered hym vnto Pilate. And Pilate asked him: Arte

scindens uestimenta sua, ait: Quid adhuc desyderamus testes? Audistis blasphemiam. Quid uobis uidetur? Qui omnes condemnauerunt eum esse reum mortis. Et coeperunt quidam conspuere eum, & uelare faciem eius, & colaphis eum cedere: & dicere ei: Prophetiza: & ministri alapis eum cedebant. Et cum esset Petrus in atrio deorsum, uenit una ex ancillis summi sacerdotis & cum uidisset Petrum calefacientem se, aspiciens illum, ait: Et tu cum IESV Nazareno eras? At ille negauit, dicens: Neque scio neque noui quid dicas. Et exiit foras ante atrium, & gallus cantauit. Rursus autem cum uidisset ancilla, coepit dicere circumstantibus: Quia hic ex illis est. At ille iterum negauit. Et post pusillum rursus qui astabant dicebant Petro: Vere ex illis es, nam & Galileus es. Ille autem coepit anathematizare & iurare: Quia nescio hominem istum quem dicistis. Et statim gallus iterum cantauit. Et recordatus est Petrus uerbi quod dixerat ei IESVS: Priusquam gallus cantet bis, ter me negabis. Et coepit flere.

CAPVT. XV.

Et confestim mane consiliū faciētes summi sacerdotes cum senioribus & scribis & uniuerso cōcilio, uincientes IESVM duxerunt & tradiderūt Pilato. Et interrogauit eū Pilatus: Tu

Tu es rex iudeorum? At ille respondens, ait illi: Tu dicis. Et accusabant eum summi sacerdotes in multis. Pilatus autem tursum interrogauit eum, dicens: Non respondes quicquam? Vide in quantis te accusant. IESVS autem amplius nihil respondit, ita ut miraretur Pilatus. Per diem autem festum solebat dimittere illis unum ex uinctis, quemcunque petissent. Erat autem qui dicebatur Barrabas, qui cum seditionis erat uinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, coepit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, & dixit: Vultis dimittam uobis regem iudeorum? Sciebat enim quod per inuidiam tradidissent eum summi sacerdotes. Pontifices autem concitauerunt turbam, ut magis Barrabam dimitteret eis. Pilatus autem iterum respondens, ait illis: Quid ergo uultis faciam regi iudeorum? At illi iterum clamauerunt: Crucifige eum. Pilatus uero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum. Pilatus autem uolens populo satisfacere, dimisit illis Barrabam: & tradidit IESVM flagellis caesum, ut crucifigeretur. Milites autem duxerunt eum in atrium praetorii, & conuocant totam cohortem, & induunt eum purpura, & imponunt ei plectentes spineam coronam. Et coeperunt salutare eum: Aue rex iudeorum,

Artt thou the kynge of the Jewes? But he answerynge, sayd vnto hym: Thou sayest it. And the hygh prestes accused hym of many thynges. And Pilate axed hym agayne, sayenge: Answerest thou nothyng? Beholde of how many thynges they accuse þ. But Iesus gaue no more answer, in so muche that Pilate maruailed.

* Nowe was he wonte at þ feast day Math. 27. 6 to let louse vnto them one of the prisoners whome they dyd desire. Ther was one prisoner with the sedicious, which was called Barrabas, & which had committed manslaughter in the byproure. And whan the people was come vp, they beganne to praye hym [to do] as he alwaye dyd vnto them. But Pilate answered them, & sayd: Wyl ye that I shal let louse vnto you the kynge of þ Jewes? for he knew, that the hygh prestes had deliuered hym of enuy. * But the hygh prestes Math. 27. 6 had moued the people [to saye,] þ he shulde rather let Barrabas louse vnto the. * Pilate answerynge agayne B sayde vnto them: What wyl ye that Math. 27. 6 that I shall do vnto the kynge of the Luce. 23. 6 Jewes. But they cryed agayne: Crucifixe hym. But Pilate sayde vnto them: What euill hath he done? But they cryed more: Crucifixe hym. Pilate wyllynge to satisfie þ people, let louse vnto the Barrabas, & deliuered Iesus beyng scourged to be crucified. * And the souldiers led him in Math. 27. 8 the comune hall, & dyd cal the whole Job. 19. 8 company, and clothe hym with a purple, and platynge a crowne of thornes set it vpon his heade, and began to salute hym: Hoyle kynge of the Jewes,

MARCVS.

Jewes. And smote hym on the heade
wth a rebe, and spytte^d vpon hym, &
knelyng worshypped hym. * And af-
ter they had mocked hym, they strep-
ped hym out of the purple, and put
on hys owne clothes, and ledde hym
out that they myghte crucifye hym:

And they compelled one Simon of
Cyrene that passed by, comynge fro
the felde, the father of Alexander &
Rufus, that he shuld beare his crosse
And they ledde hym to the place Gol-
gotha, which interpreted is, a place
of shulles, & they gaue hym to drynke
wyne myxt wth myrthe, and he
toke it not. * And crucifye hym
they parted hys garmentes, castyng
lote vpon the, what euery one shuld
take. It was a thyrde houre and they
crucifyed hym. And the title of hys
cause was wyrtte: kynge of the Jewes
And they crucifye with him two mur-
therers: the one at his ryght hande, &
the other at the left hande. And the
scripture is fulfilled, which sayeth:

* And he was counted with the cruel
doers. * And they that went by blas-
phemed hym, wagging theyr heades
and sayenge: asy one the that destroy-
eth the temple of God, and buyldeth
it agayne in thre dayes: sawe thyself
comynge downe from the crosse.
The wylde the hygh prestes wth the
scribes mockynge sayde to ech other:
he hath saued other hymselfe can he
not saue. Christe the kynge of Israel,
let hym nowe come downe from the
crosse, that we maye se and beleue.

They that were crucifyed with hym
reupled hym also. * And whan the
syxte houre was come, there was dar-
nesse

daorum. Et percutiebant caput
eius arundine, & conspuerant
eum, & ponentes genua, adora-
bant eum. Et postq^{ue} illuserunt ei,
exuerunt illum purpura, & indu-
erunt eum uestimentis suis, & e-
ducunt illum ut crucifigerent e-
um. Et angariauerunt prater-
euntem quempiam Simonem Cy-
renaeum uenientem de uilla, pa-
trem Alexandri & Rufi, ut tolle-
ret crucem eius. Et perducunt il-
lum in Golgotha locum: quod est
interpretatum caluariae locus. Et
dabant ei bibere myrrhatum ui-
num, & non accepit. Et crucifige-
tes eum, diuiserunt uestimenta
eius: mittentes sortem super eis
quis quid tolleretur. Erat autem
hora tertia, & crucifixerunt eum.
Et erat titulus causae eius inscrip-
tus: Rex Iudeorum. Et cum eo cru-
cifigunt duos latrones: unum a
dextris, & alium a sinistris eius.
Et impleta est scriptura, quae di-
cit: Et cum iniquis reputatus est.
Et pratereuntes blasphemabant
eum, mouentes capita sua, & di-
centes: Vah qui destruis templum
dei, & in tribus diebus reedificas:
Saluum fac te ipsum de-
scendens de cruce. Similiter &
summi sacerdotes illudentes,
ad alterutrum cum scribis dico-
bant: Alios saluos fecit, seipsum
non potest saluum facere. Chris-
tus rex Israel, descendat nunc
de cruce, ut uideamus & creda-
mus. Et qui cum eo crucifixi erant
conuiciabantur ei. Et facta hor-
a sexta, tenebrae factae sunt
per

per totā terrā usq; in horā nonā
 Ethora nona exclamauit IESVS
 uoce magna, dicens: Eloi, Eloi,
 lamma a zabathani, quod est in-
 terpretatum, Deus meus, deus
 meus, ut quid dereliquisti me? Et
 quidam de circūstantibus audien-
 tes, dicebant: Ecce Eliam uocat.
 Currēns autē unus, & implēs spon-
 giā aceto, circūponensq; calamo
 potum dabat ei dicens: Simite, Vi-
 damus si uenit Elias ad deponen-
 dum eum. IESVS autem emissā
 uoce magna, expirauit. Et uelū
 templi scissum est in duo, a sum-
 mo usq; deorsum. Videns autem
 Centurio qui ex aduerso stabat,
 quia sic clamans expirasset, ait:
 Vere, hic homo filius dei erat.
 Erant autem & mulieres de lon-
 ge aspicientes, inter quas erat
 Maria Magdalene, et Maria Ia-
 cobi minoris & Ioseph mater, &
 Salome. Et cum esset in Galilæa,
 sequebantur eum, & ministrabāt
 ei, & aliæ multæ quæ simul cum
 eo ascenderant Hierosolymam.
 Et cum iam sero esset factum,
 (quia erat parasceue, quod est
 ante sabbatum) uenit Ioseph ab
 Arimathæa nobilis decurio, qui
 & ipse erat expectans regnum
 dei, et audacter introiuit ad Pila-
 tum, et petiit corpus IESV. Pi-
 latus autem mirabatur, si iam o-
 biisset. Et accersito Centurione,
 interrogauit eū, si iam mortuus
 esset? Et cū cognouisset a cēturio-
 ne, donauit corpus IESV Ioseph
 Ioseph

nesse ouer the whole earth. And in þ
 nyneeth houre dyd Iesus crye out with
 a loude voyce, sayenge: Eloi, eloi, lā
 ma a zabathani: the which interpre-
 ted is, My God, My God, why hast
 thou forsaken me: And some of them
 that stode there aboute hearynge it,
 sayd: Beholde he calleth Elias. But
 one runnyng, and spongyng a sponge
 with vynegre, and puttyng it aboue
 a rede, gaue hym to drynke, sayenge:
 Let þe hym alone, let vs se whether
 Elias wyl come to take him downe.
 But Iesus cryenge loude, gaue vp
 the goost. And the vaple of the tēple
 was rente in two, from aboue tyl be-
 neeth. But þe Centurio, which stode
 ouer agaynst hym, as he was sepyng
 that Iesus had geuen vp the goost
 cryenge so, he sayde: Truly this mā
 was þe sonne of God. And ther were
 also women asarte of, beholdyng, a
 monge whome was Mary the Mag-
 dalene, and Mary of James þe lesse
 and the mother of Ioseph & Salome.
 And whā he was in Galile, they fol-
 lowed hym, and ministred vnto him:
 and many other, which came also vp
 to Ierusalem with him. Whā it was
 now become rye (because it was the
 daye of preparyng, which is before þe
 sabbat) ther came one Ioseph of Ari-
 mathæa, a noble senatoure, which al-
 so was lohyng for the kyngdome of
 God, & boldely went in vnto Pilate,
 and axed þe body of Iesu. But Pilate
 maruayled, that he was dead already.
 Centurio beyng called, he axed
 hym, yf he were deade already. And
 whā he had knowlege of the Centurio
 he gaue vnto Ioseph the body of Iesu.
 But

MARCVS.

But Ioseph boughte a linnen cloth,
and takynge hym downe, wounde
hym therin, and layd hym in a graue
that was hewen out of the rocke,
and he rolled a stone to the mouth of
the sepulchre. * Mary Magdalene
and Mary Ioseph behelde where he
shulde be layde. †

The. xvi. Chapter. +

AND *whan the sabbat was
past, Mary Magdalene, &
Mary James, & Salome
bought spices, that they co
myng myght anoynte Iesu. And on
one daye of the sabbates, very early,
whā the Sonne was now rysen they
come to the graue, & they sayd to ech
other: Who shal remoue vs the stone
from the doore of the graue: And they
lokyng, they sawe the stone rolled
awaye: for it was a very great one.
And they goyng into the graue, they
sawe a yonge man sittynge at the
ryght hande, clothed wth a whyte
longe garment, & they were abashed.

* Who sayeth vnto them: Be not a-
frayed, ye seke Iesus of Nazareth &
was crucified, he is rysen, he is not
here: Beholde & place where they had
layed hym. But go ye, tell his disci-
ples & Peter, & he shall go before you
into Galile: * there shall ye se hym
as he sayde vnto you. † But they
goyng forth, fled awaye from the
graue: for a tremblynge and feare
was come vpon them, and they sayde

nothyng to any man, for they were
afrayed. + * But Iesus rysynge early
on the fyrst daye of the sabbat, & he
appeared fyrst vnto Mary Magda-
lene, out of the whiche he had caste
seuen

Ioseph autem mercatus est syn-
done, & deponens eum inuoluit
syndone, & posuit eum in monu-
mento, quod erat excisum de pe-
tra, & aduoluit lapidem ad ostiū
monumenti. Maria Magdalene
& Maria Ioseph aspicebant ubi
poneretur.

CAPVT. XVI.

ET cum transisset sabba-
tum, Maria Magdale-
ne, & Maria Iacobi, &
Salome emerunt aro-
mata, ut uenientes ungerent IE-
SVM. Et ualde mane una sabba-
torum, ueniunt ad monumentum
orto iam sole, et dicebant ad in-
uicem: Quis reuoluet nobis lapi-
dem ab ostiō monumenti? Et res-
picientes, uiderunt reuolutum
lapidem: Etat quippe magnus
ualde. Et introeuntes in monu-
mentum, uiderunt iuuenem se-
dentē in dextris, coopertū stola
candida, et obstupuerūt. Qui di-
cit illis: Nolite expanescere, IE-
SVM queritis Nazarenum cruci-
fixum, surrexit, non est hic: ecce
locus ubi posuerūt eum. Sed ite,
dicite discipulis eius & Petro, &
precedet uos in Galilæam: ibi
eum uidebitis, sicut dixit uobis.
At illæ exeuntes, fugerūt de mo-
numento: Inuaserat enim eas
tremor & paor, & nemini quicq̃
dixerunt, timebant enim. Sur-
gens autem IHS VS mane pri-
ma sabbati, apparuit primo Ma-
ria Magdalena, de qua elegerat
septē

Math. 27. 2

Math. 28. 2
Luc. 24. 2
Joh. 10. 2

Math. 28. 2
Luc. 24. 2

Math. 28. 2
Luc. 24. 2

Math. 28. 2
Luc. 24. 2
1 Cor. 15. 2

septem demonia. Illa uadens, nunciauit his qui cum eo fuerat, lugentibus & flentibus. Et illi audientes quia uiuere, & uisus esset ab ea, non crediderunt. Post hæc autem, duobus ex his ambulatibus ostensus est in alia effigie euntibus in uillam: & illi euntes nunciauerunt cæteris, nec illis crediderunt. Nouissime autem recumbentibus illis undecim, apparuit, & exprobrauit incredulitatem eorum, & duritiam cordis, quia his qui uiderant eum resurrexisse, non crediderunt. Et dixit eis: Euntes in mundum uniuersum, prædicate euangelium omni creaturæ. Qui crediderit & baptizatus fuerit, saluus erit: qui uero non crediderit, condemnabitur. Signa autem eos qui crediderint, hæc sequentur: In nomine meo demonia eiicient, linguis loquentur nouis, serpentes tolerant: Et si mortiferum quid biberint, non eis nocebit: Super ægros manus imponent, & bene habebunt. Et dominus quidem IESVS postquam locutus est eis, assumptus est in cœlum, & sedet a dextris dei. Illi autem profecti, prædicauerunt ubique, domino

cooperante, et sermone confirmante sequentibus signis.

¶ Finis euangelii secundum Marcum.

(*)

seven deuils. She goynge, told it vnto them mournynge and weppynge that had be with hym. And they hearynge that he lyued & was sene of her, dyd not beleue it. * But after thys was he shewd in an other figure vnto two of these goynge vpon the felde: & they goynge tolde it to the other, nother dyd they beleue them. + + * But at the laste he appeared to the ciuitie, sittyng at the table, and vntoyed them theyr vnbelyfe, and hardnesse of harte, because they beleued not them, that had sene that he was ryse. And he sayd vnto them: * Ye goynge in all the world, preach the gospel vnto every creature. Whoso shal beleue and shal be baptyzed, shalbe saued: but whoso shal not beleue, shalbe damned. But vnto them that shal beleue, shall these tohens followe: * In my name shall they caste out deuils, & they shall speake with newe tongues, & they shall dryue away serpentes: And yf they drynke any deadly thyng, it shall not hurt the: * They shall laye [theyr] handes vpon the sycke, and they shalbe well. * And the

Lord Iesus, after that he had spoken vnto the, he is taken vp into heauen, and sitteth at the ryght hand of God. But they goynge theyr waye preached euery where, & the Lord was workinge with the, and confirminge the wordes with tohens followinge.

¶ The ende of the gospel after Marke.

(*)

The holy**Gospell of IESV CHRISTE**

after Luke.

The Prologe.

For as much as many have endeouored to set in order the wordes of β actes, that are come to passe among vs, lyke as they deliuered them vnto vs, that fyrst saw the theyselues, & were ministers of β word: I thought it good also (after that I had gotten the knowelege of all from the begynnyng) to wyte them diligently vnto the in order (good Theophyle,) that thou mayest knowe the truth of those wordes, wherof thou arte enfourmed.

The fyrste Chapter.

Ther was in the dayes of Herode kynge of β Jewes a preste, by name Zachary, of the course of Abia, and his wyfe of the daughters of Aaron, and hys name Elizabeth. They were both ryghteous before God, and walkyng wythoute blame in all the commaundementes and justifications of the lawe. And they had no chylde, because that Elizabeth was barren, and they both well gone forth in theyr dayes. And it came to passe, whan Zachary executed the presthode before God, in β order of hys course, (after β custome of the presthode,) & by lot he wente forth

1. Pet. 1. 5. b
1. Cor. 10. 6
1. Pet. 9. 8

SANC**TVM IESV CHRISTI**

Euangelium secundū Lucā

PRAEFATIO.

Quoniam quidem multi conati sunt ordinare narrationē quae in nobis completa sunt rerum, sicut tradiderunt nobis qui ab initio ipsi uiderunt & ministri fuerunt sermonis: uisum est & mihi assequuto omnia a principio, diligenter ex ordine tibi scribere optime Theophile, ut cognoscas eorum uerborum, de quibus eruditus es ueritatem.

CAPVT PRIMVM.

Erat in diebus Herodis regis Iudae sacerdos quidā nomen Zacharias de uice Abia, & uxor eius de filiabus Aaron, et nomen illius Elizabeth. Erant autem iusti ambo ante deum, & incedentes in omnibus mandatis et iustificationibus domini sine querela: & non erat illis filius, eo quod esset Elizabeth sterilis, & ambo processissent in diebus suis. Factū est autē cū sacerdotio fungeretur Zacharias, in ordine uicis suae ante deū (secundū consuetudinē sacerdotii) sorte exiit ut

vt incensum poneret, ingressus in templum domini: & omnis multitudo populi erat orans foris hora incensi. Apparuit autē illi angelus domini, stans a dextris altaris incensi. Et Zacharias turbatus est videns, & timor irruit super eum. Ait autem ad illū angelus: Ne timeas Zacharia, quoniam exaudita est deprecatio tua, & vxor tua Elizabeth pariet tibi filium, & vocabis nomen eius Ioannem, & erit gaudium tibi & exultatio: & multi in natiuitate eius gaudebunt: erit enim magnus coram Domino. Vinum & licetam nō bibet, & spiritu sācto replebitur adhuc ex vtero matris suae. Et multos filiorū Israel cōuertet ad Dominum Deum ipsorum, & ipse praecedet ante illum in spiritu & virtute Elig, vt conuertat corda patrum in filios, & incredulos ad prudentiam iustorum, parare Domino plebem perfectam. Et dixit Zacharias ad angelum: Vnde hoc sciam? ego enim sum senex, & vxor mea processit in diebus suis. Et respondens angelus, dixit ei: Ego sum Gabriel, qui asto ante Deum, & missus sum loqui ad te, & haec tibi euangelizare. Et ecce eris tacēs & nō poteris loqui vsq; in diē quo haec fiat, pro eo qd nō credidisti verbis meis, quae implebuntur in tempore suo. Et erat plebs expectās

Zacharias

forth to laye in the incense, enteryng in the temple of the LORD: and all the multitude of people was prayenge wythout at the houre of incense. And the angell of the LORD appeared vnto hym, standynge at the ryght hande of the altare of incense. And Zachary seynge hym, was abashed, and a feare came vpon hym.

But the angel sayd vnto hym: feare not Zachary, for thy prayer is heerd, and thy wyfe Elizabeth shall brynge forth vnto the a sone, and thou shalt call hys name Jhon, and thou shalt haue ioye and gladnesse: and many shall haue ioye at hys natiuite: for he shalbe great before the LORD.

Wyne and stronge drynke shall he not drynke, and he shalbe fylled with the holy goost, yet in hys mothers wōbe. And he shal turne many of the chyldren of Israel vnto the LORD: the? God, & he shal go before him in the sperte & power of Elias, that he may turne the hartes of the fathers vnto the chyldre, & the vndeuyngte to the wysedome of the ryghteous, to make ready a perfecte people vnto the LORD. And Zachary sayd vnto the angel: Wherby shall I know this?

For I am olde, & my wyfe is well gone forth in hyr dayes. And the angel answerynge sayd vnto hym: I am Gabriel, & stande before God, & am sent to speake vnto the, & to shew these gladtynges vnto the. And beholde the? shalt be dōme & not able to speake, vntyll these thynges shall come to passe, because the? dydest not beleue my wordes & shalbe fulfilled at thetyme. And the people was waiting for

L. i. Zacha.

Malach. 1. 11. c
Malach. 1. 11. b
Malach. 1. 11. b

Gen. 17. 6
and. 13. b
Jud. 13. b

4. Reg. 7. 3

Zachary, and maruayled that he tar-
ryed in the temple. But he beyng
gone out could not speake vnto the,
and they perceaued that he had seene
a vision: and he was bekenyng vnto
them, and he abode domme. And
it is chaunced as the dayes of his of-
fice were spynshed, he is departed in
to hys house. And after those dayes
Elizabeth hys wyfe byd conceaue,
and byd herselfe fyue monethes, say-
enge: *Thys wyfe hath the LORD*
done vnto me in þ dayes in þ which
he hath loked to take awaye my re-
buke amonge men. + And in the
syxt moneth is þ angel Gabriel sent
fro God in þ cytie of Baisle, whose
name is Nazareth, vnto the virgine
spoused vnto a mā, whose name was
Ioseph, of the house of Dauid: & the
name of the virgine [was] Mary.
And the angell beyng gone in vnto
her, sayd: *hwayne full of grace, þ LORD*
is wyth the, blessed arte thou a-
monge women. The which whā she
had herde, she was troubled at hys
worde, and thought, what maner of
salutacion thys shuld be. And the an-
gel sayd vnto her: feare not Mary,
for thou hast founde grace by God.
** Beholde, thou shalt conceaue in*
thy wombe, and shalt beynge forth
a sonne, + and thou shalt call hys na-
me IESVS: he shalbe great, & shall
be called the sonne of the moost hy-
ghest, and the LORD god shal geue
hym the seate of Dauid hys father,
+ And he shall raigne for euer in the
house of Jacob, + and ther shalbe no
ende of hys raigne. And Mary sayd
vnto the angel: how shall thys be, se-
ynge

Zachariam, & mirabatur quod
tardaret ipse in templo. Egres-
sus autem non poterat loqui ad
illos, & cognouerunt quod visio-
nem vidisset in templo. Et ipse
erat innuens illis, & permansit
mutus. Et factum est, vt impleti
sunt dies officii eius, abiit in do-
mum suam. Post hos autem dies
cōcepit Elizabeth vxor eius, &
occultabat se mensibus quinque
dicens: Quia sic fecit mihi domi-
nus in diebus quibus respexit au-
ferre opprobriū meum inter ho-
mines. In mēse autem sexto, mis-
sus est angelus Gabriel a Deo
in ciuitatem Galilææ, cui nomē
Nazareth, ad virginem despon-
satam viro, cui nomen erat Ioseph,
de domo Dauid: & nomen
virginis Maria. Et ingressus an-
gelus ad eam, dixit: Ave gratia
plena dominus tecum, benedi-
cta tu in mulieribus. Que cū au-
disset, turbata est in sermone
eius, & cogitabat qualis esset ista
salutatio. Et ait angelus ei: No-
timeas Maria, inuenisti enim
gratiam apud deum: Ecce con-
cipies in vtero, & paries filium,
& vocabis nomen eius Iesum
hic erit magnus, & filius altissi-
mi vocabitur: & dabit illi domi-
nus deus sedem Dauid patris e-
ius, & regnabit in domo Iacob
in æternum, & regni eius nō erit
finis. Dixit autem Maria ad an-
gelum: Quomodo fiet istud quo-
niam

Math. 1. c

Isay. 7. c

Math. 1. c
Luc. 1. c

Isay. 9. b
Dan. 7. b
Mich. 4. b
Apoc. 1. b

nam virum non cognosco? Et
 respondens angelus dixit ei: Spi-
 ritus sanctus superueniet in te,
 & virtus altissimi obumbrabit ti-
 bi. Ideoq; & quod nascetur ex
 te sanctum, vocabitur filius Dei.
 Et ecce Elizabeth cognata tua,
 & ipsa concepit filium in senes-
 cute sua: & hic mensis sextus est
 illi qui vocatur sterilis, quia non
 erit impossibile apud deum om-
 ne verbum. Dixit autem Maria:
 Ecce ancilla domini, fiat mihi se-
 cundum verbum tuum. Et disces-
 sit ab illa angelus. Exurgens au-
 tem Maria in diebus illis, abiit
 in montana cum festinatione in
 ciuitatem Iuda: & intrauit in do-
 mum Zacharie, & salutauit Eli-
 zabeth. Et factum est, ut audi-
 uit salutationem Mariæ Eli-
 zabeth, exultauit infans in vte-
 ro eius, & repleta est spiritu san-
 cto Elizabeth, & exclamauit vo-
 ce magna, & dixit: Benedicta tu
 inter mulieres, & benedictus fru-
 ctus ventris tui. Et vnde hoc mi-
 hi, ut veniat mater domini mei
 ad me? Ecce enim ut facta est
 vox salutationis tuæ in auribus
 meis, exultauit in gaudio infans
 in vtero meo: & beata quæ cre-
 didisti, quoniam perficientur ea
 quæ dicta sunt tibi a Domino. Et
 ait Maria: Magnificat anima
 mea dominum. Et exultauit spi-
 ritus meus, in Deo salutari meo.
 Quia respexit humilitatem an-
 cillæ suæ, ecce enim ex hoc bea-
 tam me dicent omnes genera-
 tiones. Quia fecit mihi magna
 qui

puge I know no man. And þ anrell
 answerpng sayd vnto her: The holy
 goost shall come fro above in the, &
 þ power of the moost highest shal o-
 uer shadowe the. And therefore þ wo-
 ly that shalbe borne of the, shalbe cal-
 led the sonne of God. And beholde,
 Elizabeth thy cosin, & she also hath
 conceaued a sonne in hir olde age, &
 thys is the syete moneth of her þ is
 called baren. For euerp thyng shal
 not be impossible to God. But Mary
 sayd: Behold, [here am I] þ hand-
 mayden of Lorde, be it vnto me,
 as þ hast sayd. And the angel depar-
 ted fro her. + + + And Mary
 spnge in those dayes, went into the
 mountaynes wth haist into the cy-
 tie of Jewry, & entered in þ house of
 Zachary, & saluted Elizabeth. And
 it befel as Elizabeth herde the salu-
 tacion of Mary, þ chyldre lepte in hir
 wobe, & she was fylled with the holy
 goost, & she cryed in loude voyce and
 sayd: Blessed art þ amonge women,
 and blessed is the frute of thy wobe.
 And whence cometh that vnto me,
 that the mother of my Lorde shuld
 come vnto me? For beholde, as the
 voyce of thy salutation happened in
 myne eares, the babe lepte for ioye
 in my wombe: and happy arte thou
 that hast beleued, for þ thynges shall
 be fulfilled, whych were tolde from
 the Lorde. And Mary sayd: My
 soule magnifyeth the Lorde. And
 my sprete exioyeth in God my saue-
 our. + For he hath beholde þ lowe
 degre of þys handmayden, beholde
 from hence forth shall all generacions
 call me blessed. For he that is mighty
 hath

Marci. 9. 2.
 Luc. 13. 6

chap. 6. b

LVCAS.

1. Reg. 2. 2.
Eccl. 10. 5.

Gen. 22. 1.

Gen. 17. 1.
Leu. 12. 8.

hath done great thynges vnto me, & holy is his name. And his mercy [endureth] from progeny to progeny, vpon them that feare hym. He hath wrought strengthe in hys arme, he hath scattered the proude in the imagination of theyr harte. * He hath set downe the myghty from þe seate, and hath exalted them of lowe degree. He hath fylled the hongry wyth good thynges, and lest the ryche empty. He hath taken vp Israel hys seruante, beynge remembred of hys mercy. Euen as he hath sayde vnto our fathers * Abraham, and hys sedefor euer. And Mary remayned wyth her about thre monethes, and returned agayne in to hys house. + And Elizabethes tyme to bynge forth is fulfilled, & she brought forth a sonne. And hys neighbours and kynssolkes herde that God byd magnifye hys mercy wyth her, and they reioyced wyth her. And it fortunied vpon the eyght daye, they came + to circumsyse the chyld, and they called hym by þe name of hys father Zachary. And hys mother answerynge, sayd: Not so, but he shalbe called Jhon. And they sayd vnto her: Ther is noman in thy kynred that is called by that name. And they made spygnes vnto hys father howe he wolde haue hym called. And he arynge for wyptynge tables, wrote sayenge: Jhon is hys name. And they byd all maruayle. But hys mouth was forthwyth opened and hys tounge, and he spake, blessinge God. And ther happened a feare vpon all

qui potens est, & sanctum nomen eius. Et misericordia eius a progenie in progeniem, timetibus eum. Fecit potetiam in brachio suo, dispersit superbos mente cordis sui. Deposuit potentes de sede, & exaltauit humiles. Esurientes impleuit bonis, & diuites dimisit inanes. Suscepit Israel puerum suum, recordatus misericordie sue. Sicut locutus est ad patres nostros, Abraham & semini eius in secula. Mansit autem Maria cum illa quasi mensibus tribus, & reuersa est in domum suam. Elizabeth autem impletum est tempus pariendi, & peperit filium. Et audierunt vicini & cognati eius, quia magnificauit dominus misericordiam suam cum illa, & congratulabantur ei. Et factum est, in die octauo venerunt circuncidere puerum, & vocabant eum nomine patris sui Zachariam. Et respondens mater eius, dixit: Nequaquam, sed vocabitur Ioannes. Et dixerunt ad illam: Quia nemo est in cognatione tua qui vocetur hoc nomine. Innuebant autem patri eius quem vellet vocari eum. Et postulans pugillarem, scripsit dicens: Ioannes est nomen eius. Et mirati sunt uniuersi. Apertum est autem ilico os eius, & lingua eius, et loquebatur benedicens deum. Et factus est timor super omnes

omnes uicinos eorum, & super omnia montana Iudæe diuulgabantur omnia uerba hæc, & posuerunt omnes qui audierant in corde suo, dicentes: Quis putas puer iste erit? Etenim manus domini erat cum illo. Et Zacharias pater eius repletus est spiritu sancto, & prophetauit, dicens: Benedictus dominus deus Israel, quia uisitauit & fecit redemptionem plebi suæ. Et erexit cornu salutis nobis, in domo Dauid pueri sui. Sicut locutus est per os sanctorum qui a seculo sunt prophetarum eius: Salutem ex inimicis nostris, et de manu omnium qui oderunt nos. Ad faciendam misericordiam cum patribus nostris, et memorari testamenti sui sancti. Iusiurandum quod iurauit ad Abraham patrem nostrum daturum se nobis. Ut sine timore de manu inimicorum nostrorum liberati seruiamus illi. In sanctitate et iustitia coram ipso omnibus diebus nostris. Et tu puer propheta altissimi uocaberis: præbise enim ante faciem domini parare uias eius. Ad dandam scientiam salutis plebi eius, in remissionem peccatorum eorum. Per uiscera misericordie Dei nostri, in quibus uisitauit nos oriens ex alto. Illuminare his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in uiam pacis. Puer autem crescebat, et confortabatur spiritu, et erat in desertis usque in diem ostensionis suæ ad Israel.

CAPVT. II.

Factum

all they: neyghbours, and vpon all the hyl contreyes of Iewry were all these wordes noyed. And all they that herde [them] sayed them vp in they: harte, sayenge: What trowe ye wyl this chyld be? for þe hande of the LORD was wylth hym. And Zachary þys father was fylled with the holy goost, & prophesped, sayenge: Blessed be þe LORD God of Israel, for he hath visited & made a redēption of þys people. + And hath set vp vnto vs + an horne of saluacion in þe house of Dauid þys seruante. As he hath spoken by þe mouth of þys prophetes, whych were sence the world began: [namely] The saluacion fro our enemyes, & from the hande of al them þe hated vs. To do mercy with our fathers, & to thynke vpon þys holy + conuynante. The othe that he dyd sweare vnto our father Abraham for to geue vs. + That we despyered out of the hāde of our enemyes, may serue hym wylthout feare, in holynesse & ryghteousnesse before hym, all our dayes. And thou chyld shalt be called a prophete of the moost hyghest: for þe shalt go before the face of the LORD, to prepare þys waye. to geue þe knowlege of saluacion vnto his people, for þe remission of theyr synnes. To shew þe tender mercy of oure God, in þe whych þe dape sprynge fro on hygh hath visited vs. To lygheten the þe spt in darhenesse, & in þe shadowe of death, to gyde our fete in þe waye of peace. + And þe chyld gerwe and was strenghted in sperte, & was in þe wylderneesse tyl þe tyme of his shewynge to Israel. ¶ The. ii. Chap. +

A. III. And

Gen. 11.2

Gen. 12. 8
Hebr. 9.6

And it befell in those dayes
that ther wente out a co-
maundement from Augu-
stus the Emperoure that
the whole worlde shulde be taxed.

Thys taxynge was fyrst made vn-
der Tyrrinus the debite of Syria.

And they wente all to be taxed, eue-
ry one in hys cytie. And Ioseph also
wente vp from Galile, out of the cy-
tie Nazareth into Ieruzalem to the citie
of Dauid, whych is called Bethleem

1. Reg. 17.
26. 2. 10. b

because that he was of the house and
lynage of Dauid, that he myghte be
taxed wth Mary hys spoused wyfe
bryngynge wth chyld. And it fortun-
ned whyle they were there, that the
dayes that she shulde bryngynge forth
were fulfilled: And she brought forth
hys fyrst begotten sonne, & she wrap-
ped hym in clothes, and layd hym in
a maunger: for ther was no rowme

Math. 2. 6

For them in the inne. And ther were
shepherdes in þe same region watch-
ynge and kypynge the nyghtwachtes
ouer theyr flocke. And beholde, the
angell of the LORD stode by them,
and þe bryghtnesse of God dpyd shyne
rounde aboute them, and they were
abashed for great feare. And the an-
gell sayd: Feare not. Beholde, I
bryngynge you glad tydynge of grete
ioye, the whych shalbe vnto all peo-
ple: for vnto you is thys daye bozne
a sauoure, in the cytie of Dauid,
whych is Christe the LORD. And
thys shalbe a toke vnto you: Ye shall
fynde the babe wounde in clothes, &
layed in a maunger. And sodenly
was wth the angell a multitude of
the heauynly hoost, prayngynge God
and

1. Tim. 1. 6

Factum est autē in die
bus illis, exiit edictum
a Cæsare Augusto, ut
describeretur uniuersus

sas orbis. Hæc descriptio prima
facta est a præside Syria Cyri-
no. Et ibant omnes ut profiterē-
tur, singuli in suam ciuitatem.

Ascendit autem et Ioseph a Ga-
lilee de ciuitate Nazareth in Iu-
dæam ciuitatem Dauid, quæ uo-
catur Bethleem, eo quod esset
de domo et familia Dauid,
ut profiteretur cum Maria des-
ponsata sibi uxore pregnantē.

Factum est autē cum esset ibi,
impleti sunt dies ut pareret. Et
peperit filium suum primogeni-
tum, et pannis eum inuoluit, et
reclinauit eum in præsepio: quia
non erat eis locus in diuersorio.

Et pastores erant in regione ea-
dem uigilantes et custodientes
uigilias noctis super gregem su-
um. Et ecce angelus Domini ste-
tit iuxta illos, et claritas dei cir-
cumfulsit illos, et timuerunt ti-
more magno. Et dixit angelus:

Nolite timere. Ecce, euangelizo
uobis gaudium magnū, quod
erit omni populo: quia natus est
uobis hodie Saluator, qui est
Christus Dominus, in ciuitate
Dauid. Et hoc uobis signum: In-
uenietis infantem pannis inuo-
lutum, et positum in præse-
pio. Et subito facta est cum
angelo multitudo militiæ coe-
lestis, laudantium Deum, et
dicen-

Alcendum: Gloria in altissimis Deo, et in terra pax hominibus bonæ uoluntatis. Et factum est, ut discesserunt ab eis angeli in cælum, pastores loquebantur ad inuicem: Transeamus usque ad Bethleem, et uideamus hoc uerbum quod factum est, quod fecit Dominus, et ostendit nobis. Et uenerunt festinantes, et inuenerunt Mariam et Ioseph et infantem positum in præsepio.

Videntes autem cognouerunt de uerbo, quod dictum erat illis de puero hoc. Et omnes qui audierant, mirati sunt et de his quæ dicta erant a pastoribus ad ipsos. Maria autem conseruabat omnia uerba hæc, conferens in corde suo. Et reuersi sunt pastores glorificantes et laudantes Deum in omnibus quæ audierant et uiderant sicut dictum est ad illos. Et postquā consummati sunt dies octo, ut circumcideretur puer, uocatum est nomen eius IESVS, quod uocatum est ab angelo priusquam in utero conciperetur. Et postquam impleti sunt dies purificationis eorum secundum legem Moysi, tulerunt illum in Hierusalem, ut sisterent eum Domino, sicut scriptum est in lege Domini: Quia omne masculinum adaperiens uuluum, factum Domino uocabitur: et ut darent hostiā secundū quod dictum est in lege Domini, par turturū aut duos pullos colubartū. Et ecce homo erat in Hierusalem cui nomē Simeon, & homo iste

iustus

and sayenge: Glorify be vnto God in the moost hygheft, & in earth peace vnto men of a good wyll. And it fortunēd, as the anglis wente from them into heauen, & the shepherdes spake to eche other: Let vs go oure vnto Bethleem, & let vs se & thyng that is happened, the whych & LORD hath done, and hath shewed it vnto vs. And they cam wyth halst, and they founde Mary and Ioseph, and the chyldre layed in the maunger.

And they seynge, remembred & thyng that was tolde them of thys chyldre. And all they that herde it, marualed of the thynges that were tolde them of the shepherdes. But Mary kepte all these sayenges, pondering them in hyr harte. And the shepherdes returned glorifienge and prayseynge God in all that they had herde and sene, as it was tolde them. +

+ And whan eyght dayes were come that the chyldre shulde be circumsised, hys name was called Iesus, the whych was called of the angel, before he was conceaued in & wōbe. +

+ And whan the dayes of theyr purification were fulfilled, after & lawe of Moyses, they brought hym in to Jerusalem, that they myght presente hym vnto the LORD, as it is wyrtten in the lawe of the LORD: that Every man chyldre & fyrst is borne, shalbe called halowed vnto & LORD: & that they myght geue the offerynge, as it is wyrtten in the lawe of the LORD, a parte of turtel doves, or two ponge pygryons. And beholde, ther was a mā in Jerusalem, whose name was Simeon, & thys

h. iiii. man

Gen. 17. 8

Lact. 2. 6

Leuit. 12. 8

Ex. 13. 2

Num. 15. 10

Exod. 13. 2

Num. 15. 10

Exod. 13. 2

Num. 15. 10

Exod. 13. 2

Num. 15. 10

LVCAS.

man was righteous and fearynge
[God], longynge for the consolacion
of Israel, & the holy goost was wpth
in hym. And he had receaued an an-
swere of þe holy goost, þe he shulde not
se death, wpthout he had fyrste sene
the Anoynted of the LORDE. And
he came in the temple by the spyete.
And whan hys elders brought in the
chylde Jesus, that they shulde do for
hym after the costume of the lawe,
he toke hym also in hys armes, & bles-
sed God, & sayd: LORDE now lettest
thou thy seruante departe in peace,
accozdynge to thy worde: for myne
eyen haue sene thy sauynge health,
the which þu hast prepared besoze the
face of all people. * A lyghte for the
lyghtenynge of þe wythten, & a prayse
of thy people Israel. + + And hys fa-
ther & mother were maruaylynge at
the thynges that were sayd of hym.
And Simeon blessed them, and sayd
vnto Mary hys mother: Beholde,
thys [chylde] is set to the fall and ry-
syng agayne of many in Israel, & to
a sygne, whych shalbe spokē agaynst.
And the swearde shal pe arse thorow
thyne owne soule, that the thought-
es of many hartes may be opened.
¶ And ther was a prophetisse, Anna þe
doughter of Phanuel of the tribe of
Aser: the same was well aged, & had
lyued seuen peare fro hir virginite. Wh-
ych husbande. And þe same was we-
dowe vntyl fourescore & foure peare
the whych departed not fro the tem-
ple, scrupynge God nyght & day with
fastinges & prayers. And þe same cam
forth the same houre, praised þe LOR-
DE and spakē of hym vnto all them
that

iustus & timoratus, expectans cō-
solationem Israel, & spiritus san-
ctus erat in eo. Et responsum ac-
ceperat a spiritu sancto, non ui-
surum se mortem, nisi prius uide-
ret Christum domini. Et uenit
in spiritu in templum. Et cum
inducerent puerum Iesum parē-
tes eius, ut facerent secundum
consuetudinem legis pro eo, et
ipse accepit eum in ulnas suas,
& benedixit deum, & dixit: Nūc
di-nittis seruum tuū domine, se-
cundum uerbum tuum in pace:
Quia uiderūt oculi mei salutare
tuum, quod parasti ante faciem
omnium populorum. Lumen ad
reuelationem gentium, & glo-
riam plebis tuæ Israel. Et e-
rant pater eius & mater eius mi-
rantes super his quæ diceban-
tur de illo. Et benedixit illis Si-
meon, & dixit ad Mariā matrē
eius: Ecce positus est hic in rui-
nam, & in resurrectionē multorū
in Israel, & in signū cui contradi-
cetur: Et tuam ipsius animā per-
transibit gladius ut reuelētur ex
multis cordibus cogitationes.
Et erat Anna prophetissa, filia
Phanuel de tribu Aser: hæc pro-
cesserat in diebus multis, & uixe-
rat cum uiro suo annis septem a
uirginitate sua. Et hæc uidua us-
que ad annos octoginta qua-
tuor quæ non discedebat de tē-
plo, ieiuniis & obsecrationibus
seruiens nocte ac die. Et hæc ip-
sa hora supueniens, cōfitebatur
dño, & loq̄batur de illo omnibus
qui

Luce. 12. b

Luc. 49. b
Act. 13. 8

qui expectabant redemptionem
Israel. Et ut perfecerunt oia secu-
dum legem domini, reuersi sunt
in Galileam ciuitatem suam Na-
zareth. Puer autem crescebat &
confortabatur spiritu, plenus sa-
pientia, & gratia dei erat in illo.
Et ibant parentes eius per om-
nes annos in Hierusalē in die so-
lemni Paschæ. Et cum factus
esset annorum duodecim, ascendē-
tibus illis Hierosolimam secun-
dum cōsuetudinem diei festi, con-
sumatisq; diebus cum redirent,
remansit puer IESVS in Hieru-
salem, & non cognouerunt pa-
rentes eius, existimātes autem
illum esse in comitatu, uenerunt
iter diei, & requirebant eum inter
cognatos & notos. Et non inue-
nientes, regressi sunt in Hierusa-
lem, requirentes eum. Et factū
est post triduum inuenerunt illum
in tēplo sedentem in medio do-
ctorum, audientem illos, & inter-
rogantem eos. Stupebant autem
omnes qui eum audiebant super
prudētia & responsis eius. Et ui-
dentes admirati sunt. Et dixit ma-
ter eius ad illum: Fili, quid fecisti
nobis sic? Ecce pater tuus & ego
dolentes querebamus te. Et ait
ad illos: Quid est quod me quere-
batis? nesciebatis quia in his quæ
patris mei sunt oportet me esse?
Et ipsi non intellexerunt uerbum
quod locutus est ad eos. Et
descendit cum eis et uenit
Nazareth, et erat subditus il-
lis. Et mater eius conseruabat
omnia uerba hæc in corde
suo,

that waited for the redemption of Isra-
el. And whan they had perfourmed al
thynges accordyng to the lawe of
Lorde, they dyd retorne agayn to
Galile, into the cytie Nazareth.
And the chyld grew, and waxed
stronge in sperte, full of wysdom, and
the grace of God was wth hym. +
And hys elders went euery yere to
Jerusalem, at the feaste daye of Pa-
ster. + And whā he was twolue year
olde they wente vnto Ierusalem * af-
ter the custome of the feaste, & whan
the dayes were synished, as they re-
turned agayne, & chyld Iesus remay-
ned at Ierusalem, and hys elders knew
it not. But they thynkyng hym to be
in the cōpany, came backe one dayes
iourney, and sought hym amonge the
hys folkes and acquayntaunces. And
not fyndyng hym, they went agayn
to Ierusalem, sekyng hym. And it fortu-
ned, that after thre dayes they fande
hym in the temple, syttinge in the myd-
dest of the doctores, hearynge them,
and apposyng the. * And all they that
herde hym were astonysed at his wys-
dome and answers. And they seynge
[hym], marvelled. And hys mother
sayd vnto hym: My sonne, why hast
thou done so vnto vs? Behold, thy fa-
ther and I sorrowing sought the. And
he sayd vnto them: * What is it that
ye sought me? knewe ye not that I
must be in those [thynges] that be
my fathers? * And they understode
not & sayenge that he spake vnto the.
And he wente downe wth them
and came to Nazareth, and was obe-
dient vnto them. * And hys mo-
ther kepte all these sayenges in hy
harte.

Exod. 11. b
and 14. c
Leu. 11. a

Math. 7. c
Mark. 1. b
Luce. 4. b

Joh. 1. a

Luce. 9. c
and 12. b

Gene. 12. b

LVCAS.

Regi. 1. 2. e harte. * And Iesus increased in wyse dome, and age, and grace wpeh God and men. 1-

The. iii. Chapter. +

In the fyfteneth yere of þe Emppre of Tiberius the Emperoure, Pontius Pilate beyng lewtenaunte in Jewry, * and Herode one of the foure princes in Galile, and Philippe hys brother one of the four princes in Ituria, and the region Trachonitis, and Lysanias one of the foure princes in Abilene, vnder Annas and Caiphas the chiefe of the prestes, dyd the worde of the LORDE happen vpon Ihon the sonne of Zachary in the wyldernesse. * And he came in all the coastes of Iordane, preachynge the baptyme of penance for the remission of synnes, as it is wyrtten in þe booke of the sayenges of Esaye the prophete, [sayeng:] * The voyce of a cryer in the deserte: Prepare the waye of the LORDE, make hys pathes straghte. Every valley shalbe fylled, and every mountayne and hyl shalbe brought lowe: and þe croked shalbe made straght, and the rough shalbe turned into smooth wayes: and all flesh shall se the sauyng health of God. * Therfore sayde he vnto the people that wente out to be baptyfed of hym: Ye generation of vipers, who shewed you to fflye from þe wrath to come? Wothe therefore frute worthy of penance, and begynne not to saye: We haue Abraham to our father. For I saye vnto you, that God is able of these stones to rase vp chyldren vnto Abraham. For euen now

suo. Et IESVS proficiebat sapientia & etate & gratia apud deū & homines.

CAPVT. III.

Inno autem quinquagesimo imperii Tyberii Celsaris, procurante Pontio Pilato Iudeam, Tetrarcha autem Galilee Herode, Philippo autem fratre eius Tetrarcha Iturie & Trachonitidis regionis, & Lysania Abilene Tetrarcha, sub principibus sacerdotum Anna & Caiapha factum est uerbum Domini super Ioannem Zacharie filium in deserto. Et uenit in omnem regionem Iordanis predicans baptismum poenitentiae in remissionem peccatorum, sicut scriptum est in libro sermonum Isaie prophete. Vox clamantis in deserto: Parate uiam domini, rectas facite semitas eius. Omnis uallis implebitur, & omnis mons & collis humiliabitur: & erunt praua in directa, & aspera in uias planas: & uidebit omnis caro salutare dei. Dicebat ergo ad turbas quae exibant ut baptizarentur ab ipso: Genimina uiperarum, quis ostendit uobis fugere a uentura ira? Facite ergo fructus dignos poenitentiae, & ne coeperitis dicere: patrem habemus Abraham. Dico enim uobis quia potens est deus de lapidibus istis suscitare filios Abraham. Iam enim

enim securis ad radicem arboris posita est. Omnis ergo arbor non faciens fructum bonum excidetur, & in ignem mittetur. Et inter rogabant eum turbæ dicentes: Quid ergo faciemus? Respondens autē dicebat illis. Qui habet duas tunicas det non habenti: & qui habet escas similiter faciat. Venerunt autē & publicani ut baptizarentur & dixerunt ad illum: Magister, quid faciemus? At ille dixit ad eos: Nihil amplius quam quod constitutum est vobis, faciatis. Interrogabant autem eum & milites, dicentes: Quid faciemus et nos? Et ait illis: Neminem concutiatis, neque calumniam faciatis, et contenti estote stipendiis vestris. Existimante autem populo et cogitantibus omnibus in cordibus suis de Ioanne, ne forte ipse esset Christus, respondit Ioannes dicens omnibus: Ego quidem aqua baptizo vos, venit autē fortior me post me, cuius non sum dignus sol uere corrigiam calciamentorum eius, ipse uos baptizabit in spiritu sancto & igne, cuius uentilabrum in manu eius, & purgabit aream suam, & congregabit triticum in horrea sua, paleas autē comburet igni inextinguibili. Multa quidem & alia exhortans euangelizabat populo. Herodes autē Tetrarcha cum corripere ab illo de Herodias de uxore fratris sui, & de omnibus malis quæ fecit Herodes: adiecit & hoc super omnia, inclusit Ioannem in carcerem. Factum est autē cum baptizaretur omnis populus, & IE-

SV

now is the axe layde to the roote of the tre. * Every tre therfore not bryn-
gynge forth good frute, shalbe hewen downe, and cast in the fyre. And the people asked hym sayenge: * What shall we do than: he answerynge sayd vnto them: he that hath two coates, let hym geue vnto hym that hath none: and he that hath meate, let him do lyke wyse. The publicans came also, that they myght be baptysed, and they sayde vnto hym: Master, what shall we do? And he sayde vnto them: Do nomore than is appoynted you. And the souldpours asked hym also, sayenge: And what shall we do? And he sayde vnto them: Do violence vnto noman, nor do wronge, and be content wth your wages. The people surmysynge and thynkyng eury one in theyr hartes of Ihon whether happely he were Christ, dyd Ihon answer sayenge vnto them all: * I verely baptysse you wth water, but after me shall one come stronger than I, whose shue lachet I am not worthy to louse, * he shall baptysse you wth the holy goost and fyre: whose fanne is in hys hande, and he shall poure hys floure, and he shall gather the wheate into hys barn, but the chafe shall he burne wth vnyquenchable fyre. And many other thynges exhortynge preached he vnto the people. * But Herode one of foure princes, whā he was rebuked of hym of Herodias hys brothers wyfe, and of all the curles that Herode dyd, he added thys also aboue all, and shue Ihon in prison. * And it fortuned as all the people was baptysed, and Je-

Ius

Math. 3. a
and 7. b

Actu. 1. b

Math. 3. b
Marc. 1. a
Ioh. 1. cEzech. 36. b
and c
Ier. 1. b

Math. 14. a

Math. 3. b
Marc. 1. a
Ioh. 1. b

LVCAS.

Regl. 1. 1. harte. * And Iesus increased in wylde
dome, and age, and grace wylth God
and men. 1.

The.iii. Chapter. 4.

In the fyfteenth yere of
Emperour of Tiberius the
Emperour, Pontius Pi-
late beyng lewtenante

Lucas 23. a in Jewry, * and Herode one of the
four princes in Galile, and Phi-
lippe hys brother one of the four prin-
ces in Icuria, and the region Tra-
chonitis, and Lysanias one of the
four princes in Abilene, vnder An-
nas and Catphas the chiefe of the pre-
stes, byd the worde of the LORD
happen vpon Ihon the sonne of Za-
chary in the wyldernesse. * And he
came in all the coastes of Iordane,
preachynge the baptyme of penance
for the remission of synnes, as it is
wrytten in þe boke of the sayenges of

Mark. 1. a
Marci. 1. a
Joh. 1. b

Isay. 40. a Esaye the prophete, [sayeng:] * The
voyce of a cryer in the deserte: Pre-
pare the waye of the LORD, make
hys pathes straghte. Every valley
shalbe fylled, and every mountayne
and hyl shalbe brought lowe: and þe
croked shalbe made straght, and the
rough shalbe turned into smoothe wa-
yes: and all flesh shall se the sauyng
health of God. * Therfore sayde he

Math. 3. a vnto the people that wente out to be
baptysed of hym: Ye generation of vi-
pers, who shewed you to flye from þe
wrath to come? Woþe therfore frute
worthy of penance, and begynne
not to saye: We haue Abraham to
our father. For I saye vnto you, that
God is able of these stones to raffe
vp chyldren vnto Abraham. For euen
now

suo. Et IESVS proficiebat sapie-
tia & etate & gratia apud deū &
homines.

CAPVT. III.

Anno autem quinquode-
cimo imperii Tyberii
Cesaris, procurante Pon-
tio Pilato Iudæam, To-

trarcha autem Galilee Herode,
Philippo autem fratre eius Te-
trarcha Iturie & Trachonitidis
regionis, & Lysania Abilene Te-
trarcha, sub principibus sacerdo-
tum Anna & Caipha factum est
uerbum Domini super Iohannem
Zacharie filium in deserto. Et
uenit in omnem regionem Ior-
danis prædicans baptismum pœ-
nitentie in remissionem peccato-
rum, sicut scriptum est in libro ser-
monum Isaie prophete. Vox cla-
mantis in deserto: Parate uiam
domini, rectas facite semitas e-
ius. Omnis uallis implebitur, &
omnis mons & collis humili-
bitur: & erunt praua in directa, &
aspera in uias planas: & uidebit
omnis caro salutare dei. Dicebat
ergo ad turbas quæ exhibant ut
baptizarentur ab ipso: Genimina
uiperarum, quis ostendit uobis fu-
gere a uetura ira? Facite ergo
fructus dignos pœnitentie, & ne
coeperitis dicere: patrem habemus
Abraham. Dico enim uobis quia
potens est deus de lapidibus
istis suscitare filios Abraham. Iam
enim

enim securis ad radicem arboris posita est. Omnis ergo arbor non faciens fructum bonum excidetur, & in ignem mittetur. Et inter rogabant eum turbæ dicentes: Quid ergo faciemus? Respondens autem dicebat illis. Qui habet duas tunicas det non habenti: & qui habet escas similiter faciat. Venerunt autem & publicani ut baptizarentur & dixerunt ad illum: Magister, quid faciemus? At ille dixit ad eos: Nihil amplius quam quod constitutum est vobis, faciatis. Interrogabant autem eum & milites, dicentes: Quid faciemus et nos? Et ait illis: Neminem concutatis, neque calumniam faciatis, et contenti estote stipendiis vestris. Existimante autem populo et cogitantibus omnibus in cordibus suis de Ioanne, ne forte ipse esset Christus, respondit Ioannes dicens omnibus: Ego quidem aqua baptizo vos, uenit autem fortior me post me, cuius non sum dignus soluere corrigiam calciamentorum eius, ipse uos baptizabit in spiritu sancto & igne, cuius uentilabrum in manu eius, & congregabit triticum in horreum suum, paleas autem comburet igni inextinguibili. Multa quidem & alia exhortans euangelizabat populo. Herodes autem Tetrarcha cum corripere ab illo de Herodias de uxore fratris sui, & de omnibus malis quæ fecit Herodes: adiecit & hoc super omnia, inclusit Ioannem in carcerem. Factum est autem cum baptizaretur ois populus, & Iesus

SV

now is the axe layde to the roote of the tre. * Every tre therfore not bryn- ginge forth good frute, shalbe hewen downe, and cast in the fyre. And the people asked hym sayenge: * What shall we do than: he answering sayd vnto them: he that hath two coates, let hym geue vnto hym that hath none: and he that hath meate, let him do lyke wyse. The publicans came also, that they myght be baptysed, and they sayde vnto hym: Master, what shall we do? And he sayde vnto them: Do nomore than is appoynted you. And the souldpours asked hym also, sayenge: And what shall we do? And he sayde vnto them: Do violence vnto noman, nor do wronge, and be content wth your wages. The people surmysynge and thynkyng euerp one in theyr hartes of Ihon whether happely he were Christ, dyd Ihon answer sayenge vnto them all: * I verely baptysse you wth water, but after me shall one come stronger than I, whose shoulde I am not worthy to louse, * he shall baptysse you wth the holy goost and fyre: * whose fanne is in his hande, and he shall purge his flour, and he shall gather the wheate into his barn, but the chaffe shall he burne wth vnquenchable fyre. And many other thynges exhortynge preached he vnto the people. * But Herode one of foure princes, whan he was rebuked of hym of Herodias his brothers wyfe, and of all the euils that Herode dyd, he added thys also aboue all, and shut Ihon in prison. * And it fortunied as

Mark. 1. 8

Act. 1. 9

Mark. 1. 8
Matt. 3. 11
Joh. 1. 8Ezech. 36. 26
and 2
Matt. 3. 11

Mark. 14. 8

Mark. 1. 8
Matt. 3. 11
Joh. 1. 8

Ius

LVCAS.

sus beyng baptysed and praynge, & heauen was opened, and the holy goost came downe in a bodyly shape lyke a doue vpon hym, and a voyce happened from heauen: Thou art my beloued sonne, in the haue I a blypse. And Iesus hymselfe was begynnyng nearehande thyrty yere olde

Math. 11. G
Marci. 6. B
Luce. 4. C
Ioh. 1. C

* & sone as it was supposed of Ioseph,

Whych was the sonne of Heli,
Whych was the sonne of Mathat,
Whych was the sonne of Leui,
Whych was the sonne of Melchi,
Whych was the sonne of Ianne,
Whych was the sonne of Ioseph,
Whych was the sonne of Mathathias,
Whych was the sonne of Amos,
Whych was the sonne of Naum,
Whych was the sonne of Hesi,
Whych was the sonne of Nagge,
Whych was the sonne of Maath,
Whych was & sonne of Mathathias,
Whych was the sonne of Semei,
Whych was the sonne of Ioseph,
Whych was the sonne of Iuda,
Whych was the sonne of Ioanna,
Whych was the sonne of Rhesa,
Whych was the sonne of Zorobabel,
Whych was the sonne of Salathiel,
Whych was the sonne of Neri,
Whych was the sonne of Melchi,
Whych was the sonne of Addi,
Whych was the sonne of Cosam,
Whych was the sonne of Helmadam,
Whych was the sonne of Her,
Whych was the sonne of Ieso,
Whych was the sonne of Heliezer,
Whych was the sonne of Ioram,
Whych was the sonne of Mattha,
Whych was the sonne of Leui,
Whych was the sonne of Symeon,

Whych

SV baptizato, & orante apertus est coelum, & descendit spiritus sanctus corporali specie sicut columba in ipsum, & uox de coelo facta est: Tu es filius meus dilectus, in te complacuit mihi. Et ipso IESV Serat incipiens quasi annorum triginta, ut putabatur filius Ioseph,

Qui fuit Heli,
Qui fuit Mathat,
Qui fuit Leui,
Qui fuit Melchi,
Qui fuit Ianne,
Qui fuit Ioseph,
Qui fuit Mathathias,
Qui fuit Amos,
Qui fuit Naum,
Qui fuit Hesi,
Qui fuit Nagge,
Qui fuit Maath,
Qui fuit Mathathias,
Qui fuit Semei,
Qui fuit Ioseph,
Qui fuit Iuda,
Qui fuit Ioanna,
Qui fuit Rhesa,
Qui fuit Zorobabel,
Qui fuit Salathiel,
Qui fuit Neri,
Qui fuit Melchi,
Qui fuit Addi,
Qui fuit Cosam,
Qui fuit Helmadam,
Qui fuit Her,
Qui fuit Ieso,
Qui fuit Heliezer,
Qui fuit Ioram,
Qui fuit Mattha,
Qui fuit Leui,
Qui fuit Symeon,

Qui

Qui fuit Iuda,
 Qui fuit Ioseph,
 Qui fuit Ionam.
 Qui fuit Eliachim,
 Qui fuit Melcha,
 Qui fuit Menna,
 Qui fuit Mattatha,
 Qui fuit Nathan,
 Qui fuit Dauid,
 Qui fuit Iesse,
 Qui fuit Obed,
 Qui fuit Boos,
 Qui fuit Salmon,
 Qui fuit Naasson,
 Qui fuit Aminadab,
 Qui fuit Aram,
 Qui fuit Esrom,
 Qui fuit Phares,
 Qui fuit Iuda,
 Qui fuit Iacob,
 Qui fuit Isaac,
 Qui fuit Abraham,
 Qui fuit Thare,
 Qui fuit Nachor,
 Qui fuit Saruch,
 Qui fuit Ragau,
 Qui fuit Phalech,
 Qui fuit Heber,
 Qui fuit Sale,
 Qui fuit Chainan,
 Qui fuit Arphaxat
 Qui fuit Sem,
 Qui fuit Noe,
 Qui fuit Lamech,
 Qui fuit Mathusala,
 Qui fuit Enoch,
 Qui fuit Iareth,
 Qui fuit Malalehel,
 Qui fuit Cainan,
 Qui fuit Enos,
 Qui fuit Seth,

Qui

Whpch was the sonne of Iuda,
 Whpch was the sonne of Ioseph,
 Whpch was the sonne of Ionam,
 Whpch was the sonne of Eliachim
 Whpch was the sonne of Melcha,
 Whpch was the sonne of Menna,
 Whpch was the sonne of Mattatha
 Whpch was the sonne of Nathan,
 Whpch was the sonne of Dauid,
 Whpch was the sonne of Iesse,
 Whpch was the sonne of Obed,
 Whpch was the sonne of Boos,
 Whpch was the sonne of Salmon,
 Whpch was the sonne of Naasson,
 Whpch was the sonne of Aminadab,
 Whpch was the sonne of Aram,
 Whpch was the sonne of Esrom,
 Whpch was the sonne of Phares,
 Whpch was the sonne of Iuda,
 Whpch was the sonne of Iacob,
 Whpch was the sonne of Isaac, ff
 Whpch was the sonne of Abraham,
 Whpch was the sonne of Thare,
 Whpch was the sonne of Nachor,
 Whpch was the sonne of Saruch,
 Whpch was the sonne of Ragau,
 Whpch was the sonne of Phalech,
 Whpch was the sonne of Heber,
 Whpch was the sonne of Sale,
 Whpch was the sonne of Chainan,
 Whpch was the sonne of Arphaxat,
 Whpch was the sonne of Sem,
 Whpch was the sonne of Noe,
 Whpch was the sonne of Lamech,
 Whpch was the sonne of Mathusala,
 Whpch was the sonne of Enoch,
 Whpch was the sonne of Iareth,
 Whpch was the sonne of Malalehel,
 Whpch was the sonne of Cainan,
 Whpch was the sonne of Enos,
 Whpch was the sonne of Seth,

Whpch

LVCAS.

Whych was the sonne of Adam,
Whych was the sonne of God.
The. iiii. Chapter.

Qui fuit Adam,
Qui fuit Dei.

CAPVT. III.

IESUS full of the holy goost
dyd come agayne fro Jor-
dane, and was dyruen in
spzete in the deserte forty
dayes, and was tempted of the deuyl.
And he dyd eate nothyng in those
dayes, and whan they were synished,
he hungred afterwarde. And þe deuyl
sayde vnto hym: Yf thou be the sonne
of God, commaunde thys stone that
it be breade. And Iesus answered
to hym: It is wyrtten: * Man shueth
not by breade only, but by every word
of God. And the deuyl brought hym
on a hygh mountayne, and shewed
hym all þe kyngdomes of the earthes
compasse, in the twynkylng of an
eye, and sayde vnto hym: I wyl geue
the all thys power, and the glozy ther
of: for they be geuen vnto me, and I
geue the vnto whome I wyl. Yf thou
therfore fallynge downe wylt wor-
shyppe before me, they shal al be thyn.
And Iesus answerynge, sayde vnto
hym: It is wyrtten: * Thou shalt wor-
shyp thy LORD God, and hym only
shalt thou serue. And he brought hym
to Jerusalem, and set hym vpon the
pinnacle of the temple, and sayde vn-
to hym: Yf thou art the sonne of God
cast thyselfe downe. for it is wyrtten:
* He hath geuen hys angels charge
of the, that they kepe þe, and that they
shall beare the vp in [theyr] handes,
lest happely thou dash thy foote a-
gaynst a stone. And Iesus answerynge
sayde vnto hym: It is sayde: * Thou
shalt not tempte thy LORDS God.
And

IESVS autem plenus
spiritu sancto, regres-
sus est a Iordane, & a-
gebatur in spiritu in de-
serto diebus quadraginta, & ten-
tabatur a diabolo. Et nihil man-
ducauit in diebus illis, & consum-
matis illis postea esurist. Dixit
autē illi diabolus: Si filius Deies
dic lapidi huic, ut panis fiat. Et
respondit ad illū IESVS: Scriptū
est enim: Quia nō in pane solo uiuit
homo, sed in omni uerbo dei. Et
duxit illum diabolus in montem
excelsū, & ostendit illi omnia
regna orbis terræ in momento
temporis, & ait illi: Tibi dabo
potestatem hanc uniuersam & glo-
riam illorum, quia mihi tradita
sunt, & cui uolo do illa. Tu ergo
prociens si adoraueris coram
me, erunt tua omnia. Et respon-
dens IESVS, dixit illi: Scriptum
est: Dominum Deum tuum ado-
rabis, & illi soli serues. Et duxit
illū in Hierusalē, & statuit eum su-
per pinnam templi, & dixit illi:
Si filius deies, mitte te hic deorsū.
Scriptum est enim: Quod angelis
suis mandauit de te, ut cōseruent
te, & quia in manibus tollent te:
ne forte offendas ad lapidem
pedem tuum. Et respondens
IESVS, ait illi: Dictum est: non
tentabis Dominum Deum tuum.
Et

Math. 4. a
Marci .1. b

Exod. 14. b
1. Reg. 19. b

Deut. 2. b

Deut. 6. c
and. 10. b

Job. 9. b

Deut. 6. c

Et consummata omni tentatioe,
 diabolus recessit ab illo, usque ad
 tempus Et regressus est IESVS
 in uirtute spiritus in Galileam, &
 fama exiit per uniuersam regio-
 nem de illo. Et ipse docebat in
 synagogis eorum, & magnifica-
 batur ab omnibus. Et uenit Na-
 zareth, ubi erat nutritus, & intra-
 uit secundum consuetudinem suā
 die sabbati in synagogam, & sur-
 rexit legere. Et traditus est illi li-
 ber Isate prophetæ. Et ut reuol-
 uit librum, inuenit locum, ubi
 scriptum erat: Spiritus Domini
 super me, propter quod unxit
 me, euangelizare pauperibus mi-
 sit me, sanare contritos cordes,
 prædicare captiuis remissionem,
 & cæcis uisum, dimittere contra-
 ctos in remissionem, prædicare
 annum domini acceptum, & di-
 em retributionis. Et cum plicu-
 isset librum, reddidit ministro, et
 sedit: et omnium in synagoga o-
 culierant intendentes in eum.
 Cœpit autē dicere ad illos: Quia
 hodie impleta est hæc scriptura
 in auribus uestris. Et omnes te-
 stimonium illi dabant, & mirabā-
 tur in uerbis gratiæ, quæ proce-
 debant de ore ipsius, & dicebāt:
 Nonne hic est filius Ioseph? Et
 ait illis: Vtq; dicetis mihi hanc
 similitudinem: Medice, cura te ip-
 sum: quanta audiuius facta in
 Capernaum, fac & hic in patria-
 tua. Ait autem: Amen dico uobis
 quia nemo propheta acceptus
 est in patria sua. In ueritate dico

uobis

And all the temptation beyng finished,
 the deuil departed from hym for
 a tyme. + * And Iesus went forth in
 to Galile by the power of the spiete,
 and the fame of hym wente thowowe
 out al the same region. And he taught
 in the synagoges, and was magni-
 fied of euery man. * And he came to
 Nazareth where he was nortysed, &
 he entred into the synagoge vpon the
 sabbat as hys maner was, and he rose
 to read. And the boke of the prophet
 Esaye was taken him. And as he had
 turned ouer the boke, he fande the
 place, where it was wyrtten: * The
 spiete of the LORDE is vpon me,
 wherfoze he hath anoynted me, to pre-
 ach glad tydynges vnto þ poore hath
 he sente me, to heale the broken har-
 ted, to preach deliuerance to the pre-
 soners, and spght vnto the blynde, to
 set at liberte them that are brused, to
 preach the acceptable year of þ LOR-
 DES, and the daye of rewarde. And
 whan he had closed the boke, he
 toke it agayne vnto the minstre and
 set hym downe: and the eyes of all
 the that were in the synagoge, were
 fastened vpon hym. And he beganne
 to saye vnto the. Thys daye is thys
 scrypture fulfilled in poure eares.
 * And euery man gaue hym wpe-
 nesse, and wondered at the wordes
 of grace whiche proceded out of hys
 mouth, and sayde: * Is not this the
 sonne of Ioseph? And he sayde vnto
 them: Ye shall in dede saye thys pro-
 uerbe vnto me: Physician, heale thy-
 selfe. As greates thynges as we haue
 herde to be done in Capernaum do
 also here in thy contry. Lastly I say
 vnto

Math. 4. b
Marc. 1. bMath. 11. g
Marc. 6. a

L. 2. 2. b

Esa. 61. b

Math. 11.
Marc. 6. a

Job. 6. a

LVCAS.

Math. 11. 8
 Marc. 6. 2
 Joh. 4. 6
 1. 103. 178
 Jaco. 5. 6

* Merely I say vnto you, that no prophete is accepte in hys contry. I saye vnto you for a truth: & Ther were many wedowes in Israel in þ dapes of Elias, whan the heauen was shut thre peare and syre monethes, and whan ther was a great derth vpon al the earth: and to none of them was Elias sente, saue vnto a womā a we dowe in Sarepta of the Sidonians. And ther were many lepers in Israel in the tyme of Heliseus the prophete and none of them was censed, saue Naamā the Syrian. And al they in þ synagoge, hearing it, were filled with wrath. And they rose and thrust hym out of the cytie, and led him vnto the toppe of the hyl, whereon they: citie was buylt, that they myght cast hym down headlynges. But he passynge, wente thowowe the myddeste of them. ++ * And he came downe to Capernaum, a cytie of Galile, and taught there on the sabbates, & they were astonnyed at hys doctrine: * for his preachyng was with power. * And in þ synagoge ther was a mā haupyng a foule deuell, and he cryed out wpyth loude voyce, sayenge: Let [me]alone, what vnto vs and to the Jesu of Nazareth: Arte thou come to destrope vs: I knowe that thou arte the holy one of God. And Jesus rebuked hym, sayenge: Holde thy peace, & go forth of hym. And whan the deuell had throwen hym in the myddes, he wente out of hym, and hurte him not. And ther came a feare quer the al, & they spake to ech other sayeng: What thyng is this: for by authoptye and power both he commaunde the foule spytes

Math. 4. b
 Marc. 1. b
 Joh. 2. b

Math. 7. c
 Luce. 1. g
 Marc. 1. c

uobis: Quia nemo propheta acceptus est i patria sua. In ueritate dico uobis: Multę viduerunt in diebus Elię in Israel, quando clausum est cœlũ annis tribus & mensibus sex, cum facta esset famemes magna in omni terra: & ad nullam illarum missus est Elias, nisi in Sarepta Sidonis ad mulierem viduam. Et multi leprosi erant in Israel sub Eliseo propheta, & nemo eorum mundatus est, nisi Naaman Syrus. Et repleti sunt omnes in synagoga ira, hæc audientes. Et surrexerunt, & eiecerunt illum extra ciuitatem, & duxerunt illum usq; ad supercilium montis, super quem ciuitas illorum erat ædificata: vt præcipitarent eum. Ipse autem transiens, per medium illorum ibat. Et descendit in Capernaum ciuitatem Galilæe, ibique docebat illos sabbatis, & stupebant in doctrina eius, quia in potestate erat sermo ipsius. Et in synagoga erat homo habens daemonium immundum, & exclamauit uoce magna, dicēs: Sine, quid nobis & tibi Iesu Nazarene? Venisti perdere nos? Scio te quia sis sanctus Dei. Et increpauit illum IESVS, dicēs: Obmutesce, & exi ab eo. Et cū proiecisset illum daemonium in medium, exiit ab illo, nihilque illum nocuit. Et factus est pauor in omnibus, & colloquebantur ad inuicem, dicentes: Quod est hoc uerbum? quia in potestate & uirtute imperat immūdia spiritib;

spiritibus, & exeunt. Et diuulgabatur fama de illo in omnem locum regionis. Surgens autem IESVS de synagoga introiuit in domum Simonis. Socrus autem Simonis tenebatur magnis febribus, & rogauerunt illum pro ea. Et stans super illam imperauit febri, & dimisit illam. Et continuo surgens ministrabat illis. Cum autem sol occidisset, omnes qui habebant infirmos uariis languoribus, ducebant illos ad eum. At illo singulis manus imponens, curabat eos. Exiebant autem demonia a multis clamantia & dicentia: Quia tu es filius Dei. Et increpans non sinebat ea loqui: quia sciebant ipsum esse Christum. Facta autem die egressus ibat in desertum locum: & turbæ requirebant eum, & ueneruntque ad ipsum, & detinebant illum, ne discederet ab eis. Quibus ille ait: Quia & aliis ciuitatibus oportet me euangelizare regnum Dei, quia ideo missus sum. Et erat prædicans in synagogis Galilææ.

CAPVT. V.

E Actum est aut, cum turbæ irruerēt in eum, ut audirent uerbum Dei, & ipse stabat secus stagnum Genesareth. Et uidit duas naues stantes secus stagnum: piscatores autem descenderant, & lauabant retia. Ascendens aut in

spertes, and they departe. And the same of hym was noyed thorow euery place of the region. + + + And Jesus rysinge out of the synagoge, he entred into the house of Simon. But Simons mother in lawe was taken wpth great feuers, and they besought hym for her. And standyng ouer her, he commaunded the feuer, and it lefte her. And she rysinge forthwpth mynistered vnto hym.

* And whan the Sonne was gone downe, all they that had speke of diuerse disrases, they brought them to hym. And he layeng [hys] handes vpon euery one of the, he healed the. * And the deuils wente out of many cryenge and sayenge: Thou arte the sonne of God. And he rebukyng them, suffered them not to speake: for they knewe hym to be Christe.

Whan it was become daye, he bypunge gone forth, went into a deserte place: and the people soughte hym, and came vnto hym, and helde hym lest he shulde go from them. Vnto whome he sayde: I muste preache the Gospell of the kyngdome vnto other cyties also: for thereto am I sente. And he was preachyng in the synagoges of Galile.

The v. Chapter. +

E Came to passe whan þe people pressed vpon him, that they myght heare the worde of God, and he stode by the lake of Genesareth. And he sawe two shippes standyng by the lake: and the fyschers were gone downe and byd washe [theyr] nettes. And he goyng vpon into one

marc. 8. b
marc. 1. c

marc. 8. b
marc. 1. c

marc. 1. b

marc. 4. c
marc. 1. b

L. I. of

LVCAS.

of the shippes, the whych was Si-
mōs, he prayed hym to thrust a lytle
from the lande. And spettyng he
taughte the people out of the lytle
shippe. And as he leste speakyng,
he sayd vnto Simon: Launch oute
into the depe, and let sylppe your
nettes to make a draught. And Si-
mon answerynge sayd vnto hym:
Master, we labourynge al þe nyght
haue caught nothyng, but vpon thy
worde wyll we lowse the nette.
And whan they had done that, they
inclosed a great multitude of fshes
They: net dyd breake, & they made
signes to they: fellowes that were
in þe other shippe & they shuld come
& helpe them. And they came & spl-
led both the lytle shippes, insomuch
that they sanke nearehande. The
whych whan Simon Peter saw, he
fell downe at Iesus knyess, sayenge:
Go fro me LORD, for I am a syn-
full man. For he was astonnyed,
and all they that were wth hym, at
the draughte of the fshes that they
toke: ykewyse also [were] James &
Jhon, the chyldren of Zebede, which
were Simons fellowes. And Je-
sus sayde vnto Simon: Feare not,
from henceforth shalt thou be ca-
hyng of men. And the shippes be-
pyng broughte to lande, * all they-
ges beyng lest, they followed him.
* And it fortunēd as he was in one
of the cyties, and beholde a man full
of leprosy, and he seyng Iesus, and
fallynge downe vpon hys face be-
sought hym, sayenge: LORD, if thou
wylt, thou canst cleanse me.
And he stretchynge out hys hande,
touched

in vnam nauim, quæ erat Simo-
nis, rogauit eū a terra reducere
pusillū. Et sedēs docebat de nauī
cula turbas. Vt cessauit autē lo-
qui, dixit ad Simonem: Duc in
altum, & laxate retia uestra in
capturam. Et respōdens Simon,
dixit illi: Præceptor, per totam
noctem laborantes nihil cepi-
mus, in uerbo autem tuo laxa-
bo rete. Et cum hoc fecissent,
concluserunt piscium multitudi-
nem copiosam. Rumpebatur
autem rete eorum, & annuerūt
sociis qui erant in alia nauī, ut
uenirent & adiuaarent eos. Es-
uenerunt, & impleuerunt am-
bas nauiculas, ita ut pene meto-
gerentur. Quod cum uideret Si-
mon Petrus, procidit ad genua
IESV, dicens: Exi a me Do-
mine, quia homo peccator sum.
Stupor enim circūderat eū,
& omnes qui cum illo erant in
captura piscium quam ceperant.
Similiter autem Iacobum & Io-
annem filios Zebedei qui erant
socii Simonis. Et ait ad Simo-
nem IESVS: Noli timere, ex
hoc iam homines eris capiens.
Et subductis ad terram nauibus,
relictis omnibus secuti sunt eū.
Et factum est cum esset in una
ciuitatum, & ecce uir plenus le-
pra, & uidens IESVM, & pro-
cidens in faciē suam, rogauit eū,
dicens: Domine, si uis potes me
mundare. Et extendens manū,
tetig

Matth. 4.
Matth. 8.
Marci. 1.

tetigit eum, dicens: Volo, mundare. Et confestim lepra discessit ab illo. Et ipse præcepit illi, ut nemini diceret: sed uade ostende te sacerdoti, & offer pro emundatione tua, sicut præcepit Moyses, in testimonium illis. Perambulabat aut magis sermo de illo, & conueniebant turbae multae ut audirent, & curarentur ab infirmitatibus suis. Ipse autem secedebat in desertum, & orabat. Et factum est in una dierum, & ipse sedebat docens, et erant pharisæi sedentes & legis doctores, qui uenerunt ex omni castello Galilee & Iudæ & Hierusalem, & uirtus Domini erat ad sanandum eos. Et ecce uiri portantes in lecto hominem, qui erat paralyticus, & querebant eum inferre, & ponere ante eum: & non inuenientes qua parte illi inferrent præ turba, ascenderunt supra tectum, & per tegulas submiserunt eum cum lecto in medium ante IESVM. Quorum fides ut uidit, dixit: Homo, remittuntur tibi peccata tua. Et coeperunt cogitare scribæ & pharisæi, dicentes: Quis est hic qui loquitur blasphemias? Quis potest dimittere peccata, nisi solus deus? Vt cognouit autem IESVS cogitationes eorum, respondens, dixit ad illos: Quid cogitatis in cordibus uestris? Quid est facilius dicere: Dimitte tibi peccata, an dicere: Surge, & ambula? Vt autem sciat is quia filius hominis habet

touched hym, saynge: I will be cleansed. And immediatly the leprosy departed from hym. And he commaunded hym that he shulde tel it vnto nomā, but go, shewe thyselfe vnto the prestes, and offer for thy cleansynge as
 * Moyses hath commaunded, for a
 wytnesse vnto them. And the noyse of hym wente farther abroad, & ther came much people that they myght heare [hym], and be healed of theyr diseases, but he wente asyde into the wyldernesse and prayed. + + And it befell vpon a daye and he sat teaching, and ther were pharises and doctours of the lawe spetynge, which were come out of euerye towne of Galile, and Jewry, and Ierusalem, and the power of the LORD was [vpon hym] to heale them. And beholde [certayne] men bryngynge in a bed a man that had the palsey, and they sought to brynge hym in, and to lape before hym: and not fyndynge whych waye they myght bryng him in for the people, they climmed vp vpon the thache, & thorow þe tyles they let hym downe wyth the bedde in the myddes before Iesus. Whose sayth as he dyd se, he sayd: Man, thy synnes are forgiuen the. And þe scribes & pharises began to thynke, sayenge: What is he thys that speaketh blasphemy? * Who can forgiue synnes saue only God? But whā Iesus knewe theyr thoughtes, he answerynge sayd vnto them: What thynke ye in your hartes? What is easer to say: Thy synnes are forgiuen the, or to saye: Rise vp & walke? But ye may knowe that the sonne of man
 L. ii. hath

Leuit. 14. 2

Math. 9. 2
Mark. 1. 8Ecc. 41. 3
and. 44. 3math. 9. 2
mark. 1. 8
Luce. 5. 8

LUCAS.

hath power in earth to forgive syn-
nes, he sayd vnto the speke of the pal-
spe: I saye vnto the: Arise, take vp
thy bed, and go into thy house. And
straighthe waye he rpyngge afore
them all, toke vp hys bedde whererin
he laye, and wente into hys house
praysyngge God. And they were all
astonnied, and praysed God, and
were fylled wpth feare, sayenge:

D We haue sene maruapulous thynges
to daye. + * And after thys he wete

marth. 9. a
marc. 1. b
Luce. 15. a

forth, and he sawe a publicane by na-
me Leui, spttynge at the reate of
custome, and he sayd vnto hym: fol-
lowe me. And all thynges byngge
leste, rpyngge, he followed hym. And
Leui made hym a great feast in hys
house, and ther was a great multi-
tude of publicanes and other that
were wpth them at the table. And
they: scribes and Pharises murmu-
red, saynge to hys disciples: * Why
do ye eate and drynke wpth p publi-
cane and synners? And Iesus an-
swerpunge sayde vnto them: They

Luce. 7. b
and. 15. a

that be whole nede no phisician, but
they p be speke. * for I am not come
to call the ryghteous, but synners to
repentaunce. + But they sayde vnto

L. Timo. 1. c

E hym: Wherfore do the disciples of
Jhon fast ofte, and praye: and [the
disciples] of the pharises ykewyse,
but thye do eate and drynke? Vnto
whome he sayde: Can ye make the
chyldezen of the bydegrome to fast,
so longe as the bydegrome is wpth
them? But the daye shal come, and
wha the bydegrome shalbe take fro
the thā shal they fast in those dayes.
And he sayde also a similitude vnto
the: No

marth. 9. b
marc. 1. b

habet potestatem in terra dimittendi peccata, ait paralytico: Ti-
bi dico: surge, tolle lectum tuum
& uade in domum tuam. Et con-
festim consurgens coram illis,
tulit lectum in quo iacebat, & a-
biit in domum suam magnifi-
cans Deum. Et stupor apprehen-
dit omnes, & magnificabant De-
um, & repleti sunt timore, dicen-
tes: quia uidimus mirabilia ho-
die. Et post hæc exiit, & uidit
publicanū noie Leui, sedentē ad
teloniū, & ait illi: Sequere me,
Et relictis omnibus, surgens se-
cutus est eum. Et fecit ei conui-
uium magnum Leui in domo su-
a, & erat turba multa publicano-
rum & aliorum qui cum illis erāt
discumbentes. Et murmurabant
pharisæi & scribæ eorum, dicen-
tes ad discipulos eius: Quare cū
publicanis & peccatoribus man-
ducatis & bibitis? Et respōdens
I E S V S, dixit ad illos: Non e-
gent qui sani sunt medico, sed
qui male habent. Non ueni uo-
care iustos, sed peccatores ad
pœnitentiā. At illi dixerunt ad
eum? Quare discipuli Ioannis
ieiunant frequenter, & obsecra-
tiones faciunt: similiter & pha-
riseorum, tui autem edunt & bi-
bunt? Quibus ipse ait: Nunquid
potestis filios sponsi dum cum il-
lis est sponsus, facere ieiunare?
Venient autem dies, & cum abo-
latus fuerit ab illis sponsus, tunc
ieiunabunt in illis diebus. Dice-
bat autē & similitudinē ad illos:
Quia

Quia nemo commissuram a ues-
timento nouo immittit in uesti-
mentum uetus, alioqui & nouū
rumpit, & ueteri non conuenit
commissura a nouo. Et nemo mit-
tit uinum nouum in utres uete-
res, alioquin rumpet uinum no-
uum utres, & uinum effundetur,
& utres peribunt: sed uinum no-
uum in utres novos mittendum
est, & utraque conseruantur.
Et nemo hibens uetus, statim
vult nouum, dicit enim: uetus
melius est.

CAPVT. VI.

E Actum est autē in sab-
bato secundo primo,
cum transiret per sata-
nellebant discipuli e-
ius spicas, & manducabant con-
fricantes manibus. Quidam au-
tem phariseorum dicebant illis:
Quid facitis quod non licet in
sabbatis? Et respondens Ie-
sus ad eos, dixit: Nec hoc le-
gistis quod fecit Dauid, cum esu-
risset ipse, & qui cum illo erant:
quomodo intrauit in domū Dei,
& panes propositionis sumpsit,
& manducauit, & dedit his qui
cum ipso erant, quos non lice-
bat manducare, nisi tantum sa-
cerdotibus? Et dicebat illis:
Quia dominus est filius homi-
nis etiā sabbati. Factum est autē
in alio sabbato, ut intraret in sy-
nagogam, & doceret. Et erat ibi
homo, & manus eius dextra e-
rat arida. Obseruabāt autē scrib-
& pharisei, si in sabbato curaret,
ut inue-

Domū putteret a pece of a new gar-
ment into an olde garment, for els
he breaketh both the new, and the
pece of the new agreeth not wpth
olde. And noman puttereth new wyne
into olde bottels, or els shal the new
wyne burst the bottels, and it shall
runne out, and the bottels shall pe-
rysh: but new wyne must be put in
new bottels, & they are both saued.
And noman drynkyng the olde, wyl
straght waye haue the new, for he
sayeth: The olde is better.

The. vi. Chapter.

And it fortunēd vpon an af-
ter principall sabbat, whā
he wente thowowe þ cozne
felde, hys disciples plucked
vp the eares of cozne, and byd eate
rubbyng the m wth theyr handes.
But some of the pharises sayd vn-
to them: What do ye that is not law-
full on the sabbates? And Iesus an-
sweryng, sayd vnto them: Haue ye
not red it, that Dauid byd, whā he
was anghered, and they that were
wth hym: howe he entred into the
house of God, and toke the shewe-
breads, and byd eat them, and gaue
vnto them þ were wth hym, whych
were not lawfull to eate, saue only
to the prestes? And he sayd vnto thes
The sonne of man is lord also of þ
sabbat. + * And it fortunēd vpon
another Sabbat daye that he en-
tred into the Synagoge and taught,
and ther was there a man, and hys
ryghthand was wythered. And þ scri-
bes & pharises watched, whethe
he wold heale hym on the Sabbat, þ
L.iii. they

Math. 23. 6
Mark. 1. 6

1. Reg. 22. 6

Exod. 25. 6

Math. 23. 6
Mark. 3. 2

they myght fynde wherof to accuse hym. But he knew theyr thoughts, and sayd vnto the man that had the withered hande: Arise, and stande in the myddes. And he rysing stode vp. And Iesus sayd vnto them: I see at your: Is it lawfull to do good vpon the Sabbath, or euill to saue lyfe, or to destrope? And them all looked vpon rounde about, he sayd vnto the mā: Stretch out thyne hande. And he stretched it out, and hys hande was restored. But they were fylled wth madnesse, and spake vnto ech other what they myght do vnto Iesu.

¶ And it fortunied in those dayes, þ he wente vp in to a mountayne to praye, & he was abyding al nyght in the prayer to God. ¶ And when it was waken daye, he called hys disci- ples, and he dyd chose twelue of the, whom he called Apostels: Simon, whome he surnamed Peter, and An- drew hys brother, James, and Ion, Philippe and Bartholomew, Ma- thew, and Thomas, James þ sone of Alphreus, and Simon whycher is called Zelotes, and Jude the sonne of James, and Judas Iscariot which was the traitoure. ¶ And cōpyng downe wth them, he stode vpon a playne felde place, and the cōpany of hys disci- ples, and a great mul- tude of people from al Jewry and Je- rusalem, and from the see coast, and from Tyre and Sidon, whych were come that they myght heare hym, & myght be healed of theyr diseases: And they that were vexed of vn- cleane spretes, were healed. And al the people sought to touche hym: for

inuenient vnde accusarent eū. Ipse uero sciebat cogitationes eorum, & ait homini qui habebat manū aridam: Surge, & sta in medium. Et surgens stetit. Ait autem ad illos IESVS: Interrogo uos: Silitet sabbatis benefa- cere, an male: animam saluam facere, an perdere? Et circumspe- & is omnibus, dixit homini: Ex- tende manum tuam. Et extēdit, & restituta est manus eius. Ip- si autem repleti sunt insipientia, & colloquebātur ad inuicē quid nam facerent IESV. Factum est autē, in illis diebus exiit in mon- tē orare, & erat pernoctans in o- ratioe dei. Et cū dies factus esset uocauit discipulos suos, & elegit duodecim ex ipsis, quos Aposto- los nominauit: Simonem quem cognominauit Petrum, & An- dream fratrem eius, Iacobum, & Ioannem, Philippum & Bar- tholomęum, Marthęum, & Tho- mam, Iacobum Alphai, & Simo- nem qui uocatur Zelotes, & Iu- dam Iacobi, & Iudam Iscario- tem, qui fuit proditor. Et descen- dēs cum illis, stetit in loco cape- stri, & turba discipulorum eius, & multitudo copiosa plebis ab omni Iudea, et Hierusalem, et maritima, et Tyri, et Sidonis, qui uenerant ut audirent eum, et sanarentur a lāguoribus suis, Et qui uexabātur a spiritibus im- mundis, curabantur. Et omnis turba querebat eū tangere, quā

ther

ultus

1 Reg. 11. b

Math. 14. c
Mark. 6. b

Math. 10. a
Mark. 3. b
and. 6. a
Luc. 9. a
Act. 1. b

Math. 4. c
Mat. 3. a

Math. 11. b
Mark. 11. b

Math. 11. b
Mark. 11. b

Math. 11. b
Mark. 11. b

Math. 11. b
Mark. 11. b

Math. 11. b
Mark. 11. b

Alto iuge. Et refedit qui erat mortuus, & cepit loqui. Et docuit illum matris sue. Accepit autem omnes timor, & magnificabant Deum, dicentes: Quia propheta magnus surrexit in nobis, & quia Deus uisitauit plebem suam. Et exiit hic sermo in ianuam sam iudeam de eo, & omnem circa regionem. Et nunciauerunt Ioanni discipuli eius de omnibus his. Et conuocauit duos de discipulis suis Ioannes, & misit ad I. E. S. V. M., dicens: Tu es qui uenturus es? an alium expectamus? Cum autem uenissent ad eum uiri, dixerunt: Ioannes Baptista misit nos ad te, dicens: Tu es qui uenturus es? an alium expectamus? In ipsa autem hora curauit multos a languoribus suis, & plagis, & spiritibus malis, & cecis multis donauit uisum. Et respondens, dixit illis: Euntes renunciate Ioanni quæ audistis & uidistis, quia cæci uident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes euangelizantur: & beatus est quicumque non fuerit scandalizatus in me. Et cum discessissent nuntii Ioannis, cepit de Ioanne dicere ad turbas: Quid existis in desertum uidere? arundinem uento agitatum? Sed quid existis uidere? hominem molliibus uestimentis indutum. Ecce qui in ueste preciosa sunt & delictis, in domibus regum sunt. Sed quid existis uidere? propheta-

tam?

namque, &c. And the dead slept, and began to speak. And he taught him to his mother. And they came a feast upon them all, and they magnified God, saying: A great prophet is risen up among us, & God hath visited his people. And this saying of him went through all Jewry, and all the region there about. And the disciples of John shewed unto him of all these things. And John called to him two of his disciples, and sent them unto Jesus, saying: Art thou he which art to come? or shall we look for another? But when the men were come unto him, they sayde: John the baptist sent us unto thee, saying: Art thou he that shall come? or shall we look for another? And in the same hours healed he many of their sicknesses, and plagues, and wicked spirits, & he gave sight to many blind. And he answered saying unto them: Ye goynge shewe Ihs what ye haue herde and se ne, that the blinde se, the halfe be, the lepers are cleansed, the deafe heare, the dead arise, & the Gospell is preached vnto the poore: and blessed is he who so is not offended at me. And when the messengers of John were departed, he began to saye vnto the people of Iherusalem: What are ye gone forth in the wilderness to se? A reede shaken with wynde? But what are ye gone forth for to se? A man clothed with soft saymentes? Beholde they that are in precious saymentes, and pleasures, are in hynges houses. But what are ye gone forth for to se? a prophet?

Ite

1. Reg. 17. c
4. Reg. 4. c
Actu. 9. f
amb. 10. b

3. Mat. 4. c
amb. 6. b

Mat. 11. a

Mat. 11. a

Mat. 6. a

Mat. 11. a

IV EVGAS.

Mat. 1. 2.
Mar. 1. 2

Yee I saye vnto you, and more than
a prophete. Whys is he of whom it
is wrytten: Beholde I sende myne
angell befoze thy face, whycher shall
prepare thy waye befoze the. For I
saye vnto you: A greater prophete
than Jhon the baptyste, is ther not
amonge wemens chyldren: (it he þ
is lesser in the kyngdome of God, is
greater than he. And all the people
hearynge [it.] Is the publicanes iusti-
fyed God, beyng baptysed wth the
baptyme of Jhon. But the pharisees
and the lawers despyed the counsell
of God agaynst themselves, not be-
yng baptysed of hym. But the LOW
DE sayd: Where vnto shall I saye
the men of this generacion to be
lyke? and whom are they lyke? They
are lyke chyldren spelyng in þ mar-
ket, speakyng to ech other, & sayeng:
We haue pypped vnto you, & ye haue
not daisied: We haue mourned, and
ye wepte not. For Jhon the baptyste
cam nother eating bread nor dryn-
kyng wyne, and ye saye: He hath þ
deuell. The sonne of man is come
eatyng and drynkyng, and ye saye:
Behold, a gluttonous man, & wyne
bybber, a frende of publicans & syn-
ners. And wpsedome is iustified of
all hyr chyldren. + And one of the
pharisees despyed hym, that he wold
eate wth hym. And he beyng gone
in to the pharisees house, sat downe
at meate. And behold ther was a wo-
man in the cytie whych was a syn-
ner, as she knewe that Iesus sat at
meate in the pharisees house, she
brought an alabastrer boxe of oyn-
mente, and standyng behynde by

hys

tam. Vtq; dico vobis: & plures
prophetas. Hic est de quo scri-
ptum est: Ecce mitto angelum
meum ante faciem tuam, qui pre-
parabit viam tuam ante te. Di-
co enim vobis: Maior interna-
tos mulierum propheta Ioanne
baptista nemo est: qui autem mi-
nor est in regno dei, maior est
illo. Et omnis populus audiens
& publicani iustificauerunt deum,
baptizati baptismo Ioannis. Pha-
risei autem & legisperiti consi-
lium dei spreuerunt in semetipsos,
non baptizati ab eo. At autem
dominus: Cui ergo similes dicam
homines generationis huius, &
cui similes sunt? Similes sunt pu-
eris sedentibus in foro, & loquen-
tibus ad inuicem, & dicentibus:
Cantauimus vobis tibiis, & non
saltastis: lamentauimus, & non
plorastis. Venit autem Ioannes
Baptista, neque manducans panem,
neque bibens vinum, & dicitis: De-
monium habet. Venit filius ho-
minis manducans & bibens, &
dicitis: Ecce homo deuorator,
& bibens vinum, amicus publi-
canorum & peccatorum. Et iusti-
ficata est sapientia ab omnibus
filiis suis. Rogabat autem illum
quidam de phariseis ut mandu-
caret cum illo. Et ingressus do-
mum pharisei discubuit. Et ecce
mulier que erat in ciuitate pec-
catrix, ut cognouit quod IESVS ac-
cubuit in domo pharisei, attulit
alabastrum unguenti, & stans retro

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secus pedes eius, lachrymis co-
 plet rigare pedes eius, & capillis
 capitis sui tergebat, & osculaba-
 tur pedes eius, & unguento un-
 gebat. Videns autem phariseus
 qui uocauerat eum, ait intra se,
 dicens: Hic si esset propheta, sci-
 ret utique quæ & qualis mulier
 est, quæ tangit eum: quia pecca-
 trix est. Et respondens IESVS
 dixit ad illum: Simon, habeo ti-
 bi aliquid dicere. At ille ait: Ma-
 gister dic. Duo debitores erant
 cuidam sceleratori, unus autem
 debebat denarios quingentos,
 & alius quinquaginta. Non ha-
 bentibus uero illis unde redde-
 rent, donauit utrisque. Quis er-
 go eum plus diligit? Et respon-
 dens Simon, dixit: Aestimo quia
 is cui plus donauit. At ille dixit:
 Recte iudicasti. Et conuersus ad
 mulierem, dixit Simon: Vides hanc
 mulierem? Intraui in domum tu-
 am, aquam pedibus meis non
 dedisti, hæc autem lachrymis ri-
 gauit pedes meos, & capillis
 suis terxit. Osculum mihi non de-
 disti, hæc autem ex quo intrauit,
 non cessauit osculari pedes me-
 os. Oleo caput meum non unxi-
 sti, hæc autem unguento unxit pe-
 des meos. Propter quod dico
 tibi: Remittuntur ei peccata
 multa, quoniam dilexit multam.
 Cui autem minus dimittitur,
 minus diligit. Dixit autem
 ad illam: Remittuntur tibi
 peccata. Et compenit qui simul

accusauit

hys fratre, she beganne to wette hys
 fratre wyth teares, and wyth the hee-
 res of hys heade to drye them, and
 kysed hys fratre, and anoynted them
 wyth oyntment. * The pharisee
 that hadde bydden hym seynge it, he
 spake wythin hymse lfe, and sayde:
 Yf thys were a prophete, he shoulde
 surely knowe who and what woman
 thys is, whych toucheth hym, for she
 is a synner. And Iesus answerynge
 sayd vnto hym: Simon I haue some-
 what to saye vnto the. But he sayde:
 Magister say on. A certayne len-
 der hadde two debtors, the one dyd
 owe hym foure hundred pence, and
 the other fifty. But they not ha-
 uynge wherewith to geue agayne,
 he forgave vnto both. Who wyll
 therefore loue hym moost? And Si-
 mon answerynge, sayde: I sup-
 pose that he whom he forgave most.
 But he sayde: Thou hast iudged
 ryghte. And beyng turned to the
 woman, he sayde vnto Simon:
 Seyste thou thys woman? I entered
 into thy house, and thou gaueste
 my fratre no water: but she hath wet-
 ted my fratre wyth teares, and dried
 them wyth hys heeres. Thou haste
 geuen me no kysse: but she sence
 she came in cressed not to kysse my
 fratre. Thou hast not anoynted my
 heade wyth oyle: but she hath anoynt-
 ed my fratre wyth oyntment. When
 saye I saye vnto the: Many synners
 are forgauen her, for she loued much.
 But whome sener is lesse synner,
 [the same] loueth lesse. And he sayd
 vnto her: Thy synnes are forgauen
 the. And they that sat wth hym at toun
 began

Lam. 1. 9

Who

Wetted

Rom. 13. 1

Mat. 23. 2

Lam. 1. 9

Lam. 1. 9

Lam. 1. 9

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Lam. 1. 9

Lam. 1. 9

began to saye wythin themselves :
Who is thys that forgrueth synners
also? And he sayd vnto the woman:
Thy sayth hath made the safe : So
thy waye in peace.

The.viii.Chapter.

And it fortunēd afterward,
that he wente thorow cy-
ties & towne, preachinge
and shewing the kyng-
dome of God, and the twelue wyth
hym, and some womē, whych were
healed of wyched spytes and disea-
ses: * Mary that was called Mag-
dalene, out of the wyche he cast seue
deuils, and Joāna the wyfe of Chu-
sa Herodes steward, and Susanna,
and many other wyche ministered
vnto hym of theyr substance.

Math. 23. a
Marci. 4. a

* * * Whan muche people came to-
gether, and haisted vnto hym from
the cyties, he spake by a similitude:
There wente oute he that soweth to
sowe hys seede: and whyle he soweth,
some fel by the way syde, and it was
trodd, and the byrdes of the ayre byd
eate it. And some fell vpon a stone,
and it beyng growen vp, wythered:
for it had no moystnesse. And some
fell amonge thornes, and the thornes
beyng growen vp wyth it, choled
it. And some fel vpon good grounde,
and it beyng growen vp, gaue scute
an hundred fold. he sayenge thys,

Math. 13. b
Marci. 4. a

W cryed: Who so hath eares to heare
let hym heare. * And hys disciples
axed him, what similitude this were
To whome he sayd: Vnto you it is
geuen to knowe the mystery of the
kyngdome of God, but vnto other
in parables, that they sepyge se not

Mat. 13. b

and

accumbabant, dicere intra se:
Quis est hic, qui etiam peccata
dimittit? Dixit autem ad mulie-
rem: Fides tua te saluam fecit,
nada in pace.

CAPVT VIII.

ET factū est deinceps,
& ipse iter faciebat
per ciuitates & castel-
la, prædicās & euge-
lizās regnū Dei, & duodecim cū
illo, & mulieres aliquæ, quæ erāt
curate a spiritibus malignis &
infirmis: Maria, quæ uoca-
batur Magdalene, de qua septē
dæmonia eiecerat, & Ioāna uxor
Chuse procuratoris Hero-
dis, & Susanna, & altæ multe,
quæ ministrabant ei de facultā-
tibus suis. Cum autem turba plu-
rima conueniret & de ciuitatibus
properarent ad eum, dixit
per similitudinem: Exiit qui se-
minat seminare semen suum: &
dum seminat, aliud cecidit secus
uiam, & conculcatum est, & uo-
lucres cæli comederūt illud. Et
aliud cecidit supra petra, & na-
tum aruit, quia non habebat hu-
more. Et aliud cecidit inter spi-
nas, & simul exortæ spinæ suffo-
cauerunt illud. Et aliud cecidit
in terram bonam, & ortum fecit
fructum centuplum. Hæc dicēs,
clamabat: Qui habet aures au-
diendi audiat. Interrogabant au-
tem eum discipuli eius, quæ es-
set hæc parabola. Quibus ipse
dixit: Vobis datum est nosse my-
steriū regni Dei, cæteris autē in
parabolis, ut uideātes nō uideātes.

& a

& audientes non intelligent. Est autem hæc parabola. Semē est uerbum Dei. Qui autem secus uiam, hi sunt qui audiunt, de inde uenit diabolus, & tollit uerbum de corde eorum, ne credentes salui fiant. Nam qui super petram, qui cum audierint, cum gaudio suscipiunt uerbum, & hi radices non habent, quia ad tempus credunt, & in temptationis recedunt. Quod autem in spinas cecidit, hi sunt qui audierunt, & a sollicitudinibus & diuitiis & uoluptatibus uitæ euntes suffocantur, & non referunt fructum. Quod autem in bonam terram, hi sunt qui in corde bono & optimo audientes uerbum, retinent, & fructum afferunt in patientia. Nemo autem lucernam accendens, operit eam uase, aut subtus lectum ponit, sed supra candelabrum ponit, ut intrantes uideant lumen. Non est enim occultum, quod non manifestetur: neque absconditum quod non cognoscatur, & in palam ueniat. Videte ergo quid audiat. Qui enim habet, dabitur illi: & qui-
cunque non habet, etiam quod putat se habere, auferetur ab illo. Venerunt autem ad illum mater et fratres eius, & non poterant adire eum propter turbam. Et nuntiatum est illi: Mater tua et fratres tui stant foris, uolentes te uidere. Qui respondens, dixit ad eos: Mater mea et fratres mei hi sunt, qui uerbum Dei audiunt & faciunt. Factum est autem

tem in

and hearinge do not vnderstande. But this is þ parable: The seed is þ word of god. But they þ [are] hy þ way syde are they þ hear, afterwarde cometh the deuel, & taketh awaye þ worde out of theyr hart, lest they beleuynge be saued. But they vpon þ stone [are they,] whych whan they haue herde, they receaue the worde wyth ioye, and they haue no rootes, because they beleue for a tyme, and in tyme of temptation, they go backe. But it that fel amonge thornes, are they that haue herde, & theyr goynge are choaked of the cares, and ryches, and pleasures of this lyfe, & byynge no frute. But it that fell in the good grounde, are they that in a good and best harte hearinge the worde hepe it, and byynge forth frute in patience. ¶ A woman lightynge a candle, couereth it wyth a vessel, or putteth it vnder a table, but setteth it vpon a candlestiche, that the councils in maye be lyght. ¶ For there is nothyng hyd that shal not be manifest: nother secreete, that shal not be knowen and come openly. ¶ The booke therefore what ye heare. ¶ For who so heareth, vnto hym shalbe geuen: and who so heareth not, that also shal be thynned to haue, shalbe take fro hym. ¶ Ther came vnto hym his mother & his brethren, & could not come to him for þ people. And it was shewed hym: The mother and the brethren stande without, desiring to se the. Whych answering sayd vnto them: My mother and my brethren are these, whiche heare the worde, and do it. ¶ And it fortuned on one

Math. 13. 12
Luc. 8. 8

Math. 13. 35
Mark. 4. 11

Mark. 13. 35
Math. 13. 35
Mark. 4. 11
Luc. 8. 8

Mark. 13. 35
Mark. 4. 11

LUCAS.

of the bayes, that he and his disci-
ples went vp into a litle shippe, and
he sayd vnto them: Let vs go ouer
the lake. And they wente vp. And as
they sayled, he slepte, and ther came
downe a storme of wynde in þe lake,
and they were fylled [wpyth water]
and were in iopardy. And they co-
mynge neare, waked hym vp, sayng:
Mayster we peryshe. But he rysynge
vp rebuked the wynde and the tem-
pest of water, and it crassed, and it
warded calme. But he sayd vnto the:
Where is your fapth? The whych
beynge afrayed maruayled, sayenge
to ech to other: What trowe ye thys
be, for he commaundeth the wyndes
and the see, and they obey hym?

math. 8. 23
Mark. 4. 35

D And they sayled vnto the region of
the Gerasenites, whych is ouer a
gapynt Galile. And whan he was
gone out of the shippe vpo the lade,
ther met hym a man, whych had a
deuill longe tyme, and was not clo-
thed wpyth ony rayment, nother ta-
pyed he in a house, but in graues.

The same whan he sawe Iesus, he
fell downe before hym, and cryenge
out wpyth loude voyce, sayd: What
is it vnto me and the thou Iesu sone
of the moost hygheste? I beseeche the
tozmente me not. For he comman-
ded the foule sperte, that he shuld go
out of the ma. For he had catch hym
many tymes, and he was bounde
wpyth cheynes, and was kepte wpyth
fettlers: and the bondes beyng burst
in sunder, he was depyuen in the de-
serte. And Iesus axed hym, sayenge:
What is thy name? But he sayd Le-
gio, for ther were many deuils en-
tered

Et obsecro

tem in una diebus, & ipse ascen-
dit in nauiculam & discipuli e-
ius, & ait ad illos: Transiretemus
trans stagnum. Et ascenderunt.
Et nauigantibus illis, obdormi-
uit, & descendit procella uetri in
stagnum & coplebatur, & pericula-
batur. Accedentes autem suscitau-
erunt eum, dicentes: Preceptor,
perimus. At ille surgens, incre-
pauit uentum et tempestatem
aquarum, & cessauit, & facta est tra-
quillitas. Dixit autem illis: Vbi
est fides uestra? Qui timentes
mirati sunt, ad inuicem dicen-
tes: Quis putas hic est, quia uen-
tis & mari imperat, & obediunt
ei. Et nauigauerunt ad regionem
Gerasenorum, quae est contra Ga-
lilaeam. Et cum de nauiegressus
esset ad terram, occurrit illi uir
quidam, qui habebat daemone-
m iam temporibus multis, & uesti-
mento non induebatur, neque
in domo manebat, sed in monu-
mentis. Is cum uidisset IESVM,
procidit ante illum, & exclamans
uoce magna, dixit: Quid
mihi & tibi est IESU fili Dei
altissimi? obsecro te ne me tor-
queas. Praecipiebat enim spiritus
tui immundo, ut exiret ab homi-
ne. Multis enim temporibus
arripiebat illum, & uinciebat
catenis, & compedibus custodi-
tus, & ruptis uinculis agebatur
a daemone in deserto. In-
terrogauit autem illum IESVS
dicens: Quod est tibi nomen?
At ille dixit: Legio, quia intra-
uerunt daemonia multa in eum.

Et 19

Et rogauerunt illum, ne imperaret illis, ut in abyssum irent. Erat autem ibi grex porcorum multorum pascens in monte, & rogabant eum ut permitteret eis in illos ingredi: & permisit illis. Exierunt ergo demonia ab homine & intrauerunt in porcos, & impetu abiit grex perpen- ceps in stagnum, & suffocatus est. Quod ut uiderunt factum qui pascebant, fugerunt in ciuitatem & in uillas. Exierunt autem uidere quod factum est, & uenerunt ad IESVM: & inuenerunt hominem sedentem a quo demonia exierant, uestitum ac sana mente ad pedes eius, & timu- erunt. Nunciauerunt autem illis & qui uiderant, quomodo sanus factus fuisset a legione. Et roga- uerunt illum omnis multitudo regionis Gerasenorum, ut disce- deret ab ipsis: quia magno timore tenebantur. Ipse autem ascen- dens nauim, reuersus est. Et ro- gauit illum uir a quo demonia exierant, ut cum eo esset: Dimi- sit autem eum IESVS, dicens: Redi in domum tuam, & narra quanta tibi fecit Deus. Et abiit per uniuersam ciuitatem, predi- cans quanta illi fecisset IESVS. Factum est autem, cum redisset IESVS, excepit illum turba: erant autem omnes expectantes eum. Et ecce uenit uir cui nomen Iairus, & ipse

tres into hym. And they prayed hym that he wolde not commaunde them that they shoulde go into the depe.

But ther was there a herd of ma- ty swyne, sedyng in the mostayne, and they prayed hym, that he wolde permytte them to enter into them: and he gaue them leue. Than depa- ted the deuils out of the man, & en- tered into the swyne, and with a rush wente the herde headlynges ino the lake, and was drowned. The whiche whan they that sedde them sawe to be done, they fled and she- wed it into the cytie and in villages. And they wente out to se what was done, and came to Iesus: and they sawe the man out of whom the de- uils were departed, sittyng clothed at hys sete, and in hys ryght mynde and they feared. And they that had sene it tolde also how he was made whole of the Legion. And all the multitude of the contrey of the Ge- rasenites besoughte hym, that he wolde departe from them: for they were taken with great feare. And he goyng up into the shippe, turned agayne. And the man out of whome & deuils were departed prayed him, that he myght be with hym. But Iesus lefte hym, sayenge: Go daga- into thy house, and shewe how great thynges God hath done vnto the. And he wente thorow the whole cy- tie, prayng how great thynges Iesus had done vnto hym. And it fortunyd, whan Iesus came agayne, & people receaued him: for they al wai- ted for hym. And behold, ther was a man whose name was Iairus, and

Math. 9. 1
Mark. 5. 1

Exoughte

Mark. 5. 1

prayed

Exe dunt

Exe dunt

hath done

unto hys

Mark. 9. 1

Mark. 9. 1

Mark. 9. 1

he was a pryncce of the synagoge, & [the same] fell at Jesus fete, prayenge hym that he wolde enter into hys house: for he had an only daughter nearehande twelwe yere of age and she laye adpyng. And it fortunied as he wente, that he was thronged of the people. And a womā that had a bloudye pssue twelwe yeres, whych had spent all hys substaunce vpon phisicians, nother coulde she be healed of any man: came behynd, and touched the hemme of hys garmente, and strapght waye statched of the pssue of hys bloude. And Jesus sayd: Who is it that touched me? And whan euery mā denyed it, byd Peter and they that were with him saye: Mayster, the people thronge & and trouble the, & sayest thou: Who touched me? And Jesus sayd: Some bodye hath touched me, for I perceaue a power to be gone fro me. And the womā seynge that she was not byd, she came trembyng & fell downe at hys fete, and shewed before al the people, for what cause she touched hym, and how she was continently healed. But he sayd vnto her: Doughter thy fayth hath made the whole, go thy waye in peace. As he was yet speakyng, ther came one sed the pryncce of the Synagoge; sayenge vnto hym: Thy daughter is dead, trouble hym not. But that worde beyng hearde, Jesus answered vnto the father of the damsel: Feare not, be thou only, and she shal be safe. And whan he came to the house, he suffered not any mā to enter with him, save Peter, & James, and

ipse princeps synagoge erat, & cecidit ad pedes I E S V, rogans eum, ut intraret in domum eius, quia unica filia erat ei fere annorum duodecim, & hæc moriebatur. Et contigit dum iret, a turbis comprimebatur. Et mulier quædam erat in fluxu sanguinis ab annis duodecim, quæ in medicos erogauerat omnem substantiam suam, nec ab ullo potuit curari: accessit retro, & tetigit simbram uestimenti eius, & confestim stetit fluxus sanguinis eius. Et ait I E S V S: Quis est qui me tetigit? Negantibus autem omnibus, dixit Petrus, & qui cum illo erant: Præceptor, turbæ te comprimunt & affligunt, & dicis: Quis me tetigit? Et dixit I E S V S: Tetigit me aliquis: nam & ego noui uirtutem de me exisse. Videns autem mulier quia non latuit, tremens uenit & proci-dit ante pedes eius, & ob quæ causam tetigerit eum, indicauit coram omni populo, & quem admodum confestim sanata sit. At ipse dixit ei: Filia, fides tua te saluam fecit, uade in pace. Adhuc illo loquente, uenit quidam a principe synagoge, dicens ei: Quia mortua est filia tua, noli uexare illum. I E S V S autem audito hoc uerbo, respondit patri puellæ: Noli time-re, crede tantum, & salua eris. Et cum uenisset domum, non permisit intrare secum quendam, nisi Petrum, & Iacobum,

Math. 9. c.
Marci. 5. d

& Ioanem, & patrem, & matrem
puellæ. Flebant autem omnes
& plangebant illam. At ille di-
xit: Nolite flere, Non est mortua
puella, sed dormit. Et deride-
bant eum, scientes quod mortua
esset. Ipse autem tenens manum
eius, clamauit dicens: Puella, sur-
ge. Et reuersus est spiritus eius,
& surrexit continuo. Et iussit illi
dare manducare. Et stupuerunt
parentes eius, quibus præcepit,
ne alicui diceret, quod factum erat.

CAPVT. IX.

E Onuocatis autem I E-
SVS duodecim Apo-
stolis, dedit illis uirtu-
tem & potestatem su-
per omnia demonia, & ut lan-
guores curaret. Et misit illos præ-
dicare regnum Dei, & sanare in-
firmos, & ait ad illos: Nihil tale-
ritis in uia, neque uirgam neque
peram, neque panem, neque pecuniam, ne-
que duas tunicas habeatis. Et in
quacunque domum intraueritis, ibi
manete, & inde non exeatis. Et
quicumque non receperit uos,
excentes de ciuitate illa, etiam
pallierem pedum uestrorum ex-
curite in testimonium supra il-
los. Egressi autem circumibant
per castella, euangelizantes &
curantes ubique. Audiuit autem
Herodes Tetrarcha omnia quæ
fiebant ab eo, & hæsitabat, eo quod
diceretur a quibusdam: Quia
Ioannes surrexit a mortuis: a
quibusdam uero, quia Elias ap-
paruit: ab aliis autem, quia pro-
pheta unus de antiquis surrexit.

Et ait

and Ioh. & the father and mother of
the damsell. And they all wepte and
bewayled her. But he sayde: Wepe
not, for the damsell is not dead, but
+ slepeth. And they laughed hym to
scorne, knowynge well that she was
dead. But he holdynge hys hande
cryed out sayenge: Damsell, aryse.
And hys sperte came agayne, and she
rose continently. And he had to geue
her to eat. And hys elders were a-
stonnyed, vnto whom he commaun-
ded that they shulde tell vnto nom
if that was done.

Chr. ix. Chapter. +

The + twelf apostles byrn
called together, Iesus ga-
ue them power & autho-
rite ouer al deuils, & that
they shulde heale dysaia. And he
sent them to preach the hyngdome
of God, & to heale the syche, & he said
vnto them: + Ye shall take nothyng
wyth you by the waye, nother staffe,
nother wallet, nother hyrad, nother
mone, nother haue ye two coates.
And in what soeuer house ye entere,
tremayne there, & go not fro thence.
+ And who so receaureth you not, ye
goynge out of the same cytie, shake
of euen the dust from your fete, in
wytnesse ouer the. And they goynge
forth, wente about the countres, prea-
chyng and healyng every where. +
+ And Herode one of the foure prin-
ces herde of all thynges that were
done by hym, and he doubted, because
it was sayde of some: Iohn is ryisen
from the dead: but of some, that
Elias is appered: and of other, that
one of the olde prophetes is ryisen.

P. II. And

Ioh. 11. b

A
Mar. 16. a
Mat. 1. b
and. 6. a
Luc. 6. bMar. 6. b
Luc. 10. aMar. 10. b
Mar. 6. b
Luc. 11. bMar. 14. a
Mar. 6. b

LYCAS.

M
Math. 14. b
Marc. 6. b
Joh. 6. a

And Herode sayde: Ihon haue I be-
headed, but who is he thys of whom
I heare such thynges? And he sought
to se hym. * And the apostles beyng
come agayne, shewed hym what so
euer they had done. And them taken
wyth hym, he wente asyde into a de-
serte place of [the cytie] Bethsaida.
The whych whan the people knew,
they followed hym, and he receaued
them, and spake vnto them of þe kyng-
dome of God, and them that hadde
nede of a cure, healed he: But þe day
had begonne to wende awaye. And
the twelwe commynge neare sayde,
vnto hym: Let go the people, that
they goynge in the townes and vil-
lages that are here about, may lodge
and fynde meates, for we are here
in the wyldernesse. But he sayd vn-
to them: Geue ye them to eate. But
they sayd: we haue nomore but fyue
loanes, and two fyshes, wythout we
shall go and bye meates for all this
people: for ther were nerehande
fyue thousande men. And he sayde
vnto hys disciples: Cause them to
syt downe by fyftens in a company.
And they dyd so, and they all were
set. And the fyue loanes beyng ta-
ken and the two fyshes, he lohed vp
vnto heauen, & blessed them, & brake
them, & gaue the vnto hys disciples,
that they shulde set the befoze þe peo-
ple. And they dyd all eate & were sa-
tisfied. And ther was take vp of that
remayned to them, twelwe baskettes
of broken peces. * And it fortuneth
whan he was alone prayenge, hys
disciples were also wyth hym, and
he axed them sayeng: Whom do the
people

Math. 16. a
Marc. 1. b

Et ait Herodes: Ioannem ego
decollaui, quis est aut iste de quo
ego talia audio? Et querebat ui-
dere eum. Et reuerſi Apostoli
narraverunt illi quaecunque fece-
runt. Et assumptis illis recessit se-
orsum in locum desertum, qui est
Bethsaida. Quod cum cognouis-
sent turbæ, secutæ sunt illum, &
excepit eos, & loquebatur illis
de regno Dei, & eos qui cura in-
digeant, sanabat. Dies autem
coeperat declinare. Et acceden-
tes duodecim, dixerunt illi: Di-
mitte turbas, ut eûtes in castella
uillalque quæ circa sunt, diuerſent
& inueniant escas, quia hic in lo-
co deserto sumus. Ait autem ad
illos: Vos date illis manducare.
At illi dixerunt: Non sunt nobis
plus quam quinque panes & duo
piscis, nisi forte nos eamus & e-
mamus in omnem hanc turbam
escas. Erant autem fere uiri quin-
que milia. Ait autem ad discipu-
los suos: Facite illos discumbere
per conuiſia quinquagenos. Et
ita fecerunt. Et discubuerunt om-
nes. Acceptis autem quinque pa-
nibus & duobus piscibus, susce-
pit in cælum, & benedixit illis, &
fregit, & distribuit discipulis suis,
ut ponerent ante turbas. Et man-
ducaverunt omnes, & saturati
sunt. Et sublatum est quod super-
fuit illis, fragmentorum copiam
duodecim. Et factum est cum
solus esset orans, erant cum il-
lo & discipuli, & interrogauit
illos, dicens: Quem me dicunt

esse
& d
ali
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& o
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esse tacebat. At illi respondemur,
& dixerunt: Ioannem Baptistam
alii autem Eliam, alii uero quia
unus propheta de prioribus iur-
rexerit. Dixit autem illis: Vos autem
quē me esse dicitis? Respondens
Simō Petrus, dixit: Christū Dei.
At ille increpans illos, praecepit
ne cui dicerēt hoc, dicens: Quia
oportet filiū hominis multa pati,
& reprobari a senioribus &
principibus sacerdotū & scribis,
& occidi, & tertia die resurgere.
Dicebat autē ad omnes: Si quis
vult post me uenire, abneget se
metipsum, & tollat crucē suā quo-
tidie, & sequatur me. Qui enim
uoluerit animā suā saluam fa-
cere, perdet illam: nam qui per-
diderit animā suā propter me,
saluā faciet illā. Quid enim pro-
ficat homini, si lucretur uniuersū
mundum, seipsum autē perdat,
& detrimentū suū faciat? Nā qui
me erubuerit & meos sermones
hūc filius hominis erubescet cū
uenerit in maiestate sua, & pa-
tris, & sanctorū angelorum. Dico
autem uobis uere, sunt aliqui hic
stantes, qui non gustabunt mor-
tem, donec uideant regnū Dei.
Factum est autem post hoc uer-
ba fere dies octo, & assumpsit Pe-
trum & Iacobum & Ioannē & ac-
cendit in montem ut oraret. Et
factū est dū oraret, species vul-
tus eius altera, & uestitus eius
albus & refulgens. Et ecce duo
uiri loquebantur cum illo: e-
rant autem Moyses & Eliās, ui-
si in maiestate, & dicebant ex-
cessum

people saye me to be? But they an-
swerd and said: Thou baptiste, some
Elias, but some [saye] that one of
olde prophetes is risen. And he sayd
vnto them: But whome do ye saye
me to be? Simon Peter answering
sayd: The Christ of God. But he
rebukynge them, charged them that
they shoulde tell it vnto no man, say-
enge: That the sonne of man must
suffre many thynges, and be repro-
ued of the elders and hygh prestes &
scribes, & be put to death, & to rise a-
gayne the thyrde daye. And he sayde
vnto all: * Who so wyl come after
me, let hym denye hymselfe, & take
vp hys crosse dayly, and follow me.
* For who so wyl saue hys lyfe, shall
lose it: but who so shall lose hys lyfe
for my sake, shall saue it. For what
doeth it profite a man, if he wydde
wyne þ whole worlde, but lose hym-
selfe, and runne in damage of hym-
selfe? For he that is ashamed of me
and of my wordes, of the same shall
the sonne of man be ashamed when
he shall come in hys maieste, and of
the father, and of the holy angels.
* But truly I saye vnto you, ther
be some standynge here, which shall
not tast of death, tū they se þ kyng-
dō of God. And it happenet thare
hande eyght dayes after these wo-
des, that he toke to hym Peter, and
James, & Iohn, & wēt vp into a mōt
tayne to pray. And as he prayed, & þ
fashion of hys countenaunce was chal-
ged, & his apparel whyte & shynynge.
And beholde two mē spake w hym: &
they were Moyses and Eliās which
wer sent in maiesty, & they toke hys

Ap. iii. hys

John. 4. 4

March. 16. c

Mat. 10. 3

Mat. 1. 3

1. 10. 3

Luc. 13. 3

Mat. 1. c

Luc. 17. 3

March. 10. 3

March. 1. 3

Luc. 11. 3

March. 16. 3

March. 1. c

March. 17. 3

March. 9. 3

1. Pet. 1. 3

LUCAS.

departynge, whych he shoulde fulfill
at Jerusalem. But Peter and they
they that were wth hym, were be-
up of slepe. And awakyng, they saw
hys maiesty, & the two men þ stode
wth hym. * And it fortunied whan
they departed fro hym, Peter sayde
to Iesu: Wapster it is good for vs to
be here, & let vs make thre taberna-
cles, one for the, one for Moses, and
one for Elias, not knowynge what
he sayd. And he speakynge thys, ther
came a cloude & overshadowed the,
& as they entred into the cloude, they
feared. And ther happened a voyce
out of the cloude, sayenge: Thys is
my welbeloued sonne, & heare hym.
And whā the voyce happened, Iesus
was found alone. And they held theyr
peace, & sayd nothynge to any man
in those dayes of the thynges þ they
had seene. * And it chaunched on the
nexte daye, as they came downe fro
the mount, a gret people met hym.
And beholde, a man of the company
cryed out sayenge: Wapster I beseech
the loke vpon my sone, for he is myn
only sonne, & beholde, a sprete taketh
hym, & sodenly he cryeth out, and he
knockereth and teareth hym wth some,
and tearynge hym he doth scarrye
departe: and I prayed thy disciples
to cast hym out, and they could not.
And Iesus answerynge, sayd: O vn-
sayethfull & croked generacion, howe
longe shall I be wth you, & suffer
you? Wapnge herether thy sonne. And
whan he came neare, the deuill dyd
rente and teare hym. And Iesus re-
buked the sonle sprete, and healed
the chyld, & toke hym to hys father
agayne.

cessum eius quem completu
rus erat in Hierusalem. Petrus
uero & qui cum illo erant graui-
tier erant somno. Et euigilantes,
viderunt maiestatem eius, & du-
os viros qui stabant cum illo. Et
factum est cum discederent ab
illo, ait Petrus ad IESVM: Pre-
ceptor, bonum est nos hic esse,
& faciamus tria tabernacula, u-
num tibi, & unum Moysi, & unum
Elie, nesciens quid diceret. Hec
autem illo loquente facta est nu-
bes, & obumbravit eos, & time-
runt intransibilibus illis in nubem.
Et uox facta est de nube, dicens:
Hic est filius meus dilectus, ip-
sum audite. Et dum fieret uox, in-
uentus est IESVS solus. Et ip-
si tacuerunt, & nemini dixerunt
in illis diebus quicquam ex his
quæ uiderant. Factum est autem
in sequenti die, descendentibus
illis de monte, occurrit illi turba
multa. Et ecce uir de turba ex-
clamauit, dicens: Magister, obse-
cro te, respice in filium meum, quia u-
nicus est mihi, & ecce, spiritus ap-
prehendit eum, & subtrahit eum, & e-
ludit & dissipat eum cum spuma, &
uix discedit dilanians eum, & roga-
ui discipulos tuos ut elicerent il-
lud, & non potuerunt. Respon-
dens autem IESVS, dixit: O ge-
neratio infidelis & peruersa, us-
quequo ero apud uos, & patiar
uos? Adduc huc filium tuum. Et cum
accederet, elisit illum demoniis
& dissipauit. Et increpauit IESVS
spiritum immundum, & san-
auit puerum, & reddidit illum pa-
tri eius.

Math. 17. a

Mat. 19. a

Deut. 32. a

Math. 17. b

Mat. 9. b

etis. Stupebat autē oēs in magnitudine Dei, oībusq; miratibus in oībus quę faciebat, dixit ad discipulos suos: Ponite uos in cordibus uestris sermones istos. Filius enim hominis futurum est ut tradatur in manus hominū. At illi ignorabant uerbum istud, & erat uelatum ante eos, ut non sentirent illud, & timebant eum interrogare de hoc uerbo. Intravit autem cogitatio in eos, quis eorum maior esset. At IESVS uidens cogitationes cordis illorum, apprehendit puerū, & statuit illum secus se, & ait illis: Quicumque susceperit puerū istum in nomine meo, me recipit: & quicumque me receperit, recipit eum qui me misit. Nam qui minor est inter uos omnes, hic maior est. Respondens autem Ioannes, dixit: Præceptor uidimus quēdam in nomine tuo efficiētem dæmonia, & prohibuimus eum, quia non sequitur nobiscū. Et ait ad illos IESVS: Nolite prohibere: qui enim non est aduersum uos pro uobis est. Factum est autem, dum complerentur dies assumptionis eius, & ipse faciem suam firmavit ut iret in Hierusalē. Et misit nuncios ante cōspectū suū, & eūcēs intrarunt in ciuitatē Samaritanorum, ut pararet illi. Et nō receperūt eū quia facies eius erat cūctis in Hierusalē. Cum uidisset autē discipuli eius, Iacobus & Ioānes, dixerūt: Dñe, uis dicamus, ut ignis descen-

at. & autē they were all ashye d in þ geratness of God. And whyle they al maruayled at al thinges þ he dyd, he sayd vnto hys disciples all age pe vp these wordes in your hartes. & The sonne of mā shalbe betrayed in þ handes of mē. But they perceayued not this sayenge, and it was hyd frō them, that they shuld not understāde it, and they feared to aske him of that sayenge. & And ther entred a thought amonge them to whych of them shulde be greater. But Iesus sayenge the thought of theyr harte, he toke a chyld and set hym by hymselfe and sayd vnto them: Whoso receaueth this chyld in my name, receaueth me: who so shal receaue me, he receaueth hym that sente me. & For he that is the leest amonge you all, the same is the greatest. Then answerynge, sayde: Master, we saw one castynge out deuils in thy name and we forbad hym, because he followeth not with vs. And Iesus sayd vnto them: Forbad [hym] not: for who so is not agaynst you, is with you. And it fortunēd when the dayes of hys tarynge vp were fulfilled, and he hadde fyxed hys face to go to Ierusalem. And he sente messengers before hys frende, and they goynge entred into a towne of the Samaritanes, that they shuld prepare [lodgyng] vnto hym. And they receaued hym not, because hys face was as of one goynge to Ierusalem. But when hys disciples, James and Iohn sawe it, they sayde: Lord, wyldest thou that we commaūde fyre to come dō. Illi. downe

Mat. 1. 2
Luc. 4. 3

Mat. 16. 2
Luc. 10. 3
Mat. 9. 3
Luc. 1. 6
Luc. 12. 3

Mat. 13. 2
Mat. 9. 3
Luc. 11. 3

Mat. 10. 6
Mat. 9. 3
Luc. 10. 3
Ioh. 11. 6

Mat. 10. 3
Mat. 9. 3
Luc. 10. 3
Luc. 11. 3

downe from heauen, & consume the.
And he beinge turned rebuked the,
sayenge: Ye knowe not of whose
spete ye be. The sonne of man came
not to destroye soules, but to saue.

And they wente in another towne.

Math. 3. c. + * And it chaunced them walkyng
by the way, that one sayd vnto him:
I wyl followe þ where so euer thou
shalte go. Iesus sayd vnto hym: The
foxes haue holes, and the byrdes of
the ayre nestes, but the sonne of man
hath not where on to laye hys head.

Math. 3. c. * And he sayd vnto another: followe
me. But he sayd: LORD, suffre me
first to go and to bury my father.

Leut. 11. b And Iesus sayde vnto hym: * Let the
dead bury thei drad, but go thou &
preach þ kyngdom of God. And ano
ther sayd: LORD, I wyl follow the,

1. Reg. 19. b but * suffre me first to byd the fare
well þ be at home. Iesus sayd vnto

2. Pet. 1. b him: * Nomā layenge hys hāde to þ
plough, & lohyngre backe, is mete for
the kyngdome of God. †

The. 1. Chapter. †

After thys appoynted the
LORD other two and se
uenty also, and sent them
two and two befoze hym
into every cite and place. wher he
hymselfe was comyng, & sayd vnto
the: * The haruest verely is great,
but the labourers [are] fewe. Pray
therfoze the LORD of the haruest
that he sende labourers into hys har
uest.

Math. 10. b * Go your way, behold, I sende
you as lābes amōge wolues. * Wear
no wallet, nor scrippe, nor shewes, &
Luce 9. b * salute nomā by þ way. In what so
euer house ye entre, first say: Peace

4. Reg. 4. b

cēdat de celo & cōsumat illos.
Et cōuersus increpauit illos, di
cēs: Nescitis cuius spūs estis? Filius
hois nō uenit aias perdere, sed
saluare. Et abiit in aliud ca
stellū. Factū est autē ambulātibus
illis in uia, dixit quidam ad illū:
Sequare te quocūq; ieris. Dicit
illi IESVS: Vulpes foveas ha
bent, & uolucres celi nidos, fili
us autē hominis non habet ubi
caput suum reclinet. At autē ad
alterū Sequare me. Ille autē di
xit: Domine, permittite me primū
ire, & sepelire patrem meū. Dix
itq; ei IESVS: Sine ut mortui se
peliāt mortuos suos: tu autē ua
de, & annunciaregnū Dei. Et ait
alter: Sequare te Domine, sed per
mitte mihi primū renūciare hīs
qui domi sūt. Ait ad illū IESVS:
Nemo mittens manum ad ara
tum, & aspiciens retro, apus
est regno Dei.

CAPVT. X.

Post hæc autem des
cendit Dominus & a
lios septuaginta duos
& misit illos binos an
te faciem suam in omnem ciuita
tem & locū, quo ipse erat uento
rus, & dicebat illis: Messis quidē
multa, operarii autem pauci. Ro
gate ergo Dñm messis, ut mittat
operarios in messem suā. Ite, ec
ce, ego mitto uos sicut agnos in
ter lupos. Nolite portare saccu
lum, neq; perā, neq; calciamenta,
& neminē per uis saluaueritis.
In quacūq; domū intraueritis,
primū dicite: Pax huī domui. Et

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si tibi fuerit filius pacis, requiescet super illum pax uestra: in autem, reuertetur ad uos. In eadem autem domo maneto, edentes & bibentes que apud illos sunt: dignus est enim operarius mercedem suam. Nolite transire de domo in domum. Et in quamcumque ciuitate intraueritis, & susceperint uos, manducate que apponuntur uobis, & curate infirmos qui in illa sunt, & dicite illis: Appropinquauit in uos regnum Dei. In quamcumque autem ciuitatem intraueritis, & non susceperint uos, exiites in plateas eius, dicite: Etiam puluerem qui adhesit nobis de ciuitate uestra, extergimus in uos: tamen hoc scitote, quia appropinquauit regnum Dei. Dico uobis, quia Sodomis in illa die remissius erit, quam illi ciuitati. Vnde tibi Chorozaim, unde tibi Bethsaida, quia si in Tyro & Sidone facte fuissent uirtutes, que facte sunt in uobis, olim in cilicio & cinere sedentes penitenter. Veruntamen Tyro & Sidoni remissius erit in iudicio, quam uobis. Et tu Capernaum usque ad coelum exaltata, usque ad infernum demergeris. Qui uos audit, me audit: & qui uos spernit, me spernit. Qui autem me spernit, spernit eum qui misit me. Reuersi sunt autem septuaginta duo cum gaudio, dicentes: Domine, etiam demonia nobis subieciuntur in nomine tuo. Et ait illis: Videbam satanam sicut fulgur de caelo cadentem.

Ecce

be unto this house. And yf there be a chyld of peace, your peace shall rest vpon hym: yf not, it shall retorne vnto you agayne: But eaty ye in the same house, eatynge and drynkyng such as they haue: For a labourer is worthy of hys reward. + Go not from house to house. And into what soeuer cytie ye shall entre, and they receaue you, eat such thynges as be set afoze you, and heale the syche that be therein, and saye vnto them: The kyngdome of God is come npe vpon you. + But into what soeuer cytie ye shall entre, and they shall not receaue you, ye goynge out into the cytie of the same, saye: Euen the dust of your cytie that clureth vnto vs, do we wepe of agaynst you: Nevertheless be sure of this, that the kyngdome of God is come npe. + I saye vnto you: It shalbe easier for Sodome in the daye, thā vnto the cytie. + Vnde vnto the Chorozaim, vnde vnto the Bethsaida, for yf the miracles had bene done in Tyre & Sidon, they had bene done amonge you, they had bene yf nothe longe agoe: speying in sackcloth & ashes. Nevertheless it shalbe easier for Tyre & Sidon at the iudgment, the vnto you. And thou Capernaum be ynge exalted vnto heauyn, vnto hell shalt thou be thrust downe. + He that heareth you, heareth me: & he that despyseth you, despyseth me: but who so despyseth me, despyseth hym that sent me. And the lytel came agayne in Ioye sayenge: For in the deuils are also subued vnto vs in the name.

And he sayd vnto the: + I sawe Satā fall downe fro heauyn lyke lychtenyng.

Ecce

Matth. 10. 6
Luc. 9. 5
Rom. 15. 2
1 Cor. 15. 2

Matth. 11. 2

Matth. 10. 6
Luc. 9. 5
John. 4. 6

Matth. 10. 6
Luc. 9. 5
John. 4. 6

Mat. 24. 2
Act. 1. 2. 8

Beholde, I haue geuen you power to treade vpon serpentes and scorpions, and vpon al the power of the enemy, and nothyng shall hurt you. Neuerthelesse reioyce not in that the spytes are subdued vnto you:

Job. 4. 2. a
Apo. 14. 5

but reioyce in this, that your names are wyrtten in heauens. At the same houre reioyced Iesus in the holy goost, & said: I prayse the father, LORD of heauens & earth, that thou hast hyd these thynges from the wyse and prudent, and hast opened the vnto the ylle ones. Euen so father, for so pleased it the.

Mat. 13. 2
Job. 13. 2
Mat. 11. 2
Job. 7. 2
2. b and. 10b
Mat. 13. 2

All thynges are geuen me of my father, & none knoweth who he is, save the father: & who he is, the father saue the sone, & to who the sone wyl shewe it. And beyng turned vnto his disciples he sayde. Blessed are the eyes which se that ye do se. For I saye vnto you, that many prophetes & hynges wold haue seene the thynges that ye do se, & they haue not seene them: and heare that ye do heare, and haue not herde them.

Mat. 11. 2
Mat. 12. 2

And beholde, ther rose a lawer, temptynge hym, and sayenge: Master, wylth dopnge of what shall I possesse lyfe euerlastynge? But he sayd vnto hym: What is wyrtten in the lawe? How doest thou reade?

Deu. 6. b

He answerynge, sayd: Thou shalt loue the LORD thy God wylth all thy harte, wylth all thy soule, & wylth all thy strengthe, and wylth all thy mynde, and thy neighbour as thy selfe. And he sayd vnto hym: Thou hast answered ryght, do that & thou shalt lyue. But he wyllynge to iustifye hymselfe, sayde vnto Iesus And

Leuit. 19. 2
Roma. 1. b

Ecce dedi vobis potestatem calcandi supra serpentes & scorpiones, & super omnem uirum inimici, & nihil uobis nocebit. Veruntamen in hoc nolite gaudere, quia spiritus uobis subicitur: gaudete autem quod nomina uestra scripta sunt in caelis. In ipsa hora exultauit in spiritu sancto, & dixit: Conspice tibi pater Domine caeli & terre, quod abscondisti haec a sapientibus & prudentibus, & reuelasti ea paruulis. Etiam pater quoniam sic placuit ante te. Omnia mihi tradita sunt a patre meo, & nemo scit quis sit filius, nisi pater: & quis sit pater, nisi filius, & cui uoluerit filius reuelare. Et conuersus ad discipulos suos, dixit: Beati oculi qui uident quae uos uidetis. Dico enim uobis, quod multi prophetae & reges uoluerunt uidere quae uos uidetis, & non uiderunt: & audire quae auditis, & non audierunt. Et ecce quid legisti? Ille respondens, dixit: Magister, quid faciendo uitam aeternam possidebo? At ille dixit ad eum: In lege quid scriptum est? quomodo legis? Ille respondens, dixit: Diliges Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex omnibus uiribus tuis, & ex omni mente tua: & proximum tuum sicut teipsum. Dixitque illi: Recte respondisti, hoc fac, & uiues. Ille autem uolens iustificare seipsum, dixit ad IESUM

SVM

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SVM: Et qd est meus proximus? Suspicieris autē IESVS, dixit Homo quidā descēdebat ab Hierusalē in Hiericho, & incidit in latrones, qui etiā despoliauerūt eum: & plagis impositis abierūt semiuiuo relicto. Accidit autem ut sacerdos quidam descenderet eadem uia, & uiso illo prateriuit. Similiter & leuita, cum esset secus locum & uideret eum, petransiuit. Samaritanus autem quidam iter faciens, uenit secus & uidens eum, misericordia motus est. Et appropians, alligauit uulnera eius, infundens oleum & uinum: & imponens illum in iumentum suum, duxit in stabulum, & curam eius egit. Et altera die protulit duos denarios, & dedit stabulario, & ait: Curam illius habe, & quodcunque supererogaueris, ego cum rediero, reddam tibi. Quis horum trium uidetur tibi fuisse proximus illi, qui incidit in latroneat? At ille dixit: Qui fecit misericordiam in illum. Et ait illi IESVS: Vade, & tu fac similiter. Factum est autē dum iret, & ipse intrauit in quoddam castellum, & mulier quoddā Martha nomine, excepit illum in domum suam: & huic erat soror nomine Maria, quæ etiam sedens secus pedes Domini, audiebat uerbum illius. Martha autem satagebat circa frequens ministerium, quæ stetit, & ait Domine, nō est tibi curæ qd soror mea relinquit me solam ministrare?

And who is my neighbour? And Jesus answered by, sayde: + A certain man wente home from Jerusalem to Hierico, and fell among murderers, which also spoiled him: and after they had layed styppes on hym, they wente awaye, hym beinge leste halfe dead. And it chaunced that a priest wente home that same waye, and seynge hym, he wente by. A leuwyte also a leuwyte, when he was by the place, and sawe hym, he wente by. But a Samaritan your nyngre came by hym, and seynge hym, he was moued with ppytie. And cōmyng neare, he bodde by his mōdes, pouyng oyle and wyne in the, and layenge hym upon his beast he brought hym in an ynne, & provided for hym. And the nexte daye he take out two peny, & gaue them unto the host, & sayde: Take hede to hym, & what so rure thou layest out more, when I come agayne, I shal restrye it the. Whych of these thou thinkest thou to haue bene neighbour vnto hym, that fell among the murderers? And he sayde he that shewed mercy to hym. And Jesus sayd vnto hym: Go thy waye and do thou lyke wyse. + It fastured as they wente, that he entred into a certain towne, & a certayne woman, Martha by name, receaued him in hyr house: and she had a syster, by name Mary, the whiche also sate byng at the fete of her bis mayde. But Martha busied her selfe greatly aboute muche stryng, the whiche stode and sayde: O Lord, carest thou not that my syster letteth me serue

D

n. 66. 1. 1. 1. 1.

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Rom. 13. 2

serue alone? tell her therfore that
she helpe me. And the LORD answered
sweyng sayd vnto her: Martha;
Martha thou arte carefull and ch
bzed about many thynges: but one
thyng is nedefull. Mary hath cho
sen the best part, the whych shal not
be taken from her. +

The .xi. Chapter. +

AND it fortuneth as he was
in a place prayenge, as he
left of, one of hys disci
ples sayd vnto hym: LORD
+ , teache vs to praye, as Thou
taught hys disciples. And he sayd vn
to them: * When ye praye, saye: O
ther, hallowe be thy name. Thy
kyngdome come. Thy wyl be done.
Geue vs this daye our dayly bread
And forgeue vs oure synnes, for we
also forgeue vntoeuery one that ow
eth vs. And leade vs not into tenta
cion. + And he sayde vnto them:
+ Whych of you shall haue a frende,
and shall go vnto him at mydnyght,
and shall saye vnto hym: Frende,
lende me thre loaves, for a frende of
myne is come vnto me oute of the
wyape, and I haue not that I may set
before hym: and he wythin answe
rynge do saye: Trouble me not, the
doze is now shut, and my chyldre are
wyth me in my chambere, I can not
ryse and geue the. And yf he conti
nue knochyng, I saye vnto you:
Though he ryse geue hym not
because he is hys frende, yet shall he
ryse because of hys vnshamefast
nesse, and shall geue hym so many
as he hath ned. * And I saye vnto
you: Ake, and it shalbe geuen you:

Mat. 23. b
march. 7. a
Joha. 14. b
15. b. 16. c

Behc

stare? dic ergo illi, ut me adha
uer. Et respondens, dixit illi Do
minus: Martha, Martha sollicita
es, & turbaris erga plurima. Por
ro unum est necessarium. Maria
optimam partem elegit, quae no
auferetur ab ea.

CAPVT XI.

ET factu est, cu esset in
quoda loco oras, ut ces
sauit, dixit unus ex dis
cipulis eius ad eum:
Domine, doce nos orare, sicut
docuit Ioannes discipulos suos.
Et ait illis: Cum oratis, dicite: Pa
ter, sanctificetur nomen tuum.
Adueniat regnum tuum. Fiat vo
luntas tua. Panem nostrum quo
tidianum da nobis hodie. Et di
mitte nobis debita nostra, siqui
dem & nos dimittimus omni de
benti nobis. Et ne nos inducas
in tentationem. Et ait ad illos:
Quis vestrum habebit amicum,
& ibit ad illum media nocte, & di
cet illi: Amice comoda mihi tres
panes, quonia amicus meus ue
nit de uia ad me, & non habeo
quod ponam ante illum: & ille
deintus respondens, dicat: No
li mihi molestus esse, iam osti
um clausum est, & pueri mei me
cum sunt in cubili, non possum
surgere, & dare tibi. Et si ille per
seuerauerit pulsans, dico uobis:
Etsi non dabit illi surgens, eo q
amicus eius sit, propter improbi
tatem tamen eius surget, & da
bit illi quotquot habet neces
sarios. Et ego dico uobis:
Petite, & dabitur uobis: Quam
te, &

querite, & inuenietis: pulsate, & aperietur uobis. Omnis enim qui petit, accipit: & qui querit, inuenit: & pulsanti, aperietur. Quis autem ex uobis patrem petit patrem, nunquid lapidem dabit illi? Aut piscem, nunquid pro pisce serpentem dabit illi? Aut si petierit ouem, nunquid porriget illi scorpionem? Si ergo uos cum sitis mali, nostis bona data dare filiis uestris, quanto magis pater uester celestis dabit spiritum bonum petentibus se? Et erat eiiciens demonium, & illud erat mutum. Et cum eiecisset demonium locutus est mutus, & admirati sunt turbæ. Quidam autem ex eis dixerunt: In Beelzebub principe demoniorum eiicit demonia. Et alii tentantes, signum de celo querebant ab eo. Ipse autem ut uidit cogitationes eorum dixit eis: Omne regnum in se diuisum desolabitur, & domus super praedictam domum cadet. Si autem & satanas in seipsum diuisus est, quomodo stabit regnum eius? quia dicitis in Beelzebub me eiicere demonia? Si autem ego in Beelzebub eiicio demonia, filii uestri in quo eiiciunt? Ideo ipsi iudices uestri erunt. Porro si in digito Dei eiicio demonia, profecto peruenit in uos regnum Dei. Cum fortis armatus custodit atrium suum, in pace sunt ea quae possidet. Si autem fortior illo superueniens uicerit eum, uniuersa arma eius auferet,

Behold, and ye shall see: knock, & vn to you shall be opened. For euerie one that asketh, receaueth: and he that seeth, findeth: and vnto hym þ knoc- keth, it shall be opened. Who is it of you that [if he] axe hys father brad wpll he geue hym a stone? Or [if he] shall axe [a fsh], wpll he in steade of a fsh geue hym a serpente? Or [if he] shall axe an egge, wpll he reach hym a scorpion? Yf ye than whan ye be e- uell can geue good gyftes vnto your chyldren, howe muche more shall your father of heaue geue the good sprete vnto them that axe hym? 1-

+ * And he was castynge out a de- uell, & it was donne. And whan he had cast out the deuell, the donne byd speake, and the people maruayled.

* But some of them sayd: By Beel- zebub the prince of deuels doth he cast out deuils. And other tempting [hym], requyred of him a toke from heauen. But whā he sawe þ thoughtes of theyr hartes, he sayd vnto the: Euerie kyngdome diuided in it selfe shall be desolate, and house shall fall vpo house. But [if] Satan be diuided in hymselfe, how shall than hys king dome stande? Seynge ye sape me to cast out deuils by Beelzebub. And [if] I depue out deuils by Beelzebub by whom do your chyldren cast out? Therefore shal they be your iudges. Moreover [if] I cast out deuils by þ synger of God, thā verely is þ kyng- dome of God come vpo you. * Whā a strong mā beynge harnessed kepeth hys house, thost thynges þ he posses- seth are in rest. * But [if] one stronger thā he fallynge vpon him, overcome him, he shal take awayal his torapēs

Math. 9. 3
and 11. 1

Math. 12. 1

Math. 12. 1

Colla. 1. 1

LUCAS.

in the whych he trusted, and shal distribute hys spoyles. He that is not wpyth me, is agaynst me: and he that gathereth not wpyth me, scattereth abrode. * Whan the vncleane sprete is gone out of a mā, he walketh thowrowe dyce places, sekynge rest: and not fyndynge, he sayeth: I wyll retuene agayne into my house, from whence I wente out. And whan he cometh, he fyndeth it swept and garryshed. Than goeth he, and taketh wpyth hym seuen other spretes, worse than hymselfe, and they beynge entered, dwell there, and the last thynge of that man become worse than the fyrst. + + And it fortuneth whan he sayd that, a certayne woman of the people lystynge vpon hys voyce, sayde vnto hym: Blessed is the wombe that hath borne the, and the brestes that gaue the suck. But he sayd: Yee blessed are they that heare & worde of God, and hepe it. + And the people runnyng together, he began to saye: * Thys generacio is a wyched generacion, it seketh a token, & ther shall no token be geuen hym, saue & token of the prophete Jonas. * For lyke as Jonas was a token vnto the Ninuities, euen so shall also & sonne of man be vnto thys generacion. * The Quene of the South shall ryse at the iudgement wpyth & men of thys generacion, and shall condemne them: for she came from the endes of the earth to heare the wyse dome of Salomō, and beholde [one] more than Salomon is here. The me of Ninive shal ryse at the iudgement wpyth thys generacion, and condemnne

in quibus confidebat, & spolia eius distribuet. Qui non est mecum, contra me est: & qui non colligit mecum, dispergit. Cum immundus spiritus exierit ab homine, perambulat per loca iniquosa, querens requiem: et non inueniens, dicit: Reuertar in domum meam unde exiui. Et cum uenerit, inuenit eam scopis mundatam. Tunc uadit, & assumit septem alios spiritus secum, nequiores se, & ingressi habitant ibi, & sunt nouissima hominis illius peiora prioribus. Factum est autem cum hæc diceret, extollens uocem quædam mulier de turba, dixit illi: Beatus uenter qui te portauit, & ubera quæ suxisti. At ille dixit: Quia imo beati qui audiunt uerbum Dei, & custodiunt illud. Turbis autem concurrentibus, coepit dicere: Generatio hæc, generatio nequam est, signum querit & signum nō dabitur ei, nisi signum Ionæ prophete. Nam sicut fuit Ionas signum Ninuitis, ita erit & filius hominis generationi isti. Regina Austri surget in iudicio cum uiris generationis huius, & condemnabit illos: quia uenit a finibus terræ audire sapientiam Salomonis, & ecce plus quam Salomon hic. Viri Ninuitarum surgent in iudicio cum generatione hæc, & condemnabunt

math. 12. c

math. 12. d
marci. 8. b

Jo. 1. 2. a
and. 3. b

3. Reg. 10. a
2 Para. 9. a

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demnabunt illam, quia poenitentiam egerunt in praedicatione Ionae: & ecce plusquam Ionas hic. Nemo lucernam accedit, & in abscondito ponit, neque sub modio: sed supra candelabrum, ut qui ingrediuntur lumen uideant. Lucerna corporis tui, est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit: si autem nequam fuerit, etiam corpus tuum tenebrosum erit. Vide ergo ne lumen quod in te est, tenebrae sint. Si ergo corpus tuum totum lucidum fuerit, non habens aliquam partem tenebrarum, erit lucidum totum, & sicut lucerna fulgoris illuminabit te. Et cum loqueretur, rogauit illum quidam pharisaeus ut pranderet apud se. Iesus autem ingressus recubuit. Phariseus autem coepit intra se reputans dicere, quare non baptizatus esset ante prandium. Et ait Dominus ad illum: Nunc uos pharisaei quod de foris est calicis & catini mundatis, quod autem intus est uestrum, plenum est rapina & iniquitate. Stulti, nonne qui fecit quod foris est, etiam id quod deintus est, fecit? Veruntamen quod superest, date eleemosynam & ecce omnia munda sunt uobis. Sed uae uobis pharisaei qui decimarum metram & rutam, & oñe olus, & preteritis iudicium & charitatem dei. Haec autem oportuit facere, & illa non omittere. Vae uobis pharisaeis, quia diligitis primas cathedras in synagogis, & salutaciones in foro.

Vae uobis scri-

demne it, because they dyd penance at at the preachynge of Jonas: & he holde, [one] more than Jonas is here. * Roman lyghteth a candle, & setteth it in a darke, nother vnder a bushell: but vpon a candellsticke, that they that come in maye se lyght. * The lyght of thy body is thyne eye. Yf thyne eye be synge, al thy body shal be synge: but yf it be wyched, all thy body shalbe darke. Beware then soze that the lyght is in the, be not darkenesse. Yf thy body thā be al full of lyght, haupnge no parte of darkenesse, it shal all be synge, and shal lyghten the lyght the lyght of the lyghtenynge. And whan he dyd speake, a certayne pharise besought hym that he wold dyne with hym. And Iesus beyng gone in, sat at borde wyth hym. But the pharise began thynkynge in hymsele to saye, why he was not washen before dyne. And the Lord sayd vnto hym: * Now do ye phariseys clyse the outspide of the platter and cuppe, but your inspyde is full of robbery & wychednesse. Ye fooles, hath not he that made it that is wythin, made it also that is wythout? * Neuerthelesse of it that is ouer, geue almesse, and behold al thynges are cleane vnto you. * But woe vnto you phariseys, wyched wyth mynte and rue, and all maner of herbes, and passe ouer iudgement & the loue of God. But these oughte to haue ben done, and not to leaue the other behynde. * Woe vnto you phariseys, for ye loue the first seates in the synagoges, and the salutacions in the market. Woe vnto you scri-

math. 5. b

marc. 4. b

Luc. 8. b

math. 6. c

math. 23. c

Luc. 11. b

math. 23. c

math. 23. c

math. 23. c

math. 23. c

L V C A S.

bes and pharises, ye hypocrites, for ye be as graues that appere not, & men walkynge ouer [them] know it not. And one of þe lawers answering sayd vnto hym: Mayster, sayenge thys thou puttest vs to rebuke also.

Math. 23. a But he sayde: And * two vnto you lawers, for ye charge me wth burthens, the whych they can not beare, and ye touche not the burthens wh

one of your synger. * Do vnto you that buyde the tombes of the prophetes, but your fathers haue slayne them. Doubtlesse ye beare wptnesse that ye consente vnto the wordes of your fathers: for they verely haue slayne the, but ye buyde the

tombes. And * therfore said the wyse dome of God: I shall sende vnto the prophetes and apostles, and of them shall they slay and persecute, that of thys generacion may be requyred the bloude of al the prophetes which hath ben shed from the constitution of the worlde, from * the bloude of

Gen. 4. b
2 Par. 24. d Abell vntyll the * bloude of Zachary whych perished betwene the altare and the temple. Verely I saye vnto you, it shalbe requyred of thys gene-

Math. 23. b racion: * Do vnto you lawers, whych haue taken awaye the keye of knowlege, ye poure selues entered not, and them that dyd entre, haue ye forbydden. When he sayd thys vnto them, the pharises and lawers beganne earnestly to lye vpon hym, & to stoppe his mouthe wth many thynges, sayenge wayte for him, and sekynge to catche somewhat oute of his mouth, that they myght accuse hym.

Vae uobis scribae & pharisei hypocritae, quia estis ut monumenta quae non parent, & homines ambulantes supra nesciunt. Respondens autem quidam ex legisperitis, ait illi: Magister, haec dicens etiam contumeliam nobis facis. At ille ait: Et uobis legisperitis uae, quia oneratis homines oneribus quae portare non possunt, & ipsi uno digito uestro tangitis sarcinas. Vae uobis qui aedificatis monumenta prophetarum, patres autem uestri occiderunt illos. Profecto testificamini quod consentitis operibus patrum uestrorum, quoniam ipsi quidem eos occiderunt, uos autem aedificatis eorum sepulchra. Propterea & sapientia Dei dixit: Mittam ad illos Prophetas & Apostolos, & ex illis occident & persequentur, ut inquiratur sanguis omnium Prophetarum, qui effusus est a constitutione mundi a generatione ista, a sanguine Abel usque ad sanguinem Zachariae, qui periit inter altare & aedem. Ita dico uobis, requiretur ab hac generatione. Vae uobis legisperitis, qui tulistis clauem scientiae: ipsi non introistis, & eos qui introibant, prohibuistis. Cum haec ad illos diceret, coeperunt pharisei & legisperiti grauitate insistere, & os eius opprimere de multis, insidiantes ei, & quærentes aliquid capere ex ore eius, ut accusarent eum.

CAP

The

Multis autem turbis concurrentibus, ita ut se invicem conculcarent, cepit dicere ad discipulos suos: Attendite a fermento phariseorum, quod est hypocrisis. Nihil enim opertum est, quod non reveletur: neque absconditum, quod non sciatur. Quoniam quae in tenebris dixistis, in lumine dicentur: & quod in aure locuti estis in cubilibus, praedicabitur in tectis. Dico autem vobis amicis meis: Ne timeamini in his qui occidunt corpus, & post haec non habent amplius quid faciant. Ostendam autem vobis quem timeatis: Timeate eum qui postquam occiderit, habet potestatem mittere in gehennam: ita dico vobis, hunc timeate. Nonne quinque passeretis venduntur didrachma? & unus ex illis non est in oblivione coram Deo. Sed & capilli capitis vestri omnes numerati sunt. Nolite ergo timere, multis passeribus plurius estis. Dico autem vobis: Omnis qui cum confessus fuerit me coram hominibus, & filius hominis confitebitur illi coram angelis Dei: qui autem negaverit me coram hominibus, negabitur coram angelis Dei. Et omnis qui dicit verbum in filium hominis, remittetur illi: ei autem qui in spiritum sanctum blasphemia verit, non remittetur. Cum autem inducent vos in synagogas, & ad magistratus & potestates, nolite solliciti esse qualiter

Much people runnyng to gether, insomuche that they trode one another, he began to say unto his disciples: Beware of the leaven of the pharises, which is hyppocrisy. For there is nothing hyde, that shal not be disclosed: nother secreete that shal not be knowne. For what ye have spoken in darthe, that shalbe sayd in the light: and what ye have spoken in the eare in chabyres, that shalbe preached upon thachers. I saye unto you my frendes. Be not afrayed of them that slay the bodye, and after that have nomore that they maye do. But I shall shewe you whome ye shall feare: feare hym, which after he hath slayne, hath power to sende to hell: yee I saye unto you, feare hym. Are not fyve sparowes solde for two farthynges? and yet is not one of them forgotten before God. Yee the verye heetes of youre heade are all nombred. feare ye not therfore, for ye be moze worth than many sparowes. But I saye unto you: Who so shall knowlege me before men, the sonne of man shall also knowlege hym before the angels of God: But who so denyeth me before men, he shalbe denyed before the angels of God. And every one that speaketh a worde agaynst the sonne of man, it shalbe forgiven hym: But unto hym that blasphemeth agaynst the holy goost, shal not be forgiven. But when they shall bring you into the synagoges, and unto rulers and poweres, be not careful how

Math. 13. a
Mar. 9. b
Luc. 12. b
Mar. 4. b
Luc. 12. b

Math. 10. b
Luc. 12. c

Math. 10. b

Math. 23. b
Mar. 9. c
Luc. 9. c
Apoc. 1. a

Math. 23. c
Mar. 1. c

Math. 23. c
Mar. 11. b
Luc. 11. b

LVCAS.

oz what ye shall answer, oz what ye shall say: for the holy goost shal in that houre teach you, what ye ought to say. But one of þ people said vnto hym: Master, gyd my brother that he dyuide the heretage wpth me.

But he sayd vnto hym: Man, who hath set me to be a iudge oz parrer [of the heretage] ouer you? And he sayd vnto them: Take hede and beware of all maner couetousnesse:

for the lyfe of ony man consysteth not in the abundaunce of it that he possedeth. And he tolde them a similitude, sayeng: A certayne ryche māns felde brought forth plētous frutes, and he thought in hymselfe, sayeng: What shal I do, for I haue not wher in I may gather my frutes? And he sayd: Thys wyl I do: I wyl breake downe my barnes, and make them greater, and therein wyl I gather all thynges that are growen vnto me, and my goodes, and I shall saye

Ecc. 1. 2.

vnto my soule: * Soule, thou hast much goodes layed vp in store for many yeres, take thy rest, eat, drynke and fere delicatly. But God

Jer. 17. 5.

sayd vnto hym. * Thou fool, thys nyght do they requyre thy soule fro the, but those thynges that thou hast

Mat. 13. 12.

prepared, * whose shal they be? Such one is he that gathereth treasure vnto hymselfe is not ryche in God. And

Mat. 23. 12.

he said vnto his disciples: Therefore I saye vnto you * be not carefull for your lyfe what ye shall eat, nor for your body what ye shal put on: The lyfe is moze than meate, and the body moze than rayment. Consyder þ

Mat. 23. 12.

Mat. 23. 12.

Mat. 23. 12.

sauens, for they sowe not, nother

trape

aut quid respondeatis, aut quid dicatis. Spiritus enim sanctus docebit uos in ipsa hora quid oporteat uos dicere. Ait autem ei qui dam de turba: Magister, dic fratri meo, ut diuidat mecum hereditatem. At ille dixit ei: Homo, quis me constituit iudicem aut diuisorem supra uos? Dixitque ad illos: Videte, & cauete ab omni auaricia: quia non in abundantia cuiusquam uita eius est ex his quæ possidet. Dixit autem similitudinem ad illos, dicens: Hominis cuiusdam diuitis uberes fructus ager attulit, & cogitabat intra se, dicens: Quid faciam, quia non habeo quo congregem fructus meos? Et dixit: Hoc faciam: Destruam horrea mea, & maiora faciam, & illuc congregabo omnia quæ nata sunt mihi, & bona mea, & dicam animæ meæ: Anima, habes multa bona posita in annos plurimos, requiesce, comede, bibe, epulare. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te, quæ autem paraasti, cuius erunt? Sic est qui sibi thesaurizat, & non est in Deum diues. Dixitque ad discipulos suos: Ideo dico uobis, nolite solliciti esse anime uestre quid manducetis, neque corpori, quid induamini: anima plus est quam esca, & corpus plus quam uestimentum. Considerate cor uos, quia non seminant, neque metunt,

neque metunt, quibus non est cellarium, neq; horreum, & Deus pascit illos. Quāto magis uos pluris estis illis? Quis autem uestram cogitando potest adicere ad staturam suam cubitum unum? Si ergo neque quod minimum est potestis, quid de ceteris solliciti estis? Considerate lilia quomodo crescunt, non laborant, neque nent; dico autem uobis, neque Salomon in omni gloria sua uestiebatur sicut unum ex istis. Si autem fœnum quod hodie est in agro, & cras in clibanū mittitur, deus sic uestit, quāto magis uos pusillæ fidei? Et uos nolite querere quid manducetis, aut quid bibatis, & nolite in sublime tolli: hæc autem omnia gentes mundi querunt. Pater autem uester scit quoniam his indigetis. Veruntamen querite primum regnum Dei, & iustitiam eius, & hæc omnia adicientur uobis. Nolite timere pusillus grex, quia complacuit patri uestro dare uobis regnum. Vendite quæ possidetis, & date eleemosynam. Facite uobis fuculos qui non uetescunt thesaurum non deficientem in cœlis, quo fur non appropriat, neque tinea corrumpit. Vbi enim thesaurus uester est, ibi cor uestrum erit. Sint lūbi uestri præcincti, & lucernæ ardentes in manibus uestris, & uos similes hominibus expectantibus Dominū suū quando reuertatur a nuptiis, ut cū uenerit & pulsauerit, cōfestim aperiant ei. Beati serui illi, quos cū

trape, whych haue nother celler nor barn, and [yet] both God fede the. Howe muche moze better are ye? Whych of you takynge thoughte, can put one cubyte to hys stature? Yf ye therfore be not able [to do] it that is leest, why are ye carefull for the rest? Consider þe lylies, how they growe, they labour not, nother spyne: but I saie vnto you, [that] nother Salomon was so clothed in all hys maieste, as one of these. But yf God doth so clothe þe grasse þe to day is in the felde, & to morow is put in the oven: how much moze you. Ye of lytle sayeth? And are not ye what ye shal eat, or what ye shal drynke, & be not lyfled on hygh? For these thynges do al þe depthen of þe worlde seke. Yee your heauyly father knoweth þe ye haue nede of these thynges. But seke ye fyrst the kyngdome of God and hys ryghteousnesse, and al these thynges shalbe ministered vnto you. * Ye are not ye lytle flocke. For it is the fathers wyl to geue you the kyngdome. Sell that ye haue and geue almesse. * Make you bagges that waxe not olde, euen a treasure that fayleth not in þe heauens, where no these cōmeth neare, nother moat doth corruppe. For where your treasure is, there shal also your harte be. * Let your loynes be girded about, and lychtes burnynge in your handes, and be ye lyke men waytynge for theyr lord: whan he shal retorne fro the weddyng, that whan he shal come & knoche, they maye straghte waye open vnto hym. Hapye [are] those seruantes, the whiche whan

2.11. the

mar. 6. 9

1. Reg. .1. b

Deut. 1. c
and. 1. a.mar. 6. c
and. 19. cEphes. 6. b
1. Pet. 1. c

LVCAS.

Luce. 11. b

the lord shall come, he shall fynde wakynge: Verely I saye vnto you, that he shal gyde hymselfe aboute, and shal cause them to spee downe at boorde, and walkynge by shall minister vnto them. And yf he come in the seconde watch, and yf he come in the thyrde watch, and fynde them so, happye are those seruantes.

math. 14. b
Mark. 13. b

* But be sure of this, that yf the goodman of the house dydde knowe what houre the thefe wolde come, he wold surely watch and wolde not suffre his house to be dygged thorow.

math. 15. a

* And be ye also ready, for in an houre that ye thynke not, shall the sone of man come. But Peter sayd vnto

hym: **LORD** dost thou tel this similitude vnto vs, or vnto all? And the **LORD** sayde: What thynke ye is a faythfull and wyse steward, whome his lord setteth ouer his hussholde, that he maye geue them a measure of wheat in due season?

Apoc. 16. c

* Happy is that seruante, whome whan his **LORD** shall come, shall fynde so doyng: Verely I saye vnto you, that he shall sette hym ouer all that he possesseth. But yf that seruante

math. 14. b

slepe, and his lord shall come, he shall make hym longe to come, & shall begyn to smyte the seruantes & maydens, and to eat & drynke & to be dounen, the **LORD** of that seruante shal come in a daye that he thynketh not, and in an houre that he knoweth not, & shall diuide hym, and set his parte wpyth the infidels. * But the seruante that knewe the wyl of his lord, and dyd not prepare hymselfe

Isaiah. 4. b

and dyd not after his wyl, he shal be

cum uenerit Dominus, inueni-
rit uigilantes: Amen dico uobis,
quod praeinget se, & faciet il-
los discumbere, & transiens mi-
nistrabit illis. Et si uenerit in se-
cunda uigilia, et si in tertia uigi-
lia uenerit & ita inuenerit, be-
ati sunt serui illi. Hoc autem sci-
tote, quoniam si sciret pater fa-
milias, qua hora fur ueniret, ui-
gilaret utique, & non sineret per-
fodi domum suam. Et uos estote
parati, quia qua hora non puta-
tis filius hominis ueniet. Ait au-
tem ei Petrus: Domine, ad nos
dicis hanc parabolam, an ad om-
nes? Dixit autem Dominus: Quis
putas est fidelis dispensator, &
prudens, quem constituit Domi-
nus supra familiam suam, ut det
illis in tempore tritici mensu-
ram. Beatus ille seruus, quem
cum uenerit Dominus, inuenit ita
facientem: uere dico uobis
quoniam supra omnia quae possi-
det constituet illum. Quod si di-
xerit seruus ille in corde suo: Mo-
ram facit Dominus meus ueni-
re, & ceperit peccare seruos,
& ancillas, & edere, & bibere, &
inebriari, ueniet Dominus serui
illius in die qua non sperat, & ho-
ra qua nescit, & diuidet eum, pas-
temque eius cum infidelibus po-
net. Ille autem seruus qui cogno-
uit uoluntatem Domini sui, &
non preparauit, & non fecit se-
cundum uoluntatem eius, uapulabit
multa

multis. Qui autem nō cognouit
& fecit digna plagis, uapulabit
paucis. Omni autem cui multum
datum est, multum queretur ab
eo: & cui commendauerunt mul-
tum, plus petent ab eo. Ignem
ueni mittere in terram, & quid
uolo, nisi ut accendatur? Baptis-
mō autem habeo baptizari, &
quomodo coarctor, usque dum
perficiatur? Putatis quia pacem
ueni mittere in terram? Non di-
co uobis, sed separationem. E-
runt enim ex hoc quinque in do-
mo una diuisi, tres in duos, &
duo in tres: diuidentur pater in
filium, & filius in patrem suum,
& mater in filiam, & filia in ma-
trem, socrus in nurum suam, &
nurus in socrum suam. Dicebat
autem ad turbas: Cum uideritis
nubem orientem ab occasu, sta-
tim dicitis: Nimbis uenit, & ita
fit. Et cum austrum flantem, dici-
tis: Quia aestus erit, & fit. Hypo-
critæ, faciem cœli & terræ nostis
probare, hoc autem tempus quo
modo non probatis? Quid au-
tem & a uobis ipsis non iudica-
tis quod iustum est? Cum autem
uadis cum aduersario tuo ad
principem, in uia da operam li-
berari ab illo, ne forte trahat te
ad iudicē, & iudex tradat te exa-
ctori, & exactor mittat te in car-
cerem

beaten wylth many stypes. But he
that knowe it not, and byd thynges
worthy of stypes, he shalbe beaten
wylth fewe. For unto eury one towh
much is geuen, much shalbe requy-
red of hym: and vnto whome they
haue committed much, they shalbe
guyde moze of hym. I am come to
sende a spye in earth, and what wold
I saue þ it be kyndled? But I muste
be a baptysed wylth a baptyne, and
how am I payned, vntyll it be fulen
ded? Suppose ye that I am come
to sende peace in earth? I tell you
naye, but diuision. For from hence-
forth shall spye be diuided in one
house, three agaynst two, and two a-
gaynst three: they shalbe diuided the
father agaynst the sonne, and þ some
agaynst his father: and the mother
agaynst the daughter, and þ dought-
ter agaynst [his] mother, the mother
in lawe agaynst the daughter in
lawe, and the daughter in lawe a-
gaynst his mother in lawe. And he
sayd vnto þ people: Whā ye shal se
a cloude ryse from the west, &
none ye saye: Ther cometh a show-
er, and so it happeneth. And whā
the southwynde bloweth, ye saye: It
shalbe heate, and it happeneth. Ye
hypocrites, ye can discern the vtter
apperaunce of þ sky & earth, why do
not pou discern this tyme? And why
iudge not ye by youre selues what
is ryght? Whā thou goest by þ way
wylth thyne aduersary vnto þ prince
grie diligence to be deliuered from
hym, lest he deliuer þ vnto þ iudge,
and the iudge deliuer the to saylar,
and the saylar sende the into prison.

D.iii. 3

Math. 12. 2

Math. 12. 6

Math. 7. 8

Math. 12. 2

Deut. 19. 3

Exod. 1. 2

Math. 5. 6

I tell the, thou shalt not go thence,
vntill thou shalt haue geuen euen
the vtmoost myte.

The. xiii. Chapter.

Ther were some present at
that tyme, shewynge hym
of the Galileans, whose
bloude Pilate dyd mixe w
theyr sacrifices. And he answerynge
sayd vnto them: Thynke ye þ those
Galileans were moze spynners than
all the Galileans, because they suf-
fered such thynges? I tell you naye,
but excepte ye haue repentance, ye
shall all perishe lyke wyse. [¶] As
those eyghtene, vppon whome the
tower of Siloe fel, and hylled them:
Suppose ye that they also were
moze detters than al men dwellyng
at Ierusalem? I tell you no, but yf ye
haue no repentance, ye shal all dye
lyke wyse. And he sayd also thys simi-
litute: + Ac certayne man hadde a
fygge tre planted in hys vyneparde
and he came sekynge frute thereon,
and founde none. And he sayde vnto
the dresser of the vyneparde: Lo it is
thre yere ago sence I come sekynge
frute on thys fygge tre, and I fynde
none. Hew it downe therefore, why
doth it also combe the grounde? And
he answerynge sayd vnto hym: Syr
let it alone also thys yere, till I
bygge aboute it and dressge it, yf hap-
pely it wyll byynge frute: yf no, thou
shalt hewe it downe afterwarde.
And he was teachynge in theyr sy-
nagoge vpon the sabbates. And be-
holde a woman, whiche had a sperte
of synnesse eyghtene yere, & was
crooked, nother coude loke vp ony
thyng.

Dico tibi non exies inde, donec
etiam nouissimum minutum red-
das.

CAPVT XIII.

Aderant autem quidam
ipso in tempore nun-
tiantes illi de Galilaeis,
quorum sanguinem
Pilatus miscuit cum sacrificiis eo-
rum. Et respondens dixit illis: Pu-
tatis quod hi Galilaei pro omni-
bus Galilaeis peccatores fuerint,
quia talia passi sunt? Non dico
uobis, sed nisi poenitentiam ha-
bueritis, omnes similiter peribit-
is. Sicut illi decem & octo, supra
quos cecidit turris in Siloe, & oc-
cidit eos: putatis quia & ipsi de-
bitores fuerint praeter oes hoies
habitantes in Hierusalem? Non di-
co uobis, sed si poenitentiam no-
habueritis, omnes similiter peri-
bitis. Dicebat autem & hanc si-
militudinem. Arborem fici habe-
bat quidam plantatam in uinea
sua, & uenit querens fructum in
illa, & non inuenit. Dixit autem
ad cultorem uineae: Ecce anni
tres sunt ex quo uenio querens
fructum in ficulnea hac, & non
inuenio. Succide ergo illam: ut
quid etiam terram occupat? At
ille respondens dicit illi: Domi-
ne, dimitte illam etiam hoc an-
no, usque dum fodiam circa illam
et mittam stercore, & siquid fecerit
fructum: sin autem in futurum succide-
eam. Erat autem docens in synagoga
omni sabbatis. Et ecce mulier, quae
habebat spiritum infirmitatis annis de-
cem & octo, & erat inclinata nec o-
mnino posita.

no poterat sursum respicere: Quis cum uidisset IESVS, uocauit eam ad se, & ait: Mulier, dimissa es ab infirmitate tua. Et imposuit illi manus, & confestim erecta est & glorificabat Deum. Respondens autem archisynagogus, indignans quia sabbato curasset IESVS, dicebat turbis: Sex dies sunt in quibus oportet operari, in his ergo uenite & curamini & non die sabbati. Respondens autem ad illum Dominus, dixit: Hypocritæ, unusquisque uestrum sabbato non soluit bouem suum aut asinum a præsepio, & ducit ad aquam? Hanc autem filiâ Abraham, quam alligauit satanas, ecce decem & octo annis, num oportuit solui a uinculo isto die sabbati? Et cum hæc diceret, erubescerant omnes aduersarii eius, & omnis populus gaudebat in uniuersis quæ gloriose fiebant ab eo. Dicebat ergo: Cui simile est regnum Dei, & cui simile æstimabo illud? Simile est grano sinapis, quod acceptum homo misit in hortum suum, & creuit, & factum est in arborem magnam, & uolucres cœli requieuerunt in ramis eius. Et iterum dixit: Cui simile æstimabo regnum Dei? Simile est fermento, quod acceptum mulier abscondit in farinae sata trita, donec fermentaretur totum. Et ibat per ciuitates & castella docens, & iter faciens in Hierusalem. Ait autem illi quidam: Domine, si pauci

thyngit at all: Whome when Iesus had sent, he called her vnto him, and sayd vnto her: Woman thou art ryd of thy synneste. And he layed [hys] handes vpon her, and she was forthwyth made straght, and glorified God. But the ruler of the synagoge takinge indignacion that Iesus had healed on the Sabbath, answeringe sayd vnto the people: Ther are syx dayes wherin man muste worke, in them therfore come and be healed, & not on the sabbat daye. But Iesus answeringe sayd vnto hym: Ye hypocrites, doth not euery one of you loose hys oxe or asse from the manger, and leadeth to water it? And ought not this daughter of Abraham, whome brholde Satan had bounde eghtheene yeres, be loosed from this bonde on the sabbatdaye? And when he sayde this, all hys aduersaries were ashamed. And al the people reioyced in all the thynges he were gloriously done of hym. I. He sayd therfore: Wher vnto is þe hyng dome of God lyke, and wher vnto shal I lyken it? It is lyke vnto a mustarde seede, the whych beyng taken a man caste it in hys garden, and it growe and became a great tre, and the byrdes of the ayre rested in hys branches. And agayne he sayd: Wher vnto shal I suppose þe hyngdō of God to be lyke? It is lyke leue, & þe which bringeth, a womā hideth it in thye peches of meale, tyl it was all leuended. And he went thorow towne and cyties, teachyng and yourneyng towarde Ierusalem. And one sayd vnto hym: How are these things? R. illi. serue.

Deut. 11. 8
Luc. 14. 9

Matth. 11. 9
Mar. 4. 2

Matth. 11. 9

Gen. 3. 2

Matth. 9. 9
Mar. 6. 6

LVCAS.

fewe that shalbe saued? But he sayd
 vnto the: * Strype to entre thowowe
 the narrow gate, for I tell you ma-
 ny shall seke to entre, and shall not
 be able. But whan the good man of
 the house shalbe entred, and shall
 haue shut the doze, ye shall begynne
 to stande wpythout, and knocke at þ
 doze, sayenge: * LORDE, open vnto
 vs. And he answerynge shall say vn-
 to you: I knowe you not whence ye
 be. Then shall ye begynne to saye:
 We haue eaten and dronke before
 the, and thou hast taught in our stre-
 tes. And he shall saye vnto you: I
 knowe you not whence ye be, * de-
 part fro me ye workers of wyched-
 nesse. There shalbe wepyng & gnas-
 shyng of teth, whan ye shall se Abra-
 ham, and Isaac, and Jacob, and all þ
 prophetes in the kyngdome of God,
 but you to be dyspuen out. * And they
 shall come from the easte, and west,
 and north, and south, and shall sette
 downe at bozde in the kyngdome of
 God. * And beholde they are the last
 that were the fyrst, and they are the
 fyrst that were the last. Upon the
 same daye ther came certayne of þ
 pharises, sayeng vnto him: Go forth
 and get the hence, for Herode wyl
 slaye the. And he sayd vnto them:
 Go and tell that fore: Beholde I
 cast out deuils, and do heale to daye
 and to morowe, and on the thyrde
 daye do I synyshe. Neuerthelesse
 I must walke to day, and to morow
 and the nexte: for it can not be that
 a prophete dye wpythout Jerusalem.
 * Jerusalem, Jerusalem whych slay-
 est the prophetes, and stonest them
 that

pauci sunt qui saluantur? Ipse au-
 tem dixit ad illos: Contendite
 intrare per angustam portam,
 quia multi dico uobis querent
 intrare, & non poterunt. Cum au-
 tem intrauerit paterfamilias, &
 clauferit ostium, incipietis foris
 stare, & pulsare ostium, dicen-
 tes: Domine, aperi nobis. Et res-
 pondens, dicet uobis: Nescio
 uos unde sitis. Tunc incipietis di-
 cere: Manducauimus coram te,
 et bibimus, et in plateis no-
 stris docuisti. Et dicet uobis: Ne-
 scio uos unde sitis, discedite a
 me omnes operarii iniquitatis.
 Ibi erit fletus & stridor dentium,
 cum uideritis Abraham, & Isaac,
 & Iacob, & omnes prophetas in
 regno Dei, uos autem expelli so-
 ras. Et uenient ab oriente, & oc-
 cidente, & aquilone, & austro, &
 accumbent in regno Dei. Et ec-
 ce, sunt nouissimi qui erant pri-
 mi, & sunt primi, qui erant nouis-
 simi. In ipsa die accesserunt qui-
 dam phariseorum dicentes illis
 Exi, & uade hinc, quia Herodes
 vult te occidere. Et ait illis: Ite
 & dicite vulpi illi: Ecce efficio
 demonia, & fanitates perficio
 hodie & cras, & tertia die con-
 summor. Veruntamen oportet
 me hodie, & cras, & sequenti die
 ambulare: quia non capio pro-
 phetam perire extra Hierusalẽ.
 Hierusalem, Hierusalem, quæ oc-
 cidis prophetas, & lapidas eos
 qui

Math. 7. b

Math. 15. a

Mat. 6. b
 Math. 7. b
 and. 15. b

Math. 2. b

Math. 19. b
 and. 20. b
 Math. 10. c

Math. 23. b

qui mittuntur ad te, quoties uolui congregare filios tuos, quem admodum auis nidum suum sub pennis, & noluisti. Ecce relinquitur uobis domus uestra deserta. Dico autem uobis, quia non uidebitis me donec ueniat, cum dicetis: Benedictus qui uenit in nomine Domini.

CAPVT. XIII.

ET factum est cum introisset IESVS in domum cuiusdam principis phariseorum sabbato manducare panem, & ipsi obseruabant eum. Et ecce homo quidam hydropicus erat ante illum. Et respondens IESVS, dixit ad legisperitos, & phariseos, dicens: Si licet sabbato curare? At illi tacuerunt. Ipse uero apprehensum sanauit eum, ac dimisit. Et respondens ad illos, dixit: Cuius uestrum asinus aut bos in puteum cadet, & non continuo extrahet illum die sabbati? Et non poterant ad hæc respondere illi. Dicebat autem & ad inuitatos parabolam, intendens quo modo primos accubitus eligerent, dicens ad illos: Cum inuitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratior te sit inuitatus ab illo, & ueniens is qui te & illum uocauit, dicat tibi: Da hunc locum. Et tunc incipias cum rubore nouissimum locum tenere. Sed cum uocatus fueris, uade secundo.

that he sente vnto the, how oft would I haue gathered thy chylidren, as a byrde [gathereth] thy nest under his fetters, and thou woldest not. Beholde, your house shalbe lefte voyde vnto you. But I saye vnto you, that ye shall not se me tyll it come [to passe] that ye saye: * Blessed be he that cometh in the name of the

LORD.

The xiiii. Chapter.

QUOD IT HAPPENED WHEN JESUS WAS COME INTO A HOUSE OF ONE OF THE CHIEFS OF THE PHARISES VPO A SABBATH DAY, TO EATE BREAD, AND THEY WATCHED HIM. AND BEHOLDE THERE WAS A MAN THAT HAD THE DROPPY BEFORE HIM. AND JESUS ANSWERING SAID VNTO THE LAWYERS, AND PHARISES, SAYING: * IS IT LAWFULL TO HEALE VPO THE SABBATH? BUT THEY HELDE THEY PEACE. BUT HE BEINGE TAKEN, HE HEALED HIM, & LET HIM GO. AND HE ANSWERING SAID VNTO THEM: WHOSO OVE OR ASSE OF YOU SHALL FALL IN TO A PYTTE, AND HE SHALL NOT STRAGGLE AWAYE * BUT WEELE HIM OUTE ON THE SABBATH DAYE? AND THEY COULDE NOT ANSWERE HIM TO THIS. AND HE SAID A SIMILITUDE VNTO THEM THAT WERE BYDDEN, MARCHINGE HOWE THEY CHOSE THE FIRST ROOMES, SAYINGE VNTO THEM: WHEN THOU ART BYDDEN TO A WEDDYNGE, SEE NOT DOWNE IN A FIRST ROOME, LESTE HAPPELY A MORE HONORABLE MAN THAN THOU BE BYDDEN OF HIM, & COMMUNGE HE THAT HATH BYDDEN THE & HIM, SAYE VNTO THE: GEEVE THIS MAN ROOME, AND THOU DO THAN BEGYNNE IN SHAME TO OCCUPY A LOWEST ROOME. BUT WHEN THOU SHALT BE BYDDEN, GOE

Mat. 23. 2.
Luc. 19. 5Mat. 23. 6
Mat. 23. 6
Luc. 14. 6
and. 13. 6Mat. 23. 6
Mat. 23. 6

LVCAS.

Math. 7. b. fewe that shalbe saued? But he sayd vnto the: * Strype to entre thowowe the narrow gate, for I tell you many shall seke to entre, and shall not be able. But whan the good man of the house shalbe entred, and shall haue shut the doze, ye shall begynne to stande wpythout, and knoche at þe doze, sayenge: * LORDE, open vnto vs. And he answerenge shall say vnto you: I knowe you not whence ye be. Than shall ye begynne to saye: We haue eaten and dronke before the, and thou hast taught in our streetes. And he shall saye vnto you: I knowe you not whence ye be, * depart fro me ye workers of wychednesse. There shalbe weppenge & gnasynge of teth, whan ye shall se Abraham, and Isaac, and Jacob, and all þe prophetes in the kyngdome of God, but you to be dyspuen out. * And they shall come from the easte, and west, and north, and south, and shall sette downe at bozde in the kyngdome of God. * And beholde they are the last that were the fyrst, and they are the fyrst that were the last. Upon the same daye ther came certayne of pharises, sayeng vnto him: Go forth and get the hence, for Herode wyl slaye the. And he sayd vnto them: Go and tell that fore: Beholde I cast out deuils, and do heale to daye and to morowe, and on the thyrde daye do I spynshe. Neuerthelesse I must walke to day, and to morowe and the nexte: for it can not be that a prophete dpe wpythout Jerusalem. * Jerusalem, Jerusalem wypph slayest the prophetes, and stonest them that

pauci sunt qui saluantur? Ipse autem dixit ad illos: Contendite intrare per angustam portam, quia multi dico vobis querent intrare, & non poterunt. Cum autem intrauerit paterfamilias, & clauferit ostium, incipietis foris stare, & pulsare ostium, dicentes: Domine, aperi nobis. Et respondens, dicet vobis: Nescio uos unde sitis. Tunc incipietis dicere: Manducauimus coram te, et bibimus, et in plateis nostris docuisti. Et dicet vobis: Nescio uos unde sitis, discedite a me omnes operarii iniquitatis. Ibi erit fletus & stridor dentium, cum uideritis Abraham, & Isaac, & Iacob, & omnes prophetas in regno Dei, uos autem expelli foras. Et uenient ab oriente, & occidente, & aquilone, & austro, & accumbent in regno Dei. Et ecce, sunt nouissimi qui erant primi, & sunt primi, qui erant nouissimi. In ipsa die accesserunt quidam phariseorum dicentes illi: Exi, & uade hinc, quia Herodes uult te occidere. Et ait illis: Ite & dicite vulpi illi: Ecce efficio daemonia, & fanitates perficio hodie & cras, & tercia die consummor. Veruntamen oportet me hodie, & cras, & sequenti die ambulare: quia non capit prophetam perire extra Hierusalem. Hierusalem, Hierusalem, quae occidis prophetas, & lapidas eos qui

qui mittuntur ad te, quoties uolui congregare filios tuos, quem admodum auis nidum suum sub pennis, & noluisti. Ecce relinquitur uobis domus uestra deserta. Dico autem uobis, quia non uidebitis me donec ueniat, cum dicetis: Benedictus qui uenit in nomine Domini.

CAPVT. XIII.

ET factum est cum introisset IESVS in domum cuiusdam principis phariseorum sabbato manducare panem, & ipsi obseruabant eum. Et ecce homo quidam hydropicus erat ante illum. Et respondens IESVS, dixit ad legisperitos, & phariseos, dicens: Si licet sabbato curare? At illi tacuerunt. Ipse uero apprehensum sanauit eum, ac dimisit. Et respondens ad illos, dixit: Cuius uestrum asinus aut bos in puteum cadet, & non continuo extrahet illum die sabbati? Et non poterant ad hæc respondere illi. Dicebat autem & ad inuitatos parabolas, intendens quo modo primos accubitus eligerent, dicens ad illos: Cum inuitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratior te sit inuitatus ab illo, & ueniens is qui te & illum uocauit, dicat tibi: Da tuæ locum. Et tunc incipias cum rubore nouissimum locum tenere. Sed cum uocatus fueris, uade

recume

that he sente vnto the, how oft would I haue gathered thy chyldren, as a byrde [gathereth] hyr nest vnder his fethers, and thou woldest not. Beholde, your house shalbe leste wyde vnto you. But I saye vnto you, that ye shall not se me tyll it come [to passe] that ye saye: * Blessed be he that cometh in the name of the

LORD.

The xliii. Chapter.

AND it happened when Jesus was com into þ house of one of the chefe of the pharises vpon a sabbat day, to eate bread, and they watched him. And beholde ther was a man þ had the droppe before hym. And Jesus answering sayd vnto the lawyers, and pharises, sayenge: * Is it lawfull to heale vpon the Sabbat? But they helde theyr peace. But hym beyng take, he healed hym, & let hym go. And he answering said vnto thei: Whose oxe or asse of you shall fall in to a pytte, and he shall not straghte waye * heale hym oute on the sabbat daye? And they coulde not answer hym to this. And he sayd a similitude vnto them that were bydden, markyng how they chose the fyrst rowmes, sayenge vnto them: When thou arte bydden to a weddinge, se not downe in þ fyrst rowme, lest happily a more honorable man than thou be bydden of hym, & commyng he that hath bydden the & hym, saye vnto the: Geue this man rowme, and thou do than begynne in shame to occupy þ lowest rowme. But when thou shalt be bydden, sit

Mat. 23. 2.
Luc. 19. 5Mat. 23. 2.
Luc. 19. 5
and 13. 2Mat. 23. 2.
Luc. 19. 5

LVCA S.

10. 25. a

Mark. 11. b
Luc. 18. b

Tobi. 4. c

mach. 11. a
Apoc. 19. c

thy wyse, yet downe in the lowest
rowme, that whan he that hath byd
den the shal come, he maye saye vn-
to the: * frende, go vp hygher. Tha
shalte thou haue prayse before them
that spt at borde wpeh the. * for eue
ry one that exalteth hymselfe, shalbe
made lowe: and he that humbleth him
selfe, shalbe exalted. + He sayd also
vnto hym that had bydden hym :
Whan thou makest a dynner or sup-
per, call not thy frendes, nor thy bre-
thren, nor thy kynnesfolkes, nother thy
neighboures nor the ryche, lest they
byd the agayne, and recompence be
made vnto the: * But whan thou
makest a feast, call the poore, the fe-
ble, the crepell, and the blynde, & hap-
py shalte thou be, for they haue not
to recōpce the: but it shalbe recōp-
ced the in þe resurrection of the rygh-
teous. Whan one of them that sat
with them at borde herd this, he said
vnto hym: happy is he that shal eate
breadye in the kyngdome of God.
But he sayd vnto hym: + * A cer-
tayne mā made a great supper, and
called many. And he sente his ser-
uaunt in the houre of the supper, to
saye vnto them that were bydden, þ
they shulde come, for all thynges be
now ready. And they al began alphe
to make excuse. The fyrst sayd vnto
hym: I haue bought a farme, and I
must nedes go forth, and se it: I pray
the haue me excused. And the other
sayde: I haue boughte fyue yocke of
oxen, and I go to proue them: I pray
the haue me excused. And the thyrde
sayd: I haue maryed a wyfe, & the
fore can not I come. And þe seruaunte
bryng

recumbe in nouissimo loco, ut
cum uenerit qui te inuitauit, di-
cat tibi: Amice, ascende super-
ius. Tunc erit tibi gloria coram
simul discumbentibus. Quia om-
nis qui se exaltat, humiliabitur:
& qui se humiliat, exaltabitur.
Dicebat autem & ei qui se inui-
tauerat: Cum facis prandium
aut coenam, noli uocare amicos
tuos, neque fratres tuos, neque
cognatos, neque uicinos, neque
diuites, ne forte & ipsi te reuiu-
tent, & fiat tibi retributio: sed
cum facis conuiuium, uoca pau-
peres, debiles, claudos, & cæ-
cos, & beatus eris, quia non ha-
bent retribuere tibi: retribuetur
enim tibi in resurrectione iusto-
rum. Hæc cum audisset quidam
de simul discumbentibus, dixit
illi: Beatus qui manducabit pa-
nem in regno Dei. At ipse dixit
ei: Homo quidam fecit coenam
magnam, & uocauit multos. Et
misit seruum suum hora coenæ,
dicere inuitatis, ut uenirent, quia
iam parata sunt omnia. Et coe-
perunt simul omnes excusare.
Primus dixit ei: Villā emi, & ne-
cesse habeo exire, & uidere illā:
rogo te, habe me excusa-
tum. Et alter dixit: Iuga bouum
emi quinque, & eo probare illā:
rogo te, habe me excusatum.
Et alius dixit: uxore duxi, & ideo
non possum uenire. Et reuersus
seruus

seruus, nunciavit hæc Domino suo. Tunc iratus paterfamilias, dixit seruo suo: Exi cito in plateas, & ulcos ciuitatis, & pauperes, ac debiles, & cæcos, & claudos introduce huc. Et ait seruus: Domine, factum est ut imperasti, & adhuc locus est. Et ait Dominus seruo: Exi in uias & sepes, & compelle intrare, ut impleatur domus mea. Dico autem uobis: quod nemo uirorum illorum qui uocati sunt, gustabit cenam meam. Ibant autem turbæ multæ cum eo, & conuersus dixit ad illos: Si quis uenit ad me, & non odit patrem suum, & matrem, & uxorem, & filios, & fratres, & sorores, adhuc autem & animam suam non potest meus esse discipulus. Et qui non baiulat crucem suam, & uenit post me, non potest meus esse discipulus. Quis enim ex uobis uolens turrim ædificare, non prius sedens computat sumptus qui necessarii sūt, si habeat ad perficiendum: ne posteaquam posuerit fundamentum, & non potuerit perficere, omnes qui uident incipiant illudere ei, dicentes: Quia hic homo cepit ædificare, & non potuit consummare. Aut quis rex futurus committere bellum aduersus alium regem, non sedens prius cogitat si possit cū decem millibus occurrere ei, qui cum uiginti millibus uenit ad se? Alioquin adhuc illo longe a gente,

beinge returned shrowd this vnto his lord. Then the good man of his house beinge angrey sayde vnto his seruaunte: Go out quickly into the streetes and quarters of the citty, & bringe in here the needy, and the crepell, and the blinde, and the halfe. And the seruaunte sayde: Lord, it is done as thou hast commaunded, and ther is yet rowme. And his lord said vnto the seruaunte: Go out into the hygh wayes and hedges, and cōpelle them to come in, that my house may be fylled. But I saye vnto you: that none of those men that were bydden shal taste of my supper. Ther wete much people with hym, and he beinge turned, he sayd vnto them: * Who so cometh vnto me, & doth not hate his father, and mother, and wyfe, and chyldren, and brethren, & sisters, yee and his owne selfe also, he can not be my discipule. And who so beareth not his crosse and cometh after me, can not be my discipule. Whiche of you wyllynge to buyld a tower, settynge downe eueneth first the costes necessary, whether he haue sufficient to perswome it, after he haue layde a fundament, and be not able to perswome it, all that se it, begyn to moche hym sayenge: This man hath begon to buyld, and was not able to perswome it? Or what hyngre that shall go to make battayll agaynst another hyngre, settynge downe eueneth first in his mynde whether he wyth ten thousande, be able to mete hym that cometh agaynst hym w twenty thousande? Or els whether he is yet

Gen. 19. 2
Luc. 14. 6

Mat. 19. 26
Mark. 10. 28
and 16. 2

and 16. 2

facte

LVCAS.

fare of sendynge an embassage, he doth requyre thynges that belöge to prace. Euen so therfore every one of you, that doth not renounce all þ he possesseth, can not be my disciple. * Salt is good, but yf salt be vnseue-
 ry, wherein shall it be seasoned? for it is nother profytable vpo þ lande, nor vpon the dounge hyll, but it shal be cast awaye. He that hath eares to heare, let hym heare.

The .xv. Chapter. +

Ther * were appropynge vnto hym publicanes and synners, that they myght heare hym. And the scri-
 bes and pharises murmured sayeng * Thys man receaueth sinners, and eateth wyth them. And he tolde this parable vnto them, sayenge: * What man [is it] amonge you, that hath an hundreth shepe, and yf he lose one of them, doth he not leaue the nyne and nynty in the wyldernesse, & go-
 eth after it that was lost, vntyll he do fynde it: And whan he hath founde it, he layeth it vpon hys shulders re-
 toyng, and comynge home he calleth together hys frendes & neigh-
 bours, sayeng vnto them: Reioyce wyth me, for I haue founde my shepe that was lost. I saye vnto you, that lyke ioye shalbe in heauen ouer one synner doyng penauence, than ouer nyne & nynty ryghteous, that nede no penauence. * What woman ha-
 uynge ten grotes, yf she lese one grote, doth she not lyght a candle, & sweepeth out þ house, & seareth dilige-
 ntly vntill she haue founde it. And whan she hath founde it, she calleth toge-
 ther

agente, legationem mittens, ro-
 gat ea quæ pacis sunt. Sic ergo
 ois ex vobis, qui non renunciat
 omnibus quæ possidet, non pos-
 test meus esse discipulus. Bo-
 num est Sal, si autem sal euas-
 muerit, in quo condietur? Neque
 in terram, neque in sterquilini-
 um utile est, sed foras mittetur.
 Qui habet aures audiendi, au-
 diat.

CAPVT XV.

ERant autem appropin-
 quantes ei publicani
 & peccatores, ut audi-
 rent illum. Et murmu-
 rabant pharisei & scribæ, dicen-
 tes: Quia hic peccatores recipit
 & manducat cum illis. Et ait ad
 illos parabolam istam, dicens:
 Quis ex vobis homo qui habet
 centum oues, & si perdiderit u-
 nam ex illis, nonne dimittit no-
 naginta nouem in deserto, & ua-
 dit ad illam quæ perierat, donec
 inueniat eam. Et cum inuenierit
 eam, imponit in humeros suos,
 gaudens, & ueniens domû con-
 uocat amicos & uicinos, dicens
 illis: Congratulamini mihi, quia
 inueni ouem meam quæ perierat.
 Dico uobis, quod ita gaudiû erit
 in cœlo super uno peccatore po-
 nitentiam agente, quam super
 nonaginta nouem iustis, qui non
 indigent poenitentia. Aut quæ
 mulier habens drachmas decem,
 si perdiderit drachmam unam,
 nonne accendit lucernam, & euertit
 domû, & querit diligenter donec
 inueniat eam. Et cû inuenierit, con-
 uocat

marth. 5. b
 Mar. 9. 8

Marth. 9. b
 Marci. 1. b
 Luc. 5. d

Luc. 5. d
 and. 7. 8

marth. 12. b

Luc. 5. d

uocat amicas & uicinas, dicens: Congratulamini mihi, quia inueni drachmam meam quam perdideram. Ita dico uobis, gaudium erit coram angelis Dei, super uno peccatore poenitentiam agente. Ait autem: Homo quidam habuit duos filios, & dixit adolescentior ex illis patris Pater, da mihi portionem substantiae quae me cōtingit. Et diuisit illis substantiam. Et post non multos dies congregatis omnibus, adolescentior filius peregre profectus est in regionem longinquam, & ibi dissipauit substantiam suam uiuendo luxuriose. Et postquam omnia consummasset, facta est fames ualida in regione illa, & ipse coepit egere. Et abiit, & adhaesit uicinijs regionis illius, et misit illum in uillam suam, ut pasceret porcos. Et cupiebat implere uentrem suum de siliquis, quas porci manducabant, & nemo illi dabat. In se autem reuersus, dixit: Quanti mercenarii in domo patris mei abundant panibus, ego autem hic fame pereor? Surgam, & ibo ad patrem meum, & dicam ei: Pater, peccaui in caelum, & coram te, iam non sum dignus uocari filius tuus, fac me sicut unum de mercenariis tuis. Et surgens uenit ad patrem suum. Cum autem adhuc longe esset, uidit illum pater ipius, & misit.

ther hys frendes and neyghbouresses, sayeng: Reioyce with me, for I haue founde my grote that I had lost. Euen so I saye vnto you shall ther be ioice before the angels of God upon one synner doyng penauce. + And he sayd: A certayne man had two sonnes, and the yonger of them sayd vnto hys father: father, geue me the porcion of the goodes that be longeth vnto me. And he diuided the substaunce vnto them. And not longe thereafter, all chynge beyng gathered together, the yonger sonne wente forth into a farrre contry, and there he wasted all hys goodes, wth luyngge ryotously. And after that he had spent all, ther happened a greate drecth in that region, and he beganne to wante. And he wente and ioyned hymselfe vnto one of the cytesins of that contrye, and he sent hym to hys farme that he shuld fede the swyne: And he coueted to sell hys belly wth the coddies, that the swyne dyd eate, and noman gaue hym [them.] And beyng come to hymselfe, he sayde: How many hyed seruautes in my fathers house haue plenty of breades, and I peryshe here for hunger? I wyll ryse and go to my father, and shall saye vnto hym: father, I haue synned in heauen, and before the, and nowe am I not worthy to be called thy sonne, make me as one of thy hyed seruautes. And ryngge vp he came to hys father. * But when he was yet farrre of, hys father sawe hym, & was moued.

LUCAS.

moued wth pyt^e, and runnyng to hym, he fell aboute hys necke, & kysed hym. And the sonne sayde vnto hym: father, I haue synned in heauen and before the, nowe am not I worthy to be called thy sonne. And the father sayd vnto hys seruantes: Wrynge forth quychely the best garment, and put it vpon him, and geue hym a rynge vpon hys hāde, & shues on hys fete, and bynge hether a fed calfe, and kyll it, and let vs eate and let vs be merre: for thys my sonne was dead, & is reuiued: he was losse and is founde. And they began to be merre. But hys elder sonne was in þe felde. And whan he dyd come and approached to the house, he herde þe minstrelsy and daunsynge, and called one of the seruantes, & asked what these thynges were. And the same said vnto him: Thy brother is come & thy father hath slayne a fed calfe, because he hath receaued hym safe. But he was wroth, and wolde not go in. Wherfore hys father beyng gone out, beganne to intreate hym. But he answerynge, sayd vnto hys father: Lo, thus many yeres do I serue the, and I neuer dyd trasgresse thy commaundemente, and thou neuer gauest me a hyd, that I myghte be merre wth my frendes: but after that thys thy sonne, that hath deuoured hys substance wth harlottes is come, thou hast slayne hym a fed calfe. But he sayd vnto hym: Wy sonne, thou arte alwaye wth me, & all that myne is, is thynne. But thou oughtest to haue ben merre & reioyced: for thys thy brother was dead, and

miserecordia motus est, & accurrēs cecidit sup collū eius, & osculatus est eum. Dixitq; ei filius: Pater, peccaui in cœlum, & coram te, iam non sum dignus uocari filius tuus. Dixit autem pater ad seruos suos: Cito proferte stolam primam, & induite illum, & date anulū in manum eius, & calceamenta in pedes eius, & adducite vitulum saginatum, & occidite, & manducemus, & epulemur, quia hic filius meus mortuus erat, & reuixit: perierat, & inuentus est. Et cœperūt epulari. Erat autem filius eius senior in agro. Et cum ueniret & appropinquaret domū, audiuit symphoniam & chorum, & uocauit unum de seruis, & interrogauit quid hæc essent. Isque dixit illi: Frater tuus uenit, & occidit pater tuus vitulum saginatum, quia saluum stolum recepit. Indignatus est autem, & nolebat introire. Pater ergo illius egressus, cœpit rogare illum. At ille respondens, dixit patri suo: Ecce tot annis seruis tibi, & nunquam mandatum tuum præterui, & nunquam dedisti mihi hæc dū, ut cum amicis meis epularer: sed postquā filius tuus hic, qui deuorauit substantiā suā cū meretricibus uenit, occidisti vitulum saginatum. At ipse dixit illi: Fili, tu semper mecū es, & omnia mea tua sunt: Epulari autem & gaudere oportebat: quia frater tuus hic mortuus erat & res

& reuixit : perlerat , & inuentus est.

CAPVT XVI.

Dicebat autem & ad discipulos suos : Homo quidam erat diues, qui habebat uillicum, & hic diffamatus est apud illum, quasi dissipasset bona ipsius. Et uocauit illum, & ait illi : Quid hoc audio de te / redde rationem uillicationis tue, iam enim non poteris amplius uillicare. Ait uillicus intra se : Quid faciam, quia Dominus meus aufert a me uillicationem / fodere non ualeo, mendicare erubescio : scio quid faciam, ut cum amotus fuero a uillicatione, recipiant me in domos suas. Conuocatis itaque singulis debitoribus Domini sui, dicebat primo : Quattuor debes Domino meo / At ille dixit : Centum cadus olei. Dixitque illi : Accipe cautionem tuam, & sede, cito scribe quinquaginta. Deinde alio dixit : Tu uero quantum debes / Qui ait : Centum coros tritici. Ait illi : Accipe litteras tuas, & scribe octoginta. Et laudauit Dominus uillicum iniquitatis, quia prudenter fecisset. Quia filii huius seculi prudentiores filiis lucis in generatione sua sunt. Et ego uobis dico : Facite uobis amicos de mammona iniquitatis, ut cum defeceritis, recipiant uos in eterna tabernacula. Qui si delis

and is reuined: he was losse, and is founde. i.

The. xvi. Chapter. +

And he sayd vnto hys disciples: Ther was a certayn rich man which had a steward, and the same was accused vnto hym that he had wasted hys goodes. And he called hym, and sayde vnto hym: Howe beare I that of the / geue an accompte of thy stewardshippe, for thou mayest nomore be steward. The steward sayde wythin hymselfe: What shall I do, for my lord taketh the stewardship fro me / bygge I can not, to begge I am ashamed: I knowe what I shall do, that whan I shalbe put from the stewardship, they may take me into theyr houses. Every one therfore of hys lordes debtors be ynge called together, he sayd vnto the first: Howe muche owest thou vnto my lord / And he sayde: hundredth tonnes of oyle. And he sayd vnto hym: Take thy byll, and syt downe, and quickly wyte fiftie. Than sayde he vnto another: Howe muche owest thou / Whych sayde: hundredth quarters of wheate. He sayd vnto hym: Take thy byll and wyte fourty. And the lord commended the unrighteous steward, because he had done wysely. For the chyldre of this worlde are wyser than the chyldren of lyght in theyr generacion. And I saye vnto you: Make you frendes wyth the Mammon of unrighteousnesse, that whan ye shall haue nede, they may receaue you into the euerlasting tabernacles. i. He that is faithfull

faithful in the least, is also faithful in the greater: and he that is vnrighteous in the least, is also vnrighteous in the greater. Yf ye therfore haue not ben faithful in the vnrighteous Mammon, who wll truste you it that is true? And yf ye haue not ben faithful in another mans busynesse, who wll geue you it that yours is?

Math. 6. c. * No seruaunte can serue two masters: for ether he shall hate the one, & loue the other: or els he shal cleue vnto the one, and despyse the other. Ye can not serue God and Mammon. All these thinges herde the pharises, whych were couetous, & mocked hym. And he sayd vnto them: Ye are they whych iustifie your selues before men, but God knoweth your hartes: for what hygge is before men, is abhominacion before

God. * The lawe and the prophetes [prophecied] vntill Ihon, fro thence is the kyngdome of God preached, and euery one, preasseth vpon it by violence. * But it is easer heauen

Math. 4. a. b.

Math. 5. b.

Math. 7. b.

and .9. b.

Math. 10. a.

and earth to passe awaye, than one tyle of the lawe to fal. * Euery one that leaueth hys wyfe, and marryeth another, committeth aduoutry, and he that marryeth her that is lesse of hys husbände, committeth aduoutry. * Ther was a certayne rich man, and was clothed wth purple & synninen, and fared euery daye deliciously. And ther was a certayne poore man by name Lazarus, which laye at hys doore, beinge full of sores despyng to be sacysped wth the crommes, that fell fro the richmans table, and nomā gaue hym. But the

dogges

delis est in minimo, & in maiori fidelis est: & qui in modico iniquus est, & in maiori iniquus est. Si ergo in iniquo mammona fideles non fuistis, quod uerum est, quis credet uobis? Et si in alieno fideles non fuistis, quod uestrum est, quis dabit uobis? Nemo potest duobus dominis seruire, aut enim unū odiet, & alterū diligit: aut uni adhærebit, & alterū contēnet. Nō potestis Deo seruire & mammonæ. Audiebāt autē omnia hæc pharisei qui erant auari, & deridebāt illū. Et ait illis: Vos estis qui iustificatis uos corā hominibus, Deus autem nouit corda uestra: quia quod hominibus altum est, abominatio est ante Deum. Lex & prophetæ usque ad Ioannem, ex eo regnū Dei euangelizatur, & omnis in illud nūc facit. Facilius est cælum & terram præterire, quam de lege unum apicem cadere. Omnis qui dimittit uxorem suam, & alteram ducit, moechatur, & qui dimissam a uiro ducit, moechatur. Homo quidam erat diues, qui induebatur purpura & bysso, & epulabatur quotidie splendide. Et erat quidam mendicus nomine Lazarus, qui iacebat ante ianuam eius ulceribus plenus, cupiens saturari de micis quæ cadebant de mensa diuitis, & nemo illi dabat: sed & canes

canes ueniebant, & linge-
bant ulcera eius. Factum est autem, ut
moreretur mendicus, & portare-
tur ab angelis in sinum Abraham.
Mortuus est autem diues, & se-
pultus est in inferno. Eleuans au-
tem oculos suos cum esset in tor-
mentis, uidit Abraham a longe,
& Lazarum in sinu eius, & ipse
clamans, dixit: Pater Abraham,
miserere mei, & mitte Lazarum,
ut intingat extremum digiti sui
in aquam, ut refrigeret linguam
meam, quia crucior in hac flamma.
Et dixit illi Abraham: Fili, recor-
dare quia recepisti bona in uita
tua, & Lazarus similiter mala:
nunc autem hic consolatur, tu
uero cruciaris. Et in his omnibus
inter nos & uos chaos magnum
firmatum est, ut hi qui uolunt hinc
transire ad uos, non possint: neque
inde huc transire. Et ait: Ro-
go ergo te pater, ut mittas eum
in domum patris mei: habeo enim
quinq; fratres, ut testetur
illis, ne & ipsi ueniant in hunc lo-
cum tormentorum. Et ait illi A-
braham: Habent Moysen & pro-
phetas, audiant illos. At ille di-
xit: Non pater Abraham, sed si
quis ex mortuis serit ad eos, per-
nitentiam agent. Ait autem illi:
Si Moysen & prophetas non au-
diunt, neque si quis ex mortuis
resurrexerit, credent.

CAPVT. XVII.

ET ait ad discipulos suos:
Impossibile est ut
non ueniam scandalizati:
Vos autem illi per quem
ueniunt

doggs came and lyched hys soles.
And it happened that the poore ma-
nyed, and was carryed into Abraham
bosome by the angris. And the rich
man dyed also, and was buryed in
hell. But when he was in pynne, he
tynged up hys eyes, he sawe Abra-
ham of, & Lazarus in hys bosome,
and he cryenge, sayde: Father Abra-
ham, haue mercy vpon me, and sende
Lazarus, that he dyppe the tpype of
hys synger in water, that he maye
coole my tounge, for I am payned in
this flamm. And Abraham sayd un-
to hym: Sonne, = remember & thou
hast receaued good in thy lyfe, and
Lazarus hath receyued euill: and now is
he comforted, but thou arte payned.
And besydes all this, there is a great
space betwene us & you, so that they
that wyl go thence vnto you, they ca-
not: neither can they passe fro thence
hether. And he sayde: I praye the
father, that he sende hym into my fa-
thers house, for I haue fyue brethren,
that he testifie vnto them, lest they
also come to this place of torment.
And Abraham sayd vnto hym: They
haue Moyses and the prophetes, let
the heare those. But he sayde: O fa-
ther Abraham, but yf ony of the dead
went to them, they shall do penance.
But he sayd vnto hym: Yf they heare
not Moyses and the prophetes, they
shall not beleue, though one rose fro
the dead.

The xvii. Chapter.



As he sayd vnto hys disci-
ples: It is impossible & of
thee shall not come: but
as vnto I, I sayd they
shall come.

Gala. 6. 2

Matth. 23. 2
Luce. 9. 5

LVCAS.

come: it is better for hym yf a mpy-
stone be haged about his necke, & he
be cast into the see, tha than that he shuld
offede one of these lytle ones. Take
hede to your selues. * Yf thy brother
spynne agaynst the, rebuke hym: and
yf he do repent, forgeue hym. And
though he spynne seue tymes against
the in a daye, and be turned to the se-
uen tymes in a daye, saynge: It repen-
teth me, forgeue him. And the apost-
les said vnto the LORD: Increase
fayth vnto vs. And the LORD sayd:
* Yf ye shall haue fayth as a grane
of mustarde seede, ye shall saye vnto
this Boulbery tre: Be rooted out, &
be planted in the se, and it shal obey
you. Who is it of you hauynge a ser-
uaunte goynge to plough or sedynge
ore, & wyl say vnto him beyng come
from the felde: Go quickly and get
downe to meate, and sayeth not [ra-
ther: I] Make ready & I may suppe, &
gyde vp thy selfe, and serue me, tyl
I haue eaten and dronken, and after
thys shalte thou eate & drynke. Doth
he thanke that seruaunt, because he
hath done it that he hath comaunded
hym? I thynke no. So I petyse ye,
wha ye haue done at thynges & be co-
maunded you, saye ye: We are vn-
profitable seruautes, we haue done
that our duty was to do. + And it
fortuned, as he went to Ierusalem, he
passed thorow the myddes of Sama-
ria and Galile. And as he entred in-
to a towne, ther met hym ten lepe-
rous men, whych stode asarte of, &
lyft vp [thyr] voyce, sayng: Jesu ma-
ster, haue mercy vpon vs. Whom as
he sawe, he sayde: Go, & shewe your
selues

ueniant: utilius est illi si lapis mo-
laris imponatur circa collum eius,
& proiciatur in mare, quam
ut scandalizet unum de pusillis
istis. Attendite vobis. Si pecca-
uerit in te frater tuus, increpa il-
lum: & si poenitentiam egerit, di-
mitte illi. Et si septies in die pec-
cauerit in te, & si septies in die
conuersus fuerit ad te, dicens:
Poenitet me, dimitte illi. Et di-
xerunt apostoli Domino: Ade-
auge nobis fidem. Dixit autem
Dominus: Si habueritis fidem si-
cut granum sinapis: dicetis huic
arbori moro: Eradicare, & trans-
plantare in mare, & obediet vo-
bis. Quis autem uestrum habens
seruum arantem aut pascentem
boues, qui regresso de agro di-
cat illi: Statim transi, & recum-
be: & non dicit: Para quod coe-
nem, & praecinge te, & ministra
mihi donec manducem & biba,
& post haec tu manducabis & bi-
bes. Nunquid gratiam habet ser-
uo illi, quia fecit quae ei impera-
uerat? Non puto. Sic & vos cum
feceritis omnia, quae praecepta
sunt vobis, dicitis: Serui inutiles
sumus, quod debuimus facere,
fecimus. Et factum est, dum Ies-
us Hierusalem, transibat per me-
diam Samariam & Galileam.
Et cum ingrederetur quoddam
castellum, occurrerunt ei decem
uiri leprosi, qui steterunt a lon-
ge, & lenauerunt uocem, dicen-
tes: IESU praeceptor mis-
serete nostri. Quos ut vi-
dit, dixit: Ite, ostendite uos
facet.

Math. 18. 1

Math. 17. 1
and. 11. 1

B

Leuit. 14. 1

facerdotibus. Et factum est, dum
irent, mundati sunt. Vnus autem
ex illis; ut uidit quia mundatus
est, regressus est cum magna uo-
ce glorificans Deum: & cecidit
in faciem ante pedes eius, gra-
tias agens: & hic erat Samarita-
nus. Respondens autem I E-
SUS, dixit: Nonne decem mun-
dati sunt? & nouem ubi sunt? Nō
est inuentus qui rediret, & daret
gloriam Deo, nisi hic alienige-
na. Et ait illi: Surge, uade, quia
fides tua te saluum fecit. Inter-
rogatus autē a phariseis, quando
uenit regnum Dei, respondens
eis, dixit: Non ueniet regnum
Dei cum obseruatione, neque
dicent: ecce hic, aut ecce illic.
Ecce enim regnum Dei intra
uos est. Et ait ad discipulos
suos: Venient dies quando de-
sideretis uidere unum diem fi-
lii hominis, & non uidebitis. Et
dicent uobis: Ecce hic, & ecce il-
lic. Nolite ire, neque sectemini:
nam sicut fulgur conuscat de-
sub coelo, in ea quę sub coelo
sunt fulget, ita erit filius homi-
nis in die sua. Primum autem o-
portet illum multa pati, & repro-
bati a generatione hac. Et sicut
factum est in diebus Noe, ita e-
rit & in diebus filii hominis. Ede-
bant & bibebant, uxores duce-
bant & dabantur ad nuptias, us-
que in diem qua intransit Noe
in arcam, & uenit diluuium, &
perdi-

seuerus unto & presles. And it chaiced
as they tolt, they were censed. But
one of them, as he saw & he was cē-
sed, he returned, magnifyenge God
wpth loude voyce: and he fell vpon
hys face before hys fete, gruyng thil-
hes: and thys was a Samaritane.
And Iesus answerenge sayde: Were
ther not ten censed? and where be &
nyne? Ther is none folde that cam
agayne and gawe prayse vnto God,
saue thys straunger. And he sayde
vnto hym: Ryse, go thy waye, for
thy fapth hath saued the. + But
whan he was demaunded of & pha-
rises whan the kyngdome of God
commeth, he answerenge them saide
The kyngdome of God shall not
come wpth wptynge say, = nother
shall they say: Lo here [it is], lo
lo! it is there. For beholde the kyng-
dome of God is wpythin you. And
he sayde vnto hys disciples: The
dayes shall come whan ye shall de-
syre to se one daye of the sone of mā,
and ye shall not se it. And they shal
say vnto you: Lo here, and lo there.
So not ye, nother followe: For as
the lightenyng glisterenge from
vnder heauē, shyneth vpo thos thyn-
ges that be vnder heauen, euen so
shall the sonne of man be in his day.
+ But synne muste he suffer many
thynges, and be refused of thys ge-
neracyon. + And as it befell in the
dayes of Noe, so shall it also be in
the dayes of the sonne of man.
They dyd eate and drinke, they ma-
ryed wyues, and were maryed, un-
tyll the daye that Noe entred into
the Arche, and the floude came, and
destroyed

Mat. 24.9
Mat. 23. 6

Mat. 23. 2
17. 2. 10. 3
Mat. 23. 2
and. 9. 3
Luc. 11. 3
17. 2. 10. 3
Mat. 24. 9

LVCAS.

D destroyed them all. Iphetwysse also
as it chaunced in the dayes of Lot,
* they bpd eat & drynke, they bought
& solde, they planted & buylded: but
what day Lot went out of Sodoma
it rayned fyre & brimstone fro hea-
uen, & destroyed the all. After thys
maner shal it be what daye þ sonne
of man shal appeare. * At þ tyme
who so is bpō þ thache, & hys vessels
in the house, let hym not go downe
to fetch them: & he þ is in the felde,
let hym iphetwysse not go backe. * Re-
membze Lots wyse. * Who so shall
endeuours to saue hys lyfe, shal lose
it: and who so shall lose it, shal quye-
ren it. I sape vnto you: * In þ nyght
shal two be in one bedde, & one shal
be receaued, & the other shalbe lefte:
two shalbe gryndynge together, the
one shalbe receaued, & the other left
two in þ felde, the one shalbe recea-
ued, & the other shalbe left: They an-
swerynge sayd vnto hym: Where
LORDE. Whych sayd vnto them:
Where soeuer the dead carcase shal
be, there shal also the Eagles be ga-
thered. The. xliii. Chapter.

A I tolde a similitude vnto
them, þ mē ought to pray
* allwayes, & not to leaue
of, sayenge: Ther was a
certayne Iudge in a certayne cytie,
which feared not God, and stode in
awe of nomā. And ther was a cer-
tain widowe in þ same cytie, & cam
to hym sayenge: Avenge me of myne
aduersary. And he wolde not for a
great season. But after thys he said
wpythin hymselfe: Though I drede
not god, & stāde in awe of nomā, yet
because thys widowe is troublous

perdidit omnes. Similiter sicut
factū est in diebus Lot, edebāt,
& bibebāt, emebāt, & uendebāt,
plantabant, & ædificabant: qua
die autem exiit Lot a Sodomis,
pluit ignem & sulphur de celo,
& omnes perdidit. Secundum
hæc erit qua die filius homi-
nis reuelabitur. In illa hora qui
fuerit in tecto, & uasa eius in do-
mo, ne descendat tollere illas: &
qui in agro, similiter non sedeat
retro. Memores estote uxoris
Lot. Quicumque quasierit ani-
mam suam saluam facere, per-
det illam: & quicumque perdidit
illam, uiuificabit eam. Dico
uobis: In illa nocte erunt duo in
lecto uno, unus assumetur, & al-
ter relinquetur: duæ erunt mo-
lentes in unum, una assumetur,
& altera relinquetur: duo in a-
gro, unus assumetur, & alter re-
linquetur. Respondentes dicunt
illi: Vbi Domine? Qui dixit illis:
Vbicunque fuerit corpus, illuc
congregabuntur & aquilæ.

CAPVT XVIII.

Dicebat autem & para-
bolam ad illos, quoniam
am oportet semper o-
rare & non deficere, di-
cens: Iudex quidam erat in qua-
dam ciuitate, qui Deum non ti-
mebat, & hominem non reueren-
tatur. Vidua autem quedam er-
at in ciuitate illa, & ueniebat
ad eū, dicens: Vindica me de ad-
uersario meo. Et nolebat p mulatū
tēpus. Post hæc autē dixit intra ses
Es si Deum nō timeo, nec homi-
nē reuereor, tamē quia molestus

est mihi hæc uisita, uindicabo
illam, ne in nouissimo ueniens sug-
gillet me. Ait autem Domi-
nus: Audite quid iudex iniquita-
tis dicit. Deus autem non faciet uin-
dictam electorū suorū, clamantiū
ad se die ac nocte, & patientiam
habebit in illis. Dico uobis, quia
cito faciet uindictam illorum.
Venitamen filius hominis ueni-
ens, putas inueniet fidē in terra?
Dixit autē & ad quosdam qui in
se confidebant, tanquam iusti, &
aspernabantur ceteros, parabo-
lam istam, dicens: Duo homines
ascendebant in templum, ut ora-
rent, unus phariseus, & alter pu-
blicanus. Phariseus stans hæc a-
pud se orabat: Deus gratias ago
tibi, quia non sum sicut ceteri ho-
minum, raptores, iniusti, adulte-
ri, uelut etiam hic publicanus. Le-
iuno bis in sabbato, decimas do-
omnium quæ possideo. Et publi-
canus a longe stans, nolebat nec
oculos ad cælum leuare, sed per-
cutiebat pectus suū, dicens: De-
us, propitius esto mihi peccato-
ri. Dico uobis: descendit hic iusti-
ficatus in domum suam ab illo:
quia omnis qui se exaltat, humi-
liabitur: & qui se humiliat, exalta-
bitur. Asserebāt autem ad illum
& infantes, ut eos tegeret. Quod
cum uiderent discipuli, increpa-
bant illos. IESVS autem conuo-
cans illos, dixit: Sinite pueros
uenire ad me, & nolite uetare e-
os: talis est enim regnū Dei. A-
men dico uobis, quicumque non ac-
ceperit regnū Dei sicut puer, nō

intrat

unto me, I will auenge her, lest she
commynge at the last trample me.

And the LORD said: Heare ye
what the vnyghteous iudge sayeth.
And shall not God also auenge hys
chosen, cryenge vnto hym daye and
nyght, and [though] he haue pacified
wyth them? I tell you that he shall
shortly auenge them. Neuerthelesse
the sonne of man comynge, trowe ye
that he shall synde sayth on earth?

+ And vnto some that trusted in the
selues as ryghteous, and despyed o-
ther, he tolde this parable, sayenge:
Two men wente vp into the tem-
ple to praye, the one a pharise, and
other a publicane. The pharise sta-
ndynge prayed thus by hymselfe: I
thanke the God that I am not as o-
ther men, [as be] theye robbers, vnygh-
tious, aduoueterous, ether as this pu-
blican. I fast twise in the weke, I geue
erthes of all I possesse. And the publi-
cane standynge asarte of, wolde not
lyfte vp hys eyes to heaue but smote
vpon hys brest sayenge: God, be mer-
cyfull vnto me a synner. I tell you
This man wente downe into his house
iustified, vniþe the other. For who
soeuer exalteth hymselfe, shalbe brou-
ghte lowe: who so humbleth hymselfe,
shalbe exalted. They brought
yonge chyldre also to hym, & he shulde
touch the. The whiche whan the disci-
ples sawe, they rebuked the. And Je-
sus calling the together, sayde: Let the
chylidren come vnto me, & forbyd the
not, for vnto such lyke pertayneth the
kingdome of God. Verely I saye
vnto you, Who so ever taketh not the
kingdome of God as a chylid, he shal

not en-

Deut. 32.8
Eccl. 7.8.

Matth. 23.8
Luc. 14.8

Matth. 23.8
Luc. 10.8

LVCAS.

Matth. 19. c
Marc. 10. b

Exod. 10. c

Matth. 19. c
Marc. 10. c

Luce. 1. c

Matth. 19. b
Marc. 10. c

Matth. 10. b
Marc. 10. b

entre into it. * And a certayne ruler
axed hym, sayenge: Good mayster,
wyth doyng of what, shal I possesse
lyfe euerlastyng? And Jesus sayde
vnto hym: What doest thou cal me
good? ther is no man good, saue only
God. Knowest thou the commaun-
dementes: * Thou shalt not kyll, thou
shalt not comyette aduowtry, thou
shalt not steale, thou shalt beare no
false wytnesse, honoure thy father &
mother? Whych sayd: All these haue
I kepte fro my yowthe vp. The which
Jesus haupnge herde, he sayde vnto
hym: One thyng is yet wantyng
vnto the: Sell all that thou hast, and
geue vnto the poore, and thou shalt
haue a treasure in heauē, & come fol-
low me. Thys beyng herd, he was
sory, for he was very ryche. Jesus se-
pyng hym to be made sorowfull, he
sayd: * How hardy shall the y^e haue
mony entre into the kyngdome of
God? for it is easer for a camel to
go thorow the eye of a nedle, than
the ryche to entre into the kyngdom
of God. And they that herde it, sayd:
And who can [thi] be saured? he sayd
vnto them: * Those thynges that be
not possible wyth men, are possible
wyth God. * Peter sayd: Beholde,
we haue lefte all thynges, and haue
followed the. Who sayd vnto them:
Verely I saye vnto you: Ther is
no man that leaureth hous, or elders
or bretheren, or wyfe, or chyldren for
the kyngdome of God, and shall not
receaue much moze in thys lyfe, and
in the worlde to come lyfe euerlas-
tyng. + * And Jesus toke to hym
the twelfe, and sayd vnto them: Be-

hold,

intrabit in illud. Et interrogauit
eum quidam princeps, dicens:
Magister bone, quid faciens uis
tam eternam possidebo? Dixit
autem ei IESVS: Quid me di-
cis bonum? nemo bonus, nisi so-
lus Deus. Mandata nosti: Non
occides, non moechaberis, non
furtum facies, non falsum testi-
monium dices, Honora patrem
tuum & matrem? Qui ait: Hec
omnia custodiui a iuuetute mea.
Quo audito, IESVS ait ei: Ad-
huc unū tibi deest, omnia que-
cunque habes uende, & da pau-
peribus, & habebis thesaurū in
cælo, & ueni sequere me. His il-
le auditis, contristatus est, quia
diues erat ualde. Videns autem
IESVS illum tristem factum,
dixit: Quam difficile qui pecuni-
as habent, in regnum Dei intras-
būt? Facilius est enim camelum
per foramen acus transire, quā
diuitem intrare in regnum dei.
Et dixerunt qui audiebant: Et
quis potest saluus fieri? Ait illis:
Quæ impossibilia sunt apud ho-
mines, possibilia sunt apud deū.
Ait autem Petrus: Ecce nos di-
misimus omnia & secuti sumus
te. Qui dixit eis: Amen dico uo-
bis, nemo est qui reliquit domū
aut parentes, aut fratres, aut ux-
orē, aut filios propter regnū Dei,
& nō recipiat multo plura in hoc
tempore, & in seculo futuro uitā
eternam. Assumpsit autem IESVS
duodecim, & ait illis: Ecce
ascens

ascendimus Hierosolimam, & consummabuntur omnia que scripta sunt per prophetas de filio hominis: tradetur enim Gentibus, & illudetur, & flagellabitur, & conspuetur: & postquam flagellauerint, occident eum, & tertia die resurget. Et ipsi nihil horum intellexerunt, & erat uerbum istud absconditum ab eis, & non intelligebant que dicebantur. Factum est autem cum appropinquaret Hierico, cecus quidam sedebat secus uiam mendicans. Et cum audiret turbam pretereuntem, interrogabat quid hoc esset. Dixerunt autem ei, quod IESVS Nazarenus transiret. Et clamauit, dicens: IESV fili Dauid, miserere mei. Et qui preibant increpabant eum ut taceret. Ipse uero multo magis clamabat: Fili Dauid, miserere mei. Stans autem IESVS, iussit illum adduci ad se. Et cum appropinquasset, interrogauit illum, dicens: Quid tibi uis faciam? At ille dixit: Domine, ut uideam. Et IESVS dixit illi: Respice, fides tua te saluum fecit. Et confestim uidit, & sequebatur illum magnificans Deum. Et omnis plebs ut uidit, dedit laudem Deo.

CAPVT. XIX

ET ingressus, perambulabat Hierico. Et ecce, uir nomine Zachæus, & hic princeps erat publicanorum, & ipse diues, & querebat uidere IESVM quis esset,

holde we go vy to Jerusalem, and all thynges þe wytt of þe sone of man shalbe fulfilled: for he shalbe deliuered to þe heþthen, & shalbe moched & scourged, & spitted vpon, & after they shall haue scourged hym, they shal slaye hym, and he shall rise agayne the thyrde daye. * And they vnderstode none of these thynges, for this worde was hyde from them, and they perceaued not the thynges that were spoken. * And it chaunced when he came neare to Hierico, a certayne blynde man sat beggynge by þe waye. And when he herde þe people goynge by, he asked what that were. And they tolde hym, that Iesus of Nazareth byd go by. And he cryed, sayeng Iesu, thou sone of Dauid, haue mercy vpon me. And they that wente afore, rebuked hym that he shuld hold hye peace. But he cryed much more. Thou sone of Dauid, haue mercy vpon me. And Iesus standynge commaunded hym to be brought vnto hym. And when he was come neare, he asked hym, sayenge: What wylte thou that I shall do vnto the? But he sayd: Lord, that I maye se. And Iesus sayd vnto hym: Se, thy fayth hath made the safe. And forthwith he saue, & followed hym, magnifyenge God. And all the people as they sawe it, they gaue prayse vnto God. **¶ The .xix. Chapter. +**

As he was gone in, he was asked howe Hierico. And behold, a man by name Zachæus, and this was a ruler of the publicanes, and he was rich, and sought to see Iesus who he was.

Luc. 11. 8

Luc. 1. 8

Math. 23. 8
Mark. 12. 8

LUCAS.

Actu. 16. e

Math. 19. e

Math. 24. a
March. 13. D

werre, & could not for þ people: for he was lytle of stature. And climyng a fore he climmed vpon a wyld figge tre, þ he myght se hym: for he was to come by that waye. And whā he was come to the place, Iesus lokinge vp, he sawe hym, & sayd vnto hym: Zachæ, come downe hastyngly, for to daye must I abyde in thy house. And he came downe hastyngly, & receaued hym. & ioyfully. And whan euery man sawe it, they murmured at it, sayenge: that he was gone in vnto a synner. And Zachæus standyng, said vnto þ LORD: Beholde LORD, the halfe of my goodes do I geue vnto the poore, & yf I haue begyled ony man, I geue foure double agayne. Iesus sayd vnto hym: Thys daye is heath happened vnto thys house, because þ he also is the sonne of Abrahā. & for the sōne of mā cam to seche & to saue it, that was lost. & As they herd thys, addyng therto, he tolde a similitude, because he was near to Ierusalem, and because it was supposed that the kyngdome of God shulde shortly be made manifest. He sayd therfore: & A certayne noble man wente into a farrer contry, to receaue hym a kyngdome, and to retorne agayne. And hys ten seruantes beyng called, he gaue them ten pounde and sayd vnto them: Occu- pye vntyll I come. But hys cytesins hated hym, & sente a message after hym, sayeng: We wyl not haue thys to raggne ouer vs. And it fortuneth þ he came agayne after he had receaued þ kyngdome, & he commaunded the seruantes to be called, vnto whō he had

set, & nō poterat præ turbat: quia statura pusillus erat. Et præcurrens ascendit in arborē ficomori, ut uideret eum: quia inde erat transiturus. Et cum uenisset ad locū, suspiciens IESVS, uidit illum, & dixit ad eum: Zachæe, festinans descende, quia hodie in domo tua oportet me manere. Et festinans descendit, & excepit illum gaudens. Et cum uiderent omnes, murmurabant, dicentes: quod ad hominem peccatorem diuertisset. Stans autem Zachæus dixit ad Dominum: Ecce dimidium bonorum meorum Domine do pauperibus, & si quid aliquem defraudaui, reddo quadruplum. Ait IESVS ad eum: Quia hodie salus huic domui facta est, eo quod & ipse filius sit Abrahæ. Venit enim filius hominis querere, & saluum facere, quod perierat. Hæc illis audientibus, adiiciens dixit parabolam eo quod esset prope Hierusalem, & quia existimarent, quod cōfestim regnum Dei manifestaretur. Dixit ergo: Homo quidam nobilis abiit in regionem longinquam accipere sibi regnum, & reuerti. Vocatis autem decem seruis suis, dedit eis decem minas. Et ait ad illos: Negotiamini dum uenio. Cives autem eius oderant eum, & miserunt legationem post illum, dicentes: Nolumus hunc regnare super nos. Et factum est, ut rediret accepto re- gno: iussit uocari seruos, quibus dedit

dedit pecuniam, ut sciret quantum
 quisque negociatus esset. Venit
 autem primus, dicens: Domine,
 mina tua decem minas acquisi-
 uit. Et ait illi: Euge serue bone,
 quia in modico fuisti fidelis, eris
 potestatem habens supra de-
 cem ciuitates. Et alter uenit di-
 cens: Domine, mina tua fecit
 quinque minas. Et huic ait: Et tu
 esto super quinque ciuitates. Et
 alter uenit dicens: Domine, ec-
 ce mina tua quam habui repositam
 in sudario: timui enim te,
 quia homo austerus es: tollis
 quod non posuisti, & metis quod
 non seminasti. Dicit ei: De ore
 tuo te iudico setue nequam, scie-
 bas quod ego homo austerus
 sum, tollens quod non posui, &
 metens quod non seminavi: &
 quare non dedisti pecuniam me-
 am ad mensam, & ego ueniens
 cum usuris utique exegissem il-
 lam? Et astantibus dixit: Auferte
 ab illo minam, & date illi qui de-
 cem minas habet. Et dixerunt
 ei: Domine, habet decem mi-
 nas. Dico autem uobis, quia om-
 ni habenti dabitur, & abunda-
 bit: ab eo autem qui non habet, &
 quod habet auferetur ab eo. Ve-
 nuntamē inimicos meos illos qui
 noluerunt me regnare super se,
 adducite huc, & interficite ante
 me. Et his dictis precedebat
 ascendens Hierosolymam. Et
 factum est, cum appropinquas-
 set ad Bethphage & Bethaniam,
 ad

had gotten the mone, that he myght
 know how muche euery one had oc-
 cupped. And the first came sayenge:
 Lord, thy ponde hath wōne 10 ponde.
 And he said vnto him: Ee thou good
 seruant, because thou hast ben faythfull
 in lytle, thou shalt be haupnge power o-
 uer ten cyties. And the seconde cam
 sayenge: Lord, thy ponde hath gay-
 ned fyue ponde. And vnto hym he
 sayd: And be thou ouer fyue cyties. And
 the thyrde came, sayenge: Lord, be-
 holde thy ponde wherch I had layed
 vp in a naphen. For I was afrayed
 of the, because thou art a hard mā, thou
 takest vp, that I have not layed dow-
 ne, & reapest that I have not sowed.
 He sayd vnto hym: Of thyne owne
 mouth do I iudge the: thou hast sayd
 vaine. Answerest thou that I am a hard
 mā, sayng vp that I haue not layed
 down, & reappng I haue not sowed:
 & wherfore gauest thou not my mone to
 the exchaunge hanche, & I couynge
 shoulde haue requyred that myne is
 wryth auantage? And he sayde vnto
 them that stode by: Take the ponde
 fro hym, and geue it hym that hath ten
 ponde. And they said vnto him: Lord
 he hath ten ponde. I saye vnto you,
 that vnto hym that hath, shalbe geue
 he shal haue addounce: but fro hym
 that hath not, shalbe taken also that he
 hath. Wherfore those myne ene-
 mies, that wolde not haue me to
 raygne ouer them, bringe them he-
 the, and slaye them before me.
 And these wordes sayng sayd he
 wente afoze, goyng up to Jerusa-
 lem. And it fortuned when he
 cam near to Bethphage & Bethaniam
 vnto

2. Reg. 1. 6
 Math. 12. 3

Math. 11. 10
 Math. 11. 10
 Math. 11. 10
 Luc. 1. 6

Math. 11. 10
 Math. 11. 10

LUCAS.

unto the mounte that is called Oliuete, he sente two of hys disciples, sayenge: Go into the towne that is ouer agaynste you, entrynge in the wyche, ye shall fynde an asse foale tyed, vpon the wyche noman hath euer speten: lowse it, and brynge it hether. And yf ony man do are you, wherfoze ye lowse it, saye ye so vnto hym: The LORD requireth hys vse. And they that were sente wente theyr waye, and fande the foale stydynge as he had sayde vnto them.

And as they lowsed the foale, þ owners therof sayd vnto them. Why do ye lowse the foale? But they sayde: Because the LORD hath nede of hym. And they brought it vnto Iesus and castynge theyr clothes vpon the foale, they set Iesus thereon. * And vnder hym goynge they strowed theyr garmentes in the waye. And

Joh. 11. b

whan he came now neare to the goynge downe of the mounte Oliuete, all the multitude of [hys] disciples cryngynge beganne wyth loude voyce to prayse God, ouer all þ miracles that they had sene, sayenge:

Luce. 13. b

Mat. 1. c

* Blessed be he that cometh in the name of the LORD, * peace be in heauen, and gloze in þ heyghe. And some of the pharises of the company, sayd vnto hym: Mayster, rebuke thy disciples. Vnto whom he sayd: I tell you, that * yf these holde theyr peace, the stones shal crye out. * And as he was come neare, beholding þ crite, he wept vpon it, sayenge: Yf þ also hadde knowe, what were for thy peace, & that in this daye of thyne, [thou woldest haue called to mynde]

Abac. 1. c

Joh. 11. b

ad montem qui uocatur oliueti, misit duos discipulos suos, dicens: Ite in castellum quod contra uos est: in quod introeuntes inuenietis pullum asinae alligatum, cui nemo unquam hominis sedit, soluite illum, & adducite. Et si quis uos interrogauerit quare soluistis, sic dicetis ei: Quia Dominus operam eius desyderat. Abierunt autem qui missi erant, & inuenerunt sicut dixit illis, stantem pullum. Soluentibus autem illis pullum, dixerunt domini eius ad illos: Quid soluistis pullum? At illi dixerunt: Quia Dominus eum necessarium habet. Et duxerunt illum ad IESVM. Et iactantes uestimenta sua supra pullum, imposuerunt IESVM. Eunte autem illo, sub sternebant uestimenta sua in uia. Et cum appropinquaret iam ad descensum montis oliueti, coeperunt omnes turbae discipulorum gaudentes laudare Deum uoce magna, super omnibus quas uiderant uirtutibus, dicentes: Benedictus qui uenit rex in nomine Domini, pax in caelo, & gloria in excelsis. Et quidam phariseorum de turbis dixerunt ad illum: Magister, increpa discipulos tuos. Quibus ipse ait: Dico uobis, quia si hi tacuerint, lapides clamabunt. Et ut appropinquauit, uidens ciuitatem fleuit super illam, dicens: Quia si cognouisses, & tu, & quidem in hac die tua, quae ad pacem tibi,

enunc

minē autem abscondita sunt ab oculis tuis. Quia uenient dies in te, & circundabunt te inimici tui uallo, & circundabunt te, & coangustabunt te undique, & ad terram prosternent te, & filios tuos qui in te sunt, & non relinquet in te lapidem super lapidē: eo quod non cognoueris tempus uisitationis tuę. Et ingressus in templum, cepit eiecere uendentes & ementes, dicens illis: Scriptum est: Quia domus mea domus orationis est, uos autem fecistis illam speluncam latronum. Et erat docens quotidie in templo. Principes autem sacerdotum & scribę & principes plebis querebant illum perdere, & non inueniebant quid facerent illi. Omnis enim populus suspensus erat audiens illum.

CAPVT XX.

ET factū est in una die, docente illo populum in templo, & euangelizante, conuenerunt principes sacerdotum, & scribę cum senioribus, & aiunt, dicentes ad illum: Dic nobis in qua potestate hæc facis? aut quis est qui dedit tibi hanc potestatem? Respondens autem IESVS, dixit ad illos: Interrogabo uos & ego unum uerbum, respondete mihi: Baptismus Ioannis, de celo erat, an ex hominibus? At illi cogitabant intrase, dicētes: Quia si dixerimus de celo, dicet Quare ergo non credidistis illi? Si autem dixerimus ex hominibus,

But nowe they are hyd from thyne eyes, & for the dayes shall come vpon the, and thyne enemyes shall cast a banke aboute the, and compasse the, and put the to straitnesse on every syde, and throwe the downe to the grounde, and the chyldren that are in the, and shall leave in the one stone vpon another: because thou hast not knowen the tyme of thy uisitation. And he beyng come into the temple, begaune to cast out the that bought and sold, sayenge vnto the: It is wyttē: My house is a house of prayer, but ye haue made it a den of murtherers. And he was daylye teachyng in the temple. But the hygh prestes & scribes & chiefe of people sought to destroye hym, & they founde not what they myght do vnto hym: for all the people hāgyng vpon hym was hearyng him.

The xx. Chapter.

And it fortuned on one of the dayes, as he taught people in the temple, and praychyng the Gospell, the hygh prestes and scribes with elders of the people came vnto hym and spake vnto hym, sayenge: Tell vs by what authorite dost thou these thynges? or who gaue the this authorite? And Iesus answeryng sayd vnto them: And I wyll also aske you one woide, answer ye me: The baptisme of Iohn, was it from heauen, or of men? But they thought wythin the myselues, sayenge: If we saye of heauen, he shall saye: Why vpon not ye than beleue hym? But if we do saye of men,

John. 9. 12
Mat. 23. 13
Mat. 23. 14
Mat. 23. 15
Luc. 11. 2

Mat. 21. 12
Mat. 21. 13
Ioh. 1. 9

1. Reg. 3. 10
Esa. 56. 7
Ier. 7. 1

Mat. 21. 12
Luc. 19. 47
Ioh. 7. 1
and. 1. 1

Mat. 21. 12
Ioh. 1. 9

Math. 21. d
 Marc. 12. a

Joh. 1. c
 Roma. 8. a
 Whil. 2. a.

Luc. 17. d

Joh. 1. c
 Luc. 12. c

all the people shall stone vs: for they be sure that Iohn is a prophete. And they answered that they knewe not whence it were. And Iesus sayd vnto them: Noether do I tell you by what authorite I do these thynges. And he beganne to tell this similitude vnto the people: * A certayne man planted a vyneparde, and let it out vnto husbandmen, and he hymselfe was in a strange cōtry a great season. And whan it was tyme, he sente a seruaunte vnto the husbandmen, that they shulde geue hym of þe fruite of the vyne. Whych sente hym braten awaye empty. And he sente another seruaunte. But they beatynge and shamefully entreatynge hym, sente hym awaye empty. And he sente the thyrde, whych wolldynge hym also, they cast hym out. And the lord of the vyneparde sayd: What shall I do? I shall sende my welbeloued sonne, perchance whā they shall se hym, they shall stande in awe [of hym.] Whom whan the husbandmen had sente they thought wythin them selues, sayenge: This is the heyre, let vs slaye hym, that the heretage may become ours. And hym beynge cast out of the vynepard, they slewe hym. What shall the Lord of þe vyneyard do therfore vnto them? He shall come and destrope these husbandmen and shall geue this vyneparde vnto other. The whiche beynge herde they sayd vnto hym: God forbidde. But he beholdynge the, sayd: What is that than that is wyrtten: * The stone whych the buylders refused, þe same is become the heade [stone] of the

bus, plebs vniuersa lapidabit nos: certi sunt enim Ioānem prophetam esse. Et responderunt se nescire unde esset. Et IESVS ait illis: Neque ego dico vobis in qua potestate hæc facio. Cœpit autem dicere ad plebem parabolam hanc: Homo quidam plantauit vineam, & locauit eam colonis, & ipse peregre fuit multis temporibus. Et in tempore misit ad cultores seruum, ut de fructu vineæ daret illi. Qui cœsum dimiserunt eum inanem. Et addidit alterum seruum mittere. Illi autem hunc cœdentes, & afficientes contumeliis, dimiserunt inanem. Et addidit tertium mittere, qui & illum uulnerantes, elecerunt. Dixit autem Dominus vineæ: Quid faciam? mittam filium meum dilectum, forsitan cum hunc uiderint, uerebuntur. Quem cum uidissent coloni, cogitauerunt intra se, dicentes: Hic est hæres, occidamus illum, ut nostra sit hæreditas. Et eiectum illum extra vineam occiderunt. Quid ergo faciet illis Dominus vineæ? Veniet, & perdet colonos istos, & dabit vineam aliis. Quo audito, dixerunt illi: Absit. Ille autem aspiciens eos, ait: Quid est ergo hoc quod scriptum est: Lapidem quem reprobauerunt edificantes, hic factus est in caput angulo

anguli? Omnis qui ceciderit supra illum lapidem, conquassabitur: supra quem autē ceciderit, comminuet illum. Et querebant principes sacerdotum & scribæ mittere in illum manus illa hora, & timuerunt populum: cognouerunt enim quod ad ipsos dixerit similitudinem hanc. Et obseruantes miserunt insidiatores qui se iustos simularent, ut caperent eum in sermone, & traderent illum principatui & potestati præsidiis. Et interrogauerunt eum dicentes: Magister, scimus quia recte dicis & doces, & non accipis personam, sed uiam Dei in ueritate doces: Licet nobis tributum dare Cæsari, an non? Consyderans autem dolum illorum, dixit ad eos: Quid me tentatis? ostendite mihi denarium. Cuius habet imaginem & inscriptionem? Respondētes dixerunt ei: Cæsaris. Et ait illis: Reddite ergo quæ sunt Cæsaris, Cæsari: & quæ sunt Dei, Deo. Et non potuerunt uerbum eius reprehendere corā plebe, & mirati in responso eius, tacuerunt. Accesserunt autem quidam sadducæorum, qui negant esse resurrectionem & interrogauerunt eum, dicētes: Magister, Moses scripsit nobis: Si frater aliquis mortuus fuerit, habēs uxorem, & hic sine liberis fuerit, ut accipiat eam frater eius uxore, & sulcitet semen fratri suo. Sepsem ergo fratres erant, & primus accepit uxorem, & mortuus est sine filiis. Et sequens accepit

illam

the corner: Who so euer shal fall vpon that stone, shalbe broken in peeces: but vpon whome it shal fall, it shal braye hym. And the hygh prestes & scribes soughte to laye handes on hym in that houre, and feared þe people: for they knewe wel ynough that he had sayd this similitude by them. And they watchyng him sent spyes that shulde sayne themselves ryghte ous, that they myght take hym in a worde, and deliuer hym vnto the power and authorite of the debite. And they axed hym, sayeng: Master, we knowe that thou sayest and teachest ryght, and acceptest no persone, but teachest the waye of God in truthe: Is it lawfull for vs to geue tribute vnto the Emperour, or not? But he perceauyng theyr craftynesse, he sayd vnto them: What do ye tempte me? shew me þe peny. Whose ymage & superscripcio hath it? Theyr answer ryng sayd vnto hym: The Emperours. And he sayde vnto the: Geue than vnto þe Emperoure, & chynges whiche he þe Emperours: & vnto God & chynges whiche be Gods. And they could not blame his worde before þe people, & haunged matuaple at his answer, they held theyr peace. And ther came to hym some of the Saducees, whiche denye a resurrection to be, & axed hym sayeng: Master, Moses hath wyrtten vnto vs: & yf any mans brother be dead, haung a wyfe & he be wythout chyldren, & his brother take her to wyfe, & rapte vp sede vnto his brother. Now were ther seuen brethre, & the first take a wyfe, and dyed chyldlesse: & the nexte take

her,

Demi. 1.9

Mark. 11.9

Matt. 11.9

Luc. 19.9

Mark. 11.9

Matt. 11.9

Demi. 1.9

Demi. 1.9

Demi. 1.9

Demi. 1.9

Demi. 1.9

Demi. 1.9

Demi. 1.9

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Demi. 1.9

Demi. 1.9

Demi. 1.9

Demi. 1.9

Demi. 1.9

Demi. 1.9

Demi. 1.9

Demi. 1.9

LVCAS.

her, & he also dyed wythout chylde.
 And the thyrde toke her, lyke wyse al
 so they all seuen, and haue leste no
 fede, and dyed. Last of all dyed þ wo-
 man also. In the resurreccion ther-
 fore, whose wyse of them shal she be?
 for seuen had her to wyse. And Je-
 sus sayd vnto them: The chylidren
 of thys worlde marys are maryed:
 but they that shalbe worthye of that
 worlde, and the resurreccion of the
 dead, shal nother mary men, nor ma-
 ry wyues, nother be able to dye any
 more: for they are equall wyth þ an-
 gels, & and chylidren of God, styng
 they are chylidren of the resurreccio.
 ¶ But that the dead ryse agayne, hath
 Moses also shewed by the bush, as
 he calleth the **LORDE** the God of
 Abraham, and the God of Isaac, and
 the God of Jacob. But he is no god
 of the dead, but of the lyuynge: for
 they all lyue vnto hym. And some of
 the scribes answerynge, sayde vnto
 hym: Master þ hast sayd well. And
 they durst not axe hym any thyng
 more. ¶ But he said vnto them: How
 saye they Christ to be Dauid's sone?
 And Dauid himself sayeth in þ boke
 of Psalmes: * The **LORDE** sayd vn-
 to my **LORDE**: syt thou at my ryghte
 hande, tyll I set thyne enemyes a
 stoole for thy fete. Dauid thā calleth
 hym **LORDE**, and how is he hys sone?
 ¶ And all the people geupnge eare,
 he sayd vnto hys disciples: Beware
 of the scribes, whych wyll go in lōge
 garmentes, and loue the gretynge
 in the market, and the fyrste seates
 in the synagoges, and the fyrste row-
 mes at meales, whych deuoure we-
 dowes

lam, & ipse mortuus est sine filio.
 Et tertius accepit illam, similiter
 & omnes septē, & nō reliquerunt
 semen, & mortui sunt. Nouissime
 omnium mortua est & mulier. In
 resurrectione ergo, cuius eorum
 erit uxor? siquidem septem ha-
 buerunt eā uxore. Et ait illis Ie-
 SUS: Filii huius seculi nubunt, &
 traduntur ad nuptias: illi uero
 qui digni habebuntur seculo illo
 & resurrectione ex mortuis, neq;
 nubent, neq; ducent uxores, neq;
 ultra mori poterunt, æquales e-
 nim angelis sunt & filii Dei, cum
 sint filii resurrectionis. Quia uero
 resurgant mortui, & Moses ostē-
 dit secus Rubi, sicut dicit Domi-
 nū Deū Abrahā, & Deū Isaac, &
 Deū Iacob. Deus autē nō est mor-
 tuorū sed uiuorū: & es uiuū ei.
 Respondentes autē quidā scriba
 rum dixerunt ei: Magister, bene
 dixisti. Et amplius non audebat
 eum quicquā interrogare. Dixit
 autē ad illos: Quomodo dicunt
 Christum filiū esse Dauid? Et ip-
 se Dauid dicit in libro Psalmorū:
 Dixit Dominus Domino
 meo sede a dextris meis, donec
 ponam inimicos tuos scabellum
 pedum tuorū: Dauid ergo Dñm
 illum uocat, & quomodo filius
 eius est? Audiente autem omni
 populo, dixit discipulis suis: At-
 tendite a scribis, qui uolunt
 ambulare in stolis, & amant sa-
 lurationes in foro, & primas
 cathedras in synagogis, & pri-
 mos discubitus in conuiuiis,
 qui deuorant domos uiduarum,
 sima.

1. Iohā. 3. a

Exod. 3. a

Math. 23. b

Marc. 12. b

Psalm. 110. a

Math. 23. a

Marc. 12. b

Luc. 11. b

simulantes longam orationem, hi accipient damnationem maiorem.

CAPVT. XXI.

Respiciens autem uidit eos qui mittebant munera sua in Gazophilacium diuites. Vidit autem & quandam uiduam pauperculam, mittentem ara minuta duo, & dixit: Vere dico uobis, quia uidua hæc pauper, plusquam omnes misit in aram omnes hi, ex abundanti sibi miserant in munera Dei: hæc autem ex eo quod deest illi, omnem uictum suum quem habuit misit. Et quibusdam dicentibus de templo, quod bonis lapidibus & donis ornatum esset, dixit: Hæc quæ uidetis, uenient dies in quibus non relinquetur lapis super lapidem, qui non destruiatur. Interrogauerunt autem illum, dicentes: Præceptor, quando hæc erunt? & quod signum cum fieri incipient? Qui dixit: Videte ne seducamini: multi enim uenient in nomine meo, dicentes, quia ego sum, & tempus appropinquauit: nolite ire post eos. Cum autem audieritis praelia & seditiones, nolite terri, oportet primum hæc fieri, sed nondum statim finis. Tunc dicebat illis: Surget gens contra gentem, & regnum aduersus regnum, & terræ motus magni erunt per loca, & pestilentie, & fames, terroresque, & signa de celo magna erunt. Sed ante hæc omnia miserebor uobis manus

domes houses, saynyng longe prayers, they shal receaue greater damnacion.

The. xxi. Chapter.

Ad he beholding saw the Arch that put money in the Gods chest. And he saw also a certayne poore widowe puttyng in two myces, & said: I tell you truly, that this poore widowe hath put in more than they all: for all these haue put into the offering of God it that was abundaunt vnto them, but she of it that is wanting vnto her, hath put in all hyr lyuynge. And vnto some þe saynyng of the temple, that it was garnyshe wth goodly stones and Jewels, he sayde: Of these that ye se, the dayes shall come, wherein one stone shall not be lefte vpon another, that shall not be destroyed. And they asked him sayenge: Whan shal these thynges be? and what shalbe the token whan these thynges shall begyn to come to passe? Who sayde: Take hede ye be not decrauded: for many shal come in my name, sayeng: I am he, and the tyme is come at hand: go not after them. But when ye shall heare of warres and vtoures, be not afeard, these thynges must firste be done, but the ende is not yet so soone. Then sayde he vnto them: Nacion shall rise vpon nacion, and kyngdome agaynst kyngdome, and ther shalbe earthquakes here and there, and pestilences, and death, and fearfull thynges, and ther shalbe great tokens from heauen. But afore al these thynges shal they lase

marc. 12. 9

1. Cor. 13. 2

marc. 14. 2

Marc. 13. 2

1. Reg. 9. 2

Jer. 7. 2

Luc. 19. 2

1. Joh. 4. 2

Esaie. 19. 2

marc. 10. 2

marc. 14. 2

LVCAS.

Mat. 23. b
Luce. 12. b
Ioha. 15. b
and. 10. a

laye they: handes on you and shall persecute [you], deliuer[ing] you vp into the synagoges & wardes, drayn[ing] [you] before hynges & debites for my names sake: but [thys] shall happen vnto you for a wytnesse. Be at a poynt therfore in youre hartes, not to cast afoze how ye shal answer

Exodi. 4. c
Esay. 54. c
Actu. 6. b

* for I shal geue you a mouth & wyfdom, the which al your aduersaries shal not be able to wstāde & gānsay

Mich. 7. a

* But ye shalbe deliuered vp of your elders, & brethren, & kynssolkes, & frendes, & they shall put some of you to death, & ye shalbe hated of every man for my names sake, & one heere of your heade shall not perishe. In patience shall ye possesse your soules. *

Mat. 24. b
Marci. 13. b

¶ But whan ye shall se Jerusalem beseged wth an hoost, than be sure that the waystynge of it is come neare. Than let them that be in Ierow, fflye vnto the mostaynes: and they that be in the myddes of it, let them auoyde: and they that be in the contryes, let the not entre there in: for these be dayes of vengeance, that all thynges maye be fulfilled & be wyrtten. But two vnto them that be wth chylde and geuynge sucke in those dayes: for they shalbe greate angursh vpon earth, and a wrath vnto thys people. And they shall fall thowte the edge of the swearde, & shal be led prisoners amonge all nacōs

Roma. 12. b

* And Jerusalem shalbe troden downe of the wyrtchen, vntyll the tymes of

Ezech. 18. c
Oier. 10. b
Mat. 24. c
Marc. 13. c
Apoc. 16. c

the wyrtchen shalbe fulfilled. * And they shalbe tokens in the Sonne, & Moone, and starrs, and vpon earth angursh of men for the confusō of the

manus suas, & persequentes, tradentes in synagogas & custodias, trahentes ad reges & praesides propter nomen meum: continget autem vobis in testimonium. Ponite ergo in cordibus uestris, non praemeditari quae admodum respondeatis: ego enim dabo vobis os & sapientiam, cui non poterunt resistere & contradicere omnes aduersarii uestri. Tradimini autem a parentibus, & fratribus, & cognatis, & amicis, & morte afficient ex vobis, & eritis odio omnibus propter nomen meum, & capillus de capite uestro non peribit. In patientia uestra possidebitis animas uestras. Cum autem uideritis circumdari ab exercitu Hierusalem, tunc scitote quia appropinquauit desolatio eius. Tunc qui in Iudaea sunt, fugiant ad montes, & qui in medio eius, discedant: & qui in regionibus, non intrent in eam: quia dies ultionis hi sunt, ut impleantur omnia quae scripta sunt. Vae autem praegnantibus & nutribus in illis diebus: erit enim pressura magna super terram, & ira populo huic. Et cadent in ore gladii, & captiui ducentur in omnes gentes, & Hierusalem calcabitur a gentibus: donec impleantur tempora nationum. Et erunt signa in sole, & luna, & stellis, & in terris pressura gentium praecōfusione sonis

sonitus maris & fluctus, are scētibus
busholibus p̄ timore & expectati
one, q̄ sup̄uenient uniuerso orbi.
Nā uirtutes cēlorū mouebantur
& tūc uidebūt filiū hoīs uenientē
i nube cū potestate magna & ma
iestate. His aut̄ fieri incipietibus,
suspiciate, & leuate capita uīa, qm̄
appropinquat redemptio uīa. Et
dixit illis similitudinē: Videte si
culneā & oēs arbores, cū produ
cūt iā ex se fructū, scitote quoniā
prope est estas. Ita & uos cū uide
ritis hāc fieri, scitote quoniā pro
pe est regnū Dei. Amen dico uo
bis, quia nō prateribit generatio
hāc, donec omnia fiant. Caelum
& terra transibunt, uerba autem
mea non transibunt. Attendite
autem uobis, ne forte grauentur
corda uestra in crapula & ebie
tate, & curis huius uitę, & super
ueniat in uos repentina dies il
la: tanquam laqueus enim super
ueniet in omnes, qui sedent su
per faciem omnis terrę. Vigila
te itaque, omni tempore oran
tes, ut digni habeamini fugere
ista omnia quę futura sunt, & sta
re ante filiū hoīs. Erat autē die
bus docēs i tēplo noctibus uero
exiēs, morabatur in mōte q̄ uoca
tur Oliueti. Et oīs populus mane
ibat ad eū in tēplo audire eum.

CAPVT XXII.

Appropinquabat autem
dies festus asymorum,
qui dicitur pascha, &
querēbāt principes sa
cerdotum & scribę, quomodo e
um interficerent, timebant uero
plebem,

the folde of the see & floudes, men
pympinge awaye for the feare & way
tyngte for those thynges, whych shall
come vpo al þ world. For þ powers
of heauen shalbe moued, & and than
shall they se the sonne of man come
in a cloude wpth a great potuer and
maieste. But these thynges begyn
nyngte to befall, loke vp, and lyft vp
your headen, for your redemption
draweth nye. And he tolde them a si
militude: * Beholde the figge tre,
& al trees, whā they now bring forth
frute of thesethys, ye be sure þ some
is at hāde. Euen so ye also whā ye se
these thynges to be done, be sure þ
the kyngdō of God is at hāde. Wre
ly I saye vnto you, þ this generaciō
shal not passe, tyl al thynges be done
heauen and earth shal passe, but my
wozdes shal not passe. * But take
hede to your selues lest haply your
hartes be overcharged wpth surfet
tyngte, & dronkenesse, & cares of thy
lyfe, and the daye come sudenly vpo
you: for as a snare shal it come vpon
al the þ dwel on earth. * Watch ther
fore at all tyme, prayenge þ ye maye
be worthy to stye al these thynges þ
shal come, & to stande before þ sōne
of mā. And on þ daye tyme was he
teaching in þ tēple, but in þ nightes
goynge out he abode in þ mount cal
led Oliuete. And al þ people cam to
hym in the temple to heare hym.

The xxii. Chapter. +

The first daye of swete bread
dure nye, whiche is called
Easter. * And þ hygh prestes
& scribes soughte howe they myght
put hym to death: but they feared
þ. l. the

Mat. 19. 3
Luc. 17. 2
Joh. 1. 9

Mat. 24. 2
Mat. 23. 3

Mat. 17. 3
Roma. 13. 3

Mat. 24. 3
Mat. 13. 3
1 Pet. 5. 3

Mat. 12. 3
Joh. 16. 3
Mat. 14. 3
Joh. 7. 3
Mat. 22. 3

22417.16. b
 22417.14. b

1. Co. 1. D
Blanch. 26. C
Blanch. 14. C
2 Co. 11. C

plebem. Intrauit autem satanas in Iudam, qui cognominatur Iscariotes, unum de duodecim, & abiit & locutus est cum principibus sacerdotum & magistratibus, quemadmodum illum traderet eis. Et gauisi sunt, & pacti sunt pecuniam illi dare. Et spontidit. Et querebat oportunitatem, ut traderet illum sine turbis. Venit autem dies azymorum, in qua necesse erat occidi pascha. Et misit Petrum & Iohannem, dicens: Euntes parate nobis pascha, ut manducemus. At illi dixerunt: Vbi uis paremus? Et dixit ad eos: Ecce introeuntibus uobis in ciuitatem, occurret uobis homo amphoram aque portans, sequimini eum in domum in quam intrat, & dicetis patrifamilias domus: Dicit tibi magister: Vbi est diuersorium ubi pascha cum discipulis meis manducet? Et ipse ostendet uobis conaculum magni stratum, & ibi parate. Euntes autem inuenerunt sicut dixit illis, & parauerunt pascha. Et cum facta esset hora, discubuit, & duodecim Apostoli cum eo, & ait illis: Desyderio desyderauit hoc pascha manducare uobiscum antequam patiar. Dico enim uobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accepto calice gratias egit & dixit: Accipite & diuidite inter uos. Dico enim uobis quod non bibam de generatione uitis.

mitis, donec regnum Dei ueniat.
 Et accepto pane, gratias egit, &
 fregit, & dedit eis, dicens: Hoc
 est corpus meum, quod pro uobis
 datur hoc facite in meam comemora-
 tionem. Similiter & calicem post
 quam cenauit, dicens: Hic est ca-
 lix nouum testamentum in sangui-
 ne meo, qui pro uobis fundetur.
 Veruntamen ecce manus traden-
 tis me mecum est in mensa. Et qui
 dem filius hominis secundum quod
 definitum est uadit: ueruntamen ue-
 homini illi per quem tradetur. Et
 ipsi coeperunt querere inter se,
 quis esset ex eis qui hoc facturus
 esset. Facta est autem contentio in-
 ter eos, quis eorum uideretur eis
 se maior. Dixit autem eis: Reges ge-
 tium dominantur eorum, & qui
 potestatem habent super eos, beni-
 fici uocantur. Vos autem non sic. Sed
 qui maior est in uobis, fiat sicut
 minor: & qui praecessor est, sicut
 ministrator. Nam quis maior
 est, qui recumbit, an qui mini-
 strat? nonne qui recumbit? Ego
 autem in medium uestrum sum,
 sicut qui ministrat: uos autem es-
 tis qui permanistis mecum in
 tentationibus meis. Et ego dis-
 pono uobis sicut disposuit mihi
 pater meus regnum, ut edatis &
 bibatis super mensam meam in
 regno meo, & sedetis super thro-
 nos iudicantes duodecim tribus
 Israel. Aut autem Dominus Si-
 moni: Simon, ecce satanas expe-
 tuit uos, ut cribraret sicut tritici-
 cum, ego autem rogavi pro te, ut non
 desin-

uene, untill the kyngdome of God
 do come. And the breade bryngt ta-
 ken, he gaue thankes, and brake it, &
 gaue it the, sayeng: This is my bo-
 dy, whych is geue for you, do this Ioh. 6.1
 in the remembraunce of me. & the
 wyse also the cuppe after he had sup-
 ped, sayeng: This cuppe is the new
 testament in my bloude, whych shal
 be shed for you. * Neuerthelesse be-
 holde, the hande of him that betrayeth
 me, is with me at the table: and su-
 rely the sonne of man goeth, as it is
 despynd. But wo vnto that man by
 whome he shalbe betrayed. And they
 began to are amonge themselves,
 whych of them it shuld be, that shuld
 do that. * But ther rose a streye a-
 monge them, whych of them shulde
 be sene greater. And he sayde vnto
 the: The kynges of þ nacions haue
 dominion ouer them, & they þ haue
 power ouer the are called gracious:
 *but be not ye so. But he þ is grea-
 ter amonge you, let hym become as
 the yonger, and he that is the chiefe-
 st as the seruaunt. For who is greater,
 he that sitteth at the table, or he that
 serueth? Is it not he that sitteth at
 boorde? I am myddes amonge you, as
 he that mynistreth: but ye are they
 that haue abyden with me in my te-
 tacyons. * And I appointe you þ kyng-
 dome, as my father hath appoynted
 it vnto me, þ ye maye eate & drynke
 at my table in my kyngdome, * and
 syt vpon seates, iudgyng the xii. cry-
 bes of Israel. And þ 2. of xii. said vnto
 him: Simo beholde, Satã hath
 despyed you, þ he myght sytte you as
 he wght, but I haue prayed for the
 10.11. that

Math. 16.6
 Mart. 14.7

Math. 10.3
 Mart. 9.3
 and. 10.3
 Luca 9.3

1. Pet. 5.6

Luc. 11.3

Math. 24.3
 Apoc. 1.3

LUCAS.

that thy sayth sayle not: & thou some
 tyme beyng conuerted, stablysh thy
 byeth: Who sayd vnto hym: **LOR**
MAR. I am ready to go w the into pre
 so & death. But he sayd: Peter I tel
 the, & cocke shall not crowe to daye,
 tpe I haue denyed thyse, the not to
 knowe me. And he sayd vnto them:
MAR. I sent you wthout wallet, &
 scrip, & shues, byd you wante any
 thyng? And they sayd: Nothyng.
MAR. sayd he to the: But now who
 so hath a wallet, let him take it w, &
 lphewse the scrip: & he & hath not,
 let hym sel hys coate, & bye a swerd
 for I tel you, that it & is wyrtten,
 must yet be fulfilled in me: & And he
 was cosited with the euil doers for
 those thynges & are [wyrtten] of me,
 haue an ende: But they sayd **LOR**
 be holde here are two swerdes. He
 said vnto the: It is ynough. & And be
 yng gone out he wnt & according to
 [hys] wnt vnto mount Oliuet, & hys
 disciples followed him. And as he ca
 to & place, he sayd vnto the: & Dape
 lest ye fal into temptation. & And he
 had hymselfe from the so much as a
 stones cast, & knelyng prayed, sayng:
 Father, yf & wyle, remoue thys cup
 fro me: neuerthelesse, not my wyle,
 but thyn be done. And ther appea
 red vnto hym an angell fro heauen,
 confortyng hym. And beyng in a wre
 stelyng w death, he prayed & longer,
 & hys sweate became as droppes of
 bloude trechlyng downe to & ground.
 And wha he was ryfen fro & prayer,
 and was come to hys disciples, he
 fande them slepyng for sorrow, and
 sayde vnto them: What slepe ye?
 Arise, praye, lest ye come in tēacō.

deficiat fides tua, & tu aliquādo
 conuersus, cōstitma fratres tuos,
 Qui dixit ei: Domine, tecū pa
 ratus sum & in carcerem & in
 mortem ire. Et ille dixit: Dico ti
 bi Petre, non cātabis hodie gal
 lus, donec ter abneges nosse
 me. Et dicit eis: Quando misi
 uos sine sacculo & pera, & cal
 ciamētis, nunquid aliquid de
 fuit uobis? At illi dixerunt: Nihil.
 Dixit ergo eis: Sed nunc qui ha
 bet sacculum, tollat, similiter &
 peram: & qui non habet, uendat
 tunicam suam, & emat gladium.
 Dico enim uobis, quoniam ad
 huc hoc quod scriptum est oportet
 impleri in me: Et cum iniquis
 deputatus est. Etenim ea quæ
 sunt de me, finem habent. At illi
 dixerunt: Domine, ecce duo gla
 dii hic. At ille dixit eis: Satis est.
 Et egressus ibat secundum consue
 tudinem in montem Oliua
 rum. Secuti sunt autem illum &
 discipuli. Et cū peruenisset ad
 locū, dixit illis: Orate ne intretis
 in tentationē. Et ipse auulsus est
 ab eis, quantū iactus est lapidis,
 & positis genibus orabat, dicē:
 Pater, si uis transfer calicē istum
 a me: ueruntamē non mea uolū
 tas, sed tua fiat. Apparuit autem
 illi angelus de cōlo confortans
 eū. Et factus in agonia, prolixius
 orabat. Et factus est sudor eius si
 cut gutte sanguinis decurrētis i ter
 rā. Et cū surrexisset ab oratiōe, &
 uenisset ad discipulos suos, inue
 nit eos dormientes pro tristitia.
 Et ait illis: Quid dormitis? surgie
 te, orate, ne intretis in tēacōe.

Adhuc eo loquente, ecce turba,
& qui uocabatur Iudas, unus de
duodecim, antecedebat eos, &
appropinquauit IESV, ut oscula
retur eum. IESVS autem dixit
illi: Iuda, osculo filium hominis
tradis? Videntes autem hi qui erant
cum ipso erant, quod futurum erat,
dixerunt ei: Domine, si percuti-
mus in gladio? Et percussit unus
ex illis seruum principis sacerdotum,
& amputauit auriculam eius dex-
tram. Respondens autem IESVS ait:
Sinite usque huc. Et cum tetigisset
auriculam eius, sanauit eum. Dixit
autem IESVS ad eos qui uene-
rant ad se, principes sacerdotum &
magistratus templi & seniores:
Quasi ad latronem existis cum gla-
diis & fustibus, cum quotidie uo-
bis cum fuerim in templo, non ex-
tendistis manus in me: sed hec est
hora uestra, & potestas tenebra-
rum. Comprehenderunt autem eum, du-
xerunt ad domum principis sacer-
dotum. Petrus uero sequebatur eum
a longe. Accenso autem igne in me-
dio atrii, & circumsidentibus illis,
erat Petrus in medio eorum. Quem
cum uidisset ancilla quaedam seden-
tem ad lumen, & eum fuisset intui-
ta, dixit: Et hic cum illo erat. At il-
le negauit eum, dicens: Mulier non
nouimus illum. Et post pusillum alius ui-
dens eum, dixit: Et tu de illis es.
Petrus uero ait: O homo non sum.
Et intervallo facto quasi horae
unius, alius quidam affirmabat,
dicens: Vere & hic cum illo erat,
nam & Galileus est. Et ait Pe-
trus: Homo, nescio quid dicis.

Et

* Whyle he yet spake, beholde þe multitu-
tude, & one of þe twelfe called Ju-
das went befoze them, & cam neare
to Iesu. that he myght kysse hym.
But Iesus sayde vnto hym: Judas,
dorst thou betraye the sonne of man
with a kysse? And they þe were about
hym seynge what was for to come,
they sayd vnto hym: Lorde, shall
we symple wth the swerde? And one
of them smote the hygh prestes ser-
uaunt, and cut of hys ryght eare.
But Iesus answerynge sayd: Let the
alone hether to. And whan he had tou-
ched his eare, he healed him. * But Je-
sus sayd vnto the hygh prestes, & ru-
lers of the temple, and elders þe were
come vnto hym: Ye are gone forth
wth swerdes and staves, as vnto
a murtherer, whan as I was daylye
wth you in the temple, [and] ye put
not forth [your] handes vpo me. But
thys is your houre, and the power of
darkenesse. * And they takynge hym
led hym to þe house of the hygh prest.
But Peter followed hym a farte of.
* As they had kyndled a fyre in the
myddes of the palace, & they spottynge
about it, Peter was in the myddest
of the. Whome as a damsell saw spe-
tynge by the lpyght, & had loked vpon
him, she said: Thys also was wth hym.
But he denyed hym, sayenge: Wo-
man I knowe hym not. And after a
lyle, another seynge him, said: Thou
also art of the. But Peter sayd: I
am not. And about the space of an
houre, another affirmed, sayenge:
Truly thys also was wth hym, for
he is a Galilean. And Peter sayde:
Man I knowe not what thou sayest.

¶.iii. And

Mat. 16.2
Marc. 14.5
Johan. 18.2Mat. 16.7
Marc. 14.5Mat. 16.8
Marc. 14.5

And forthwith as he was yet spea-
kyng, the cocke bode crowe. And the
LORDS beyng turned aboute, lo-
ked vpon Peter. And Peter reme-
mbered the worde of Iesu which he said
* Before the cocke do crowe, thou
shalt deny me thrise. And Peter
beyng gone forth, wepte bitterly.

Math. 26. c
Marc. 14. d
Luce. 22. c

Math. 26. c
17. 10. d.
Marc. 8. d
and. 9. d.
Luce. 9. c
17. c. 18. d
17. c. 50. b

Math. 26. c
Marc. 14. g

* And the men that helde hym, mo-
ked hym, beate hym [hym.] And they
blyndfolded hym, and stroke hym on
the face, & axed hym, sayeng: * Who
phecye, who is it that smote the? and
many other thynges sayde they a-
gainst hym, blasphemynge. * And
whan it was become day, & elders of
& people, & & hygh prests, & & scribes,
cam together & they brought him in
theyr counsell, sayeng: * Tel vs, art
thou Christ? And he said vnto them:
Yf I tell it you, you wyl not beleue
me: and yf I also do axe, ye shall not
answer me, nother wyl ye let me go.
But from this tyme forth shall the
sonne of man be spetynge at & ryghte
hande of & power of God. Then sayd
they all. Arte thou than the sonne of
God? Which said: Ye say it, for I am.
But they sayd: * What do we yet re-
quyre wptnesse? for we haue herde
it out of his owne mouth.

Collo. 1. a
Eph. 2. 1 a
and. 10. b

Math. 26. g

The. xxiii. Chapter.

Math. 27. a
Marc. 15. a
Job. 15. d

AND the whole multitude
of the rypynge, led hym to
Pilate. And thy began to
accuse hym, sayeng: We ha-
ue founde this fellowe puertryng our
people, & forbyddynge to geue tribu-
tes vnto & Emperour, & sayeng him
to be Christ & kynge. * Pilate axed
him, sayeng: Art thou & kynge of the
Jews?

Math. 27. d
and. 11. b

Math. 27. b

Et continuo adhuc illo loquente
te cantauit gallus. Et conuersus
Dominus respexit Petrum. Et re-
cordatus est Petrus uerbi Domi-
ni, sicut dixerat: Quia priusquam
gallus cantet, ter me negabis.
Et egressus foras Petrus, fleuit
amare. Et uiri qui tenebant illu,
illudebant ei credentes. Et uela-
uerunt eum, & percutiebant fa-
ciem eius, & interrogabant eum
dicentes: Prophetiza, quis est
qui te percussit? Et alia multa
blasphemantes, dicebant in eu.
Et ut factus est dies, conuene-
runt seniores plebis & principes
sacerdotum & scribe, & duxe-
runt illum in conciliu suum, dice-
tes: Si tu es Christus, dic nobis.
Et ait illis: Si uobis dixerim, non
credetis mihi, si autem interroga-
ro uos, non respondebitis mihi, ne-
que dimittetis: ex hoc autem erit
filius hominis sedens a dextris
uirtutis Dei. Dixerunt autem om-
nes: Tu ergo es filius Dei? Qui
ait: Vos dicitis, quia ego sum. At
illi dixerunt: Quid adhuc desy-
deramus testimonium? Ipsi enim
audiuimus de ore eius.

CAPVT XXIII.

ET surgens omnis mul-
tudo eorum, duxe-
runt illum ad Pilatum.
Coeperunt autem illu ac-
cusare, dicentes: Huc inuenimus
subuertente gentem nostram, & pro-
hibente tributa dare Cesari, & di-
centem se Christu regem esse. Pil-
atus autem interrogauit eum,
dicens: Tu es rex Iudeorum?

At

At ille respondens, ait: Tu dicis. Ait autem Pilatus ad principes sacerdotum & turbas: Nihil inuenio cause in hoc homine. At illi inualescebant, dicentes: Commouit populum, docens per uniuersam Iudæam, incipiens a Galilæa usque huc. Pilatus autem audiens Galilæam, interrogauit si homo Galilæus esset. Et ut cognouit quod de Herodis potestate esset, misit eum ad Herodem, qui & ipse Hierosolymis erat illis diebus. Herodes autem uiso IESV, gauisus est ualde: sat enim cupiens ex multo tempore uidere eum, eo quod audiret multa de eo, & sperabat signum aliquod uidere ab eo fieri. Interrogabat autem eum multis sermonibus. At ipse nihil illi respondebat. Stabant autem principes sacerdotum & scribæ constanter accusantes eum. Spreuit autem illū Herodes cum exercitu suo, & illū sit indutū ueste alba, & remisit ad Pilatū. Et facti sunt amici Pilatus & Herodes in ipsa die. nā antea inimici erant adinuicē. Pilatus autem conuocatis principibus sacerdotū & magistratibus & plebe, dixit ad illos: Obtulistis mihi hunc hominem quasi auertentem populū, & ecce ego corā uobis interrogans, nullam causam inuenio in homine isto, ex his in quibus eū accusatis, sed neque Herodes. Nā remisī uos ad illū, & ecce nihil dignū morte actū est ei. Emendatū ergo illū dimittā. Necesse autē habebat dimittere eis

pet

And he answerynge, sayd: Thou sayest it. And Pilate sayd vnto þe hygh prestes and the people: I fynde no cause in thys man. But they were more scarce, sayenge: He hath stirred the people, teachynge chorow al Jewry, & begynnynge at Galile, vnto thys place. But Pilate hearynge Galile [mentioned,] axed whether he were a man of Galile, and when he knew that he was of Herodes iurisdiction, he sente hym to Herode, whych also was at Ierusalem in those dayes. Herode syngge Iesus, he errioted greatly: for he was desyrous a great whyle ago to se him, because he herde many thynges of hym, & he hoped to se a token to be done of him. And he axed him many thynges but he answered hym nothyng. The hygh prestes and scribes stode accusynge hym earnestly. But Herode wpth hys host despyssed hym, & mocked hym, arrayed wpth a whyle garmente, and sente hym agayne to Pilate. And Herode and Pilate were made frendes in that daye, for they were enemyes to ech other afore. And Pilate the hygh prestes, & rulers and the people beyng called together, he sayd vnto them: Ye haue brought thys man vnto me as peruertynge the people, and beholde, I examynynge hym befoze you, I fynde no cause in thys man, of them wherof ye accuse hym: nor yet Herode. for I sente you vnto hym, and beholde nothyng worthy of death is done vnto hym. I wyll therefore let hym lowse beyng chastised. for he must haue let lowse one vnto them

Math. 4. 6

Luc. 9. 2

Luc. 12. 3

Luc. 9. 2

Act. 4. 6

Math. 27. 6
Matt. 17. 8
Ioh. 1. 8

Ioh. 19. 2

D. illi, at

LVCAS.

Matth. 27. a
Marc. 15. b

at the feast. * But the whole multitude cryed out at once, sayenge :

Take awaye thys, and let Barabbas loose vnto vs, whyche for an vproure in the cytie, and a manslaughter comitted, was put in prison. And Pilate wyllyng to deliuer Iesus, spake vnto them agayn. But they cryed sayenge: Crucifige, crucifige hym. But he sayd the thyrde tyme vnto them: What ruel than hath he thys done? I fynde no cause of death in hym. I shall therfore chastise him, and let hym loose. But they lay earnestly vpon hym with loude voices, requyringe that he myght be crucified, & their voyces preuayled.

Matth. 27. c
Luc. 1. b

* And Pilate iudged that they requeste shulde be graunted, and he let loose vnto them hym that was layd in prison for the manslaughter and insurrection, whom they aied: but Iesus toke he to theyr wpll. * And whan they led hym, they toke one Simon of Cyren commynge from the felde, and layed the crosse on hym, to beare it after Iesus. * And a great multitude of people, & of women followed hym, whych wepte & bewayled hym.

Matth. 27. d
Ioha. 19. b

And Iesus beyng turned vnto the, sayd: Ye daughters of Ierusalem, wepe not vpon me, but wepe vpon your selues, and vpon your chyldren. For beholde, the dayes shall come where in they shall saye: happy are the baren, and the wombes that haue not brought forth, & the brestes that haue geuen no sucke. * Than shall they begynne to saye to the mountaynes: fall vpon vs, and to the hylles, couer vs. For yf they do these thyn-

Iere. 8. a
Osce. 10. b
Apor. 6. c

per diem festum unum. Exclama-
uit autem simul uniuersa turba
dicens: Tolle hunc, & dimitte
nobis Barabbam: qui erat prop-
ter seditionem quandam factam
in ciuitate, & homicidium mis-
sus in carcerem. Iterum autem
Pilatus locutus est ad eos, vo-
lens dimittere IESVM. At illi
succlamabant, dicentes: Crucifi-
ge, crucifige eum. Ille autem ter-
tio dixit ad illos: Quid enim ma-
li fecit iste? nullam causam mor-
tis inuenio in eo: corripiam er-
go illum, & dimittam. At illi in-
stabant uocibus magnis, postu-
lantes ut crucifigeretur, & inua-
lescebant uoces eorum. Et Pila-
tus adiudicauit fieri petitionem
eorum. Dimisit autem illis eum,
qui propter homicidium & sed-
itionem missus fuerat in carce-
rem quem petebant: IESVM
uero tradidit uoluntati eoru. Et
cum duceret eum, apprehenderunt
Simonem quendam Cyrenen-
sem uenientem de uilla, & impo-
suerunt illi crucem portare post
IESVM. Sequebatur autem illu multa
turba populi & mulieru que pla-
gebant & lamentabantur eu. Co-
uersus autem ad illas IESVS, di-
xit: Filie Hierusalem, nolite fle-
re super me, sed super uosipsas
flete, & super filios uestros: quo-
niam ecce uenient dies in quib-
us dicent: Beate steriles, & uen-
tres qui non genuerunt, & ubera
que non lactauerunt. Tunc incipient
dicere mortuis: Cadite super nos,
& collibus, opite nos. Quia si in
uitis

uiridi ligno hæc faciunt, in arido quid fiet? Ducebantur autem & alii duo nequam cum eo, ut interficerentur. Et postquam uenerunt in locum, qui uocatur Caluarie, ibi crucifixerunt eum, & latrones, unum a dextris, & alterum a sinistris. IESVS autem dicebat: Pater, dimitte illis: non enim sciunt quid faciunt. Diuidentes uero uestimenta eius, miserunt sortes. Et stabat populus spectans, & deridebant eum principes cum eis, dicentes: Alios saluos fecit, se saluum faciat, si hic est Christus Dei electus. Illudebant autem ei & milites accedentes & acetum offerentes ei, & dicentes: Si tu es rex Iudæorum, saluum te fac. Erat autem & superscriptio scripta super eum literis Græcis, & Latinis, & Hebraicis: Hic est rex Iudæorum. Unus autem de his qui pendebant latronibus, blasphemabat eum, dicens: Si tu es Christus, saluum fac teipsum & nos. Respondens autem alter, increpabat eum, dicens: Neque tu times Deum, quod in eadem damnatione es? Et nos quidem iustitiam digna factis recipimus: hic uero nihil mali gessit. Et dicebat ad IESVM: Domine, memento mei cum ueneris in regnum tuum. Et dixit illi IESVS: Amen dico tibi, hodie mecum eris in paradiso. Erat autem fere hora sexta, & tenebræ

thynges vnto a grene tre, what shal be done vnto a dysse? And ther were two other wyched me led wyth him, that they myghte be put deeth. And whan they came to the place, wher is called Caluary, there they crucifxed hym and the murtherers, & one at the ryght hande, the other at the lefte hande. But Iesus sayd: Father * forgeue them, for they wote not what they do. * And they diuidynge hys raymentes cast lottes for them. And the people stode beholdynge, * and the rulers wyth them mocked hym, saynge: He hath saued other, let hym saue hymselfe, yf thys be Christ the chosen of God. The souldyers also mocked hym, cōpynge to hym, and geuyng hym vynegre, and sayenge: yf thou be & hyngre of & Jewes saue thyselfe. * And ther was a superscription wyrtten aboue hym, wyth Greke, & Latine, & Hebrue letters: Thys is the Kyng of the Iewes. And one of those murtherers & dyd hange [there], dyd blasfeme hym, sayenge: Yf thou art the Christ saue thyselfe and vs. But the other answerynge rebuked hym, sayenge: Fearest thou not God, seynge thou arte in lyke damnacion? And surely we worthily, for we receaue nothyng rewarde of our dedes: but thys hath done no euell. And he sayd vnto Iesus: 1. 0. x. remembre me whan thou shalt come into thy kyngdome. And Iesus sayd vnto hym: Verily I saye vnto the: to daye shalt thou be wyth me in paradysse. * And it was neare hande & syfte houre, & ther happened darkes.

Actu. 12. 6

Actu. 7. 8

Psalm. 11. 6

Mat. 27. 2

Mat. 27. 2

Ioh. 19. 2

D

Mat. 27. 2

Mat. 27. 2

Mat. 27. 2

Ioh. 19. 2

Mat. 27. 2

Mat. 27. 2

darknesse vpon þe whole earth, vntyl
the nyth houre: And þe Sonne was
darkened, & the vayle of þe temple d yd
clyue in two, euen thorow the myd
des. And Iesus cryenge wpyth loude
voyce, sayd: * Father, in thy handes
do I commende my spere. And say-
enge thus, he gaue vp þe goost. * But
the Centurio seynge it þe was done,
he glorified God, sayenge: Truly
this was a ryghteous man. And all
the cōpany of them that were there
together at that syght, and sawe the
thynges that happened, smytynge
vpon theyr brestes, turned agayne.
But all hys acquayntaunces stode
afarre of, and the women that hadde
followed hym fro Galile, beholdyng
these thynges. * And behold a mā by
name Ioseph, whych was a senatour,
a good and ryghteous mā, the same
hād not consent vnto theyr counsell
and dedes, [whych was] of Arima-
thea, a cytie of Jewry, and who also
wayted for the kyngdome of God:
the same wente vnto Pilate, & axed
the body of Iesu. And it beynge takē
downe, he wounde it in a linnen
cloth, and layed hym in a sepulchre
hewen out wherein noman had yet
ben layed. † And it was the daye of
preparynge, and the sabbat dnye on.
* And the women that were come
from Galile, sawe the graue, & how
hys body was layde, and returnyng
they prepared spices and oyle-
ments: and vpon the Sabbath they
were styll accordynge to the cōman-
dement.

Mat. 17. a
Act. 7. g
Mat. 27. f
Mat. 15. d

Mat. 27. g
Mat. 15. c
Joh. 19. d

Luce 8. a

tenebrae factae sunt in universam
terram usque in horam nonam.
Et obscuratus est sol, & uelum
templi scissum est medium. Et
clamans uoce magna IESVS,
ait: Pater, in manus tuas com-
mendo spiritum meum. Et hæc
dicens, expirauit. Videns au-
tem Centurio quod factum fue-
rat, glorificauit Deum, dicens:
Vere hic homo iustus erat. Et
omnis turba eorum qui simul
aderant ad spectaculum istud,
& uidebant quae fiebant, percu-
tientes pectora sua, reuerteban-
tur. Stabant autem omnes noti
eius a longe, & mulieres quae se-
cutae eum erant a Galilaea, hæc
uidentes. Et ecce uir nomine Io-
seph, qui erat decurio, uir bonus
& iustus, hic non consenserat cō-
silio & actibus eorum, ab Arima-
thea ciuitate Iudae, qui expe-
ctabat & ipse regnum Dei: hic
accessit ad Pilatum, & petiit cor-
pus IESV. Et depositum in uol-
uit sindone, & posuit illud in mo-
numento exciso, in quo nondum
quisquam positus fuerat. Et dies
erat Parasceues, & sabbatum il-
lud lucebat. Subsecutae autem
mulieres, quae cum eo uenerant
de Galilaea, uiderunt monimen-
tum, & quemadmodum positum
erat corpus eius, & reuertentes,
parauerunt aromata & unguen-
ta: & sabbato quidem siluerunt
secundum mandatum.

The. xliiii. Chapter. +

But

CAPVT XXIII.

Ysa

VNa autem sabbati ual
de diluculo, ueniunt
ad monumentum, por-
tantes que parauerant
aromata, & inuenerunt lapidem
reuelatum a monumento. Et in-
gressæ nō inuenerunt corpus Do-
mini I E S V. Et factum est, dum
mente consternatæ essent de
isto, ecce duo uiri steterunt se-
cus illas in ueste fulgenti. Cum
timerent autem, & declinarent
uultum in terram, dixerunt ad il-
las: Quid queritis uiuentem cum
mortuis? non est hic, sed surrexit.
Recordamini qualiter locutus
est uobis, cum adhuc in Galilea
esset, dicēs: Quia oportet filium
hominis tradi in manus hominū
peccatorum, & crucifigi, & tertia
die resurgere. Et recordatæ sunt
uerborum eius. Et egressæ a mo-
numento, nuntiauerunt hæc om-
nia illis undecim, & ceteris om-
nibus. Erat autem Maria Mag-
dalene, & Ioanna, & Maria Iaco-
bi, & ceteræ quæ cum eis erant,
quæ dicebāt ad Apostolos hæc.
Et uisa sunt ante illos sicut deli-
ramentum uerba ista, & non cre-
diderunt illis. Petrus autem sur-
gens cucurrit ad monumentum,
& procumbens uidit lintheamina
sola posita, & abiit secum mirans
quod factum fuerat. Et ecce duo
ex illis ibant ipsa die in castellū,
quod erat spatium stadiorum sexa-
ginta ab Hierusalem, nomine
Emaus: & ipsi loquebantur ad in-
uicem de oībus quæ acciderant. Et
factum

But + upon the first daye
after the sabbat very ear-
ly, they come to the sepul-
chre buynginge the spices
that they had made ready and fande
the stone rolled from the graue, and
beinge gone in, they fande not the
body of the 1. o. k. o. e. Jesu. And it
chaunced when they were amased
at thys, beholde, two men stode by
them, in a shynynge garmente. But
whā they were asfared, and bowed
downe theyr face to the earth, they
sayd vnto them: What do ye seke the
lyuynge wth þ dead? he is not here
but he is ryse. Remembre how he told
you, as he was yet in Galile, sayeng
+ The sonne of man must be deliue-
red into the handes of synfull men,
and be crucified, and ryse agayne þ
thyrde daye. And they remembred
hys wordes. + And beinge gone out
of þ graue, they shewed al these thynges
vnto those eleuen, and vnto all
the other. It was Mary Magdalene
and Ioanna, and Mary James, and
the other that were wth the, which
tolde these thynges vnto the Apost-
les. And these wordes sēmed rui as
a vayne tale vnto them, and they be-
leued them not. But Peter rysynge
dyd runne to the sepulchre, and bow-
ynge downe he sawe the linnen
clothes layd alone, and went away,
maruaylynge by hymseife what had
happened. + + And beholde, two
of them wente that same daye into
a towne, that was from Ierusalem
the space of .lx. furlonges, by name
Emaus: and they talked together of
al thynges that had happened. And
it be

Mar. 13. 2
Matt. 16. 2
John. 19. 2

John. 19. 2

Luc. 9. 6

Mar. 13. 2
Matt. 16. 2
John. 19. 2

Mar. 16. 2

Mar. 13. 2

it befell as they cōmuned, and a red
ech other, Iesus approachynge them
went wpth the: but they eyes were
holden lest they shulde knowe hym.
And he sayd vnto the m: What com-
municacions are these that ye treat
amonge you, walkynge, and are sad?
And one whose name was Cleophas
answeryng sayd vnto hym: Art thou
onely a straunger at Ierusalem, and
knowest not what thynges are hap-
pened therin in these dayes? Vnto
whom he sayd: What? And they said
vnto hym: Of Iesus of Nazareth,
* whych was a prophete, myghty in
dede and worde before God and all
the people, & how oure hygh prestes
and rulers haue deliuered him vnto
cōdemnation of death, and haue cru-
cified hym: But we hoped that he
shulde haue redymed Israel, and be-
spdes all thys, to dape in the thyrde
dape sence these thynges are happē-
ned. * Yee and certayne women of
oure cōpany made vs astrayed, which
were at the graue before the dape, &
hys body not founde, they came say-
eng þ they had sene a visid of angels
whych do saye hym to lyue. And cer-
tayne of ours went to the sepulchre,
* & dpyd fynde it so as the womē sayd,
but hym they sande not. And he sayd
vnto the: O ye fooles & slow of hart
to beleue al that the prophetes haue
spoken. * Dought not Christ to haue
suffered these these thynges, and of
thys wyse to entre into hys glorie?
And begynnynge at Moses and all
the prophetes, he expounded vnto the
what was of hym in all the scriptu-
res. And they cam neare to þ towne
where.

factum est dum fabularentur; &
secum quæterent, & ipse IESVS
appropinquans ibat cum illis
oculi autem illorum tenebantur
ne eum agnoscerent. Et ait ad il-
los: Qui sunt hi sermones, quos
confertis adinuicē, ambulātes,
& estis tristes? Et respondens
unus cui nomē Cleophas, dixit ei:
Tu solus peregrinus es in Hiem-
salem, & non cognouisti quæ fa-
cta sunt in illa his diebus? Qui-
bus ille dixit: Quæ? Et dixerunt:
De IESU Nazareno, qui fuit ut
propheta, potens in opere & ser-
mone corā Deo & omni populo,
& quomodo eum tradiderūt sum-
mi sacerdotes & principes nostri
in damnationē mortis, & crucifi-
xerunt eum. Nos autem speraba-
mus quia ipse esset redempturus
Israel: & nunc super hac omnia,
tertia dies est hodie q̄ hæc facta
sunt. Sed & mulieres quedam ex
nostris terruerunt nos, quæ ante
lucem fuerant ad monumentum
& non inuento corpore eius, ve-
nerunt dicentes se etiam visio-
nem angelorum uidisse, qui di-
cunt eū uiuere. Et abierūt quidā
ex nostris ad monumentū, & ita
inuenerūt sicut mulieres dixerūt,
iplū uero nō inuenerunt. Et ipse
dixit ad eos: O stulti & tardi cor-
de ad credēdū i oībus his, quæ lo-
cati sūt prophetæ: nōne hæc oport-
uit pati Christū, & ita intrare i glo-
riā suā? Et incipiens a Moise & oībus
prophetis, interpretabatur illis in
oībus scripturis quæ de ipso erāt.
Et appropinquauerunt castello
quo

Math. 11. c

Luce. 14. a
Joh. 10. a

Act. 5. a

quo ibant, & ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam aduersperascit, & inclinata est iam dies. Et intrauit cum illis. Et factum est dum recumberet cum eis, accepit panem, & benedixit, ac fregit, & porrigebat illis. Et aperti sunt oculi eorum, & cognouerunt eum, & ipse euauit ex oculis eorum. Et dixerunt admuticem: Nonne cor nostrum ardens erat in nobis, dum loqueretur in uia, & aperiret nobis scripturas? Et surgentes, eadem hora regressi sunt in Hierusalem, & inuenerunt congregatos undecim, & eos qui cum illis erant, dicentes quod surrexit Dominus uere, & apparuit Simoni. Et ipsi narrabant quae gesta erant in uia, & quomodo cognouerunt eum in fractione panis. Dum autem haec loquuntur, stetit Iesus in medio eorum, & dixit: Pax uobis, ego sum, nolite timere. Conturbati uero & conturbati, existimabant se spiritum uidere. Et dixit eis: Quid turbati estis, & cogitationes ascendunt in corda uestra? Videte manus meas & pedes meos, quia ego ipse sum: palpate & uidete, quia spiritus carnem & ossa non habet, sicut me uidetis habere. Et cum hoc dixisset, ostendit eis manus & pedes. Adhuc autem illis non credentibus, & mirantibus prae gaudio, dixit: Habetis hic aliquid quod manducetis? At illi obtrulerunt ei partem piscis

interueniens: & ipse se finxit longius ire. And they compelled him saying: Abide with us, for it draweth towards night, and the day is wended away. And he went in to them. And it happened when he sat at board with them, he took the bread, and gaue thanks, and brake it, and gaue it them. And their eyes were opened, & they did knowe him, and he vanished away out of their sight. And they sayd to ech other: Was not our harte burnynge with in vs, when he spake by the waye, & did open vnto vs the scriptures? And rysynge vp, they returned to Jerusalem the same houre, and fonde the eleven and them that were with them gathered together, sayenge: The Lord is truly risen, and hath appeared vnto Simo. And they told what thynges were done by the waye, and how they knewe hym by the breaking of bread. But while they spake of these thynges, Jesus stode in the myddest of them, and sayeth: Peace be vnto you, I am he, feare not. But they beinge abashed and a frayd, thought they had sene a spyt. And he sayd vnto them: Why are ye troubled, and thoughtes do rise in your hartes? loke vpon my handes and fete, that it is I my selfe: handle me and se, for a spyte hath not flesh and bones, as ye se me to haue. And as he had sayd that, he shewed them his handes and fete. But vnto them not yet beleuyng and wonderynge for ioi, he sayd: Have ye here any thyng that maye be eaten? But they brought him a peece of a broyled fysh.

Gen. 19. 2.
Luce 14. 1

Mat. 16. 9

Ioh. 11. 2

Ioh. 11. 3

Matth. 6. b

Actu. 17. a

Matth. 4. a

Actu. 1. a

and. 1. a

1. Joh. 1. 4. c

25. 6. 16. d

Matth. 16. c

Actu. 1. b

fesh, and an hony combe. And whan
he had eaten befoze them, takynge þ
leauynge, he gaue vnto them. And
he sayd vnto them: * These are the
wordes that I dyd speake vnto you,
whan I was yet wyth you, that all
thynges muste nedes be fulfilled,
whych were wyrtten of me in þ law
of Moyses, and the prophetes, and in
the Psalmes. Then opened he vnto
them [they?] vnderstandynge, that
they shulde vnderstande the scriptu-
res, and he sayd vnto them: * Thus
is it wyrtten, and thus it behoued
Christ to suffer, and to ryse agayne
from the dead the thyrde daye, and
repentaunce and forgyuynge of syn-
nes to be preached in hys name a-
monge all nations, I. begynnynge
at Ierusalem: But ye are wytnesses
of these thynges. * And I shall
sende vnto the promysse of the father in
you, but tarye ye in the cite vntyll
ye be endued wyth power from on
hgh. * And he led them wyth-
out into Bethany, and hys handes
lysted vp, he blessed the. And it came
to passe whan he blessed them, he de-
parted from them, and was carryed
vp into heauen. And they worship-
pyng [hym] wente agayne to Jeru-
salem wyth great ioye: & they were
alwaye in the Temple praysonge
and geuynge thanks vnto God.

A M E N .

The ende of the gospell
after Luke.

(*)

The

piscis assi, & fauum mellis. Et
cum manducasset coram eis, in-
mens reliquias, dedit eis. Et di-
xit ad eos: Hæc sunt uerba quæ
loquutus sum ad uos, cum adhuc
essem uobiscum, quoniam neces-
se est impleri omnia, quæ scripta
sunt in lege Moysi, & prophetis,
& in psalmis de me. Tunc aper-
ruit illis sensum, ut intelligerent
scripturas, & dixit eis: Quoniam
sic scriptum est, & sic oportebat
Christum pati, & resurgere a mor-
tuis tertia die, & predicari in no-
mine eius poenitentiam & remis-
sionem peccatorum in omnes
gentes, incipientibus ab Hiero-
solyma. Vos autem testes estis
horum. Et ego mittam promissum
patris mei in uos, uos au-
tem sedete in ciuitate, quoad-
usque indua mini uirtute ex alto.
Eduxit autem eos foras in Be-
thaniam, & eleuatis manibus su-
is, benedixit eis. Et factum est,
dum benediceret illis, recessit
ab eis, & ferebatur in celum.
Et ipsi adorantes regressi sunt in
Hierusalem cū gaudio magnis
& erant semper in templo lau-
dantes & benedicentes Deum
Amen.

Finis euangelii secun-
dum Lucam,

Sanctum

The holy

Gospel of IESU CHRISTE
after Iohn.

The first Chapter. †



¶ In the begynnyng
was the worde, & the
worde was wth God,
& God was f^r worde.
That was in the be
gynnyng wth God.

• All thynges were made by hym, & without hym is nothyng made, & was made. In hym was lyfe, and lyfe was the lyght of men: and the lyghte shyneth in darknesse, and the darknesse dyd not comprehend it. Ther was sente a man from God, whose name was Iohn. The same dyd come for a wytnesse, & he myght beare wytnesse of the lyght, that the world bym al[m] myght be true. • He was not the lyght, but that he myght beare wytnesse of the lyght. It was the true lyghte, that lyghteth euery man comyng into this world. He was in the world, and the world knew hym not. He cam among his owne, and his[owne] receaued hym not. But as many as receaued hym, • he gaue the power to become chyldren of God, [euyn] those that beleue in his name: whiche are borne, not of bloude, nor of the wyll of the fleshe, nother of the wyll of man, but of God. • And the word is become fleshe, and

IOANNES

Math. 17. a and dwelle amonge vs: * for we haue
 1. Pet. 1. c sene hys glorie as the glorie of s onely
 1. Joh. 1. a begotten sonne of the father, full of
 math. 1. b grace and truth. + + * Ihs beareth
 Marci. 1. a wptnesse of him, and cryeth, sayeng:
 Colla. 1. b Chys was he of whome I spake: he
 Deut. 4. b that shall come after me, was made
 and. 1. c before me, for he was per J. And we
 1. Joh. 4. b all haue receaued of hys fulnesse,
 euen grace for grace: for the lawe
 was geuen by Moses, grace & truth
 is happened by Iesus Christ. * No-
 man hath sene God at ony tyme:
 The only begotten sonne, whych is
 in the fathers bosom: he hath decla-
 red [hym]. + + * And thys is p re-
 corde of Ihon, whan the Jewes sent
 prestes and leuites vnto hym from
 Jerusalem, that they shuld aske him:
 Who arte thou. And he confessed it,
 and denyed it not. And he confessed
 * I am not Christ. And they asked
 hym: What than arte thou Elias?
 And he sayde: I am not. Arte thou
 a prophete? And he answered: No.
 Than sayd they vnto hym: Who art
 thou, that we may geue an answer
 vnto them that sent vs? What sayest
 thou of thy selfe? he sayd * I am the
 voyce of a cryer in the wyldeynesse:
 Make straight the waye of s LOU
 DE, * as Esaye hath spoke. And they
 that were sente were of the phari-
 ses. And they asked hym and sayd vnto
 hym: Why dost thou than baptise
 yf thou arte nother Christ, nor
 Elias, nor a prophete? Ihon answered
 them sayenge: * I baptise wth
 water, but yddes amonge you stode
 he, whome ye knewe not. It is he
 that shal come after me, whych was
 made

& habitauit in nobis. Et uidimus
 gloriam eius, gloriam quasi uni-
 geniti a patre, plenum gratia &
 ueritatis. Ioannes testimonium
 perhibet de ipso, & clamat, di-
 cens: Hic erat quem dixi: Qui
 post me uenturus est, ante me in-
 catus est, quia prior me erat. Et
 de plenitudine eius nos omnes
 accepimus, & gratiam pro gra-
 tia. Quia lex per Moysen data
 est, gratia & ueritas per I E-
 S V M Christum facta est. Deum
 nemo uidit unquam. Unigenitus
 filius qui est in sinu patris, ipse e-
 narrauit. Et hoc est testimonium
 Ioannis, quando miserunt Iudaei
 ab Hierosolymis sacerdotes &
 leuitas ad eum, ut interrogarent
 eum: Tu quis es? Et confessus est
 & non negauit. Et confessus est:
 Quia non sum ego Christus. Et
 interrogauerunt eum: Quid ergo?
 Elias es tu? Et dixit: Non sum.
 Propheta es tu? Et respondit:
 Non. Dixerunt ergo ei: Quis es,
 ut responsum demus his qui mi-
 serunt nos? quid dicis de teipso?
 Ait: Ego uox clamantis in deser-
 to: Dirigite uiam Domini, sicut di-
 xit Isaias propheta. Et qui missi
 fuerant, erant ex phariseis. Et
 interrogauerunt eum, & dixerunt
 ei: Quid ergo baptizas, si tu non
 es Christus, neque Elias, neque
 propheta? Respondit eis Ioan-
 nes, dicens: Ego baptizo in a-
 qua, medius autem uestrum sto-
 tit, quem uos nescitis. Ipse est qui
 post me uenturus est, qui ante me
 factus

factus est, cuius ego non sum dignus ut soluam corrigiam calceamenti. Hæc in Bethabara facta sunt trans Iordanem, ubi erat Ioannes baptizans. Altera die uidit Ioannes IESVM uenientem ad se, & ait: Ecce agnus Dei, ecce qui tollit peccata mundi: Hic est de quo dixi: Post me uenit uir, qui ante me factus est, quia prior me erat: & ego nesciebam eum: sed ut manifestaretur in Israel, propterea ueni ego in aqua baptizans. Et testimonium perhibuit Ioannes, dicens: Quia uidi spiritum descendentem quasi columbam de celo, & mansit super eum, & ego nesciebam eum: sed qui misit me baptizare in aqua, ille mihi dixit: Super quem uideris spiritum descendentem & manentem super eum, hic est qui baptizat in spiritu sancto. Et ego uidi, & testimonium perhibui, quia hic est filius Dei. Altera die iterum stabat Ioannes, & ex discipulis eius duo: Et respiciens IESVM ambulantem, dicit: Ecce agnus Dei. Et audierunt eum duo discipuli loquentem, & secuti sunt IESVM. Conuersus autem IESVS & uidens eos sequentes se, dicit eis: Quid queritis? Qui dixerunt ei: Rabbi (quod dicitur iter prelati magister) ubi habitas? Dicit eis: Venite & uidete. Venerunt & uiderunt ubi maneret, & apud eum

made before me, whose latchet of shoes I am not worthy to I map lowse
These thynges wer done in Bethabara beyond Iordane, where Ihon was baptysyng. + + The nexte day Ihon se Iesus comynge to hym, and he sayde: Beholde, the lambe of God, beholde, whiche taketh awaye the synnes of the worlde. Thys is he of whom I dyd saye: After me cometh a man, whych was made before me, for he was per I, and I knewe hym not. But because that he might be made knowen in Israel, thefore am I come baptysyng with water.
* And Ihon dyd beare recorde sayenge: I sawe the sprete comynge downe from heauē ipse a dour, and he abode vpon hym, and I knewe hym not, but he that sente me to baptysse with water, he sayd vnto me: Upon whome so euer thou shalt se the sprete come downe, and abydyng vpon hym, the same is he that baptyseth in the holy goost. And I haue sente it, and haue borne recorde, that the same is the sonne of God. + + The nexte daye agayne stode Ihon and two of hys disciples, and seynge Iesus walkynge, he said: Beholde the lambe of God. And the two disciples herde hym speakynge, and followed Iesus. But Iesus drynge turned aboute, and seynge them followinge hym, he sayeth vnto them: What see ye? Whych sayd vnto hym: Rabbi, (whiche interpreted is to saye Master, where dweldest thou? he sayeth vnto them: Come and se. They came and sawe where he dwelled, and abode with hym

Ihon. 1. 9
and. 10. 3

et. 1. 11. 9
1. Cor. 1. 3

D
Math. 3. 16
Mark. 1. 8
Luc. 3. 16

et. 1. 11. 9
et. 1. 11. 9

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hym that daye : & it was nearehade
the tenth houre. Andrew & brother
of Simon Peter was one of the
twelve, whych herde it of Ihon, and
followed hym. The same dyd fynde
spnde hys brother Simon, and say-
eth vnto hym : We haue founde the
Messias, whiche is interpreted the
Anoynted, and he brought hym to Je-
sus. But whan Jesus dyd beholde
hym, he sayd : Thou arte Simon the
sonne of Ionas, & thou shalt be cal-
led Cephas, whych is interpreted
Petrus. On the morowe he wolde
haue gone out into Galile, and he
fande Philippe, and Jesus sayeth vn-
to him : Follow me. * Philippe was
of Bethsaida, the cytie of Andrew &
Peter. And Philippe fande Natha-
nael, and he sayeth vnto hym : We
haue founde Jesus, the sonne of Jo-
seph of Nazareth, & of whom Moses
hath wrytten in the lawe & & p-
phetes. And Nathanael sayde vnto
hym : * Can any good thyng be of
Nazareth? Philippe sayd vnto hym :
Come and se. Jesus saw Nathanael
commynge to hym, & sayeth of hym.
Beholde, a true Israelite, in whome
is no gyle. Nathanael sayd vnto him
Whence doest thou knowe me? Je-
sus answered, and sayd vnto hym :
Before that Philippe called the, as
thou werest vnder the figge tre, I
sawe the. Nathanael answered
hym and sayde : Rabbi thou arte the
sonne of God? thou arte kynge of Is-
rael. Jesus answered, and sayd vnto
hym : Because I sayde vnto the :
I sawe the vnder the figge tre, thou
beluest, thou shalt se a greater
thyng

eum manserunt die illor hora
tem erat quasi decima. Erat au-
tem Andreas frater Simonis Pe-
tri unus ex duobus qui audierat
a Ioanne, & secuti fuerant eum.
Inuenit hic primum fratrem su-
um Simonem, & dicit ei : Inueni-
mus Messiam, quod est interpre-
tatum Christus. Et adduxit eum
ad IESVM. Intuitus autem e-
um IESVS, dixit : Tu es Simo
filius Iona, tu vocaberis Cephas,
quod interpretatur Petrus. In
crastinum voluit exire in Galile-
am, & inuenit Philippum, & di-
xit ei IESVS : Sequere me. Er-
at autem Philippus a Bethsal-
da ciuitate Andreæ & Petri. In-
uenit Philippus Nathanael, & di-
xit ei : Quem scripsit Moses in la-
ge & propheta, inuenimus IES-
VM filium Ioseph a Naza-
reth. Et dixit ei Nathanael : A
Nazareth potest aliquid boni
esse? Dicit ei Philippus : Veni, &
uide. Vidit IESVS Nathanael
uenientem ad se, & dicit de eo
Ecce vere Israelita, in quo dolus
non est. Dicit ei Nathanael : Vnde
me nostis? Respondit IESVS,
& dixit ei : Priusquam te Philip-
pus uocaret, cum esses sub fig-
uidi te. Respondit ei Nathanael
& ait : Rabbi, tu es filius Dei,
tu es rex Israel. Respondit IES-
VS, & dixit ei : Quia dixi tibi
Vidite sub figu, credis, maior ha-
uideo

Ecce. 1. c
11. 1. 49. b
Deut. 18. c
2. 2. 7. c
2. 2. 9. b
* Joh. 7. 2

uidebis. Et dicit ei: Amen amen dico nobis, uidebis coelum apertum, & angelos Dei ascendentes & descendentes supra filium hominis.

CAPVT II.

ET die tertia nuptie factae sunt in Chana Galilee, & erat mater Iesu ibi uocatus est autem & IESVS & discipuli eius ad nuptias. Et deficiente uino, dicit mater IESV ad eum: Vinum non habent. Et dicit ei IESVS: Quid mihi & tibi est mulier? nondum uenit hora mea. Dicit mater eius ministris: Quodcumque dixerit uobis, facite. Erant autem ibi lapideae hydris sex positae secundum purificationem Iudeorum, capientes singulae metretas binas uel ternas. Dicit eis Iesus: Implete hydras aqua. Et impleuerunt eas usque ad summum. Et dicit eis Iesus: Haurite nunc, & ferte architriclino. Et tulerunt. Vt autem gustasset architriclinus aquam uinum factum, & non sciebat unde esset: (ministri autem sciebant qui hauserant aquam), uocat sponsum architriclinus, & dicit ei: Omnis homo primum bonum uinum ponit, & cum inebriati fuerint, tunc id quod deterius est. Tu autem seruasti bonum uinum usque adhuc. Hoc fecit initium signo.

thyng than these. And he sayd vnto them: Verely, verely I saye vnto you, ye shall se from henceforth heauen open, and the angels of God goynge vp and downe vpon & sonne of man.

The .ii. Chapter. +

AD vpon the thyrde daye ther was a weddinge in Chana of Galilee, and the mother of Iesu was there. Iesus was also called to & weddinge and hys disciples. And the wyne saylynge, Iesus mother sayd vnto him: They haue no wyne. And Iesus said vnto her: Woman, what haue I to do wyth the wyne houre is not yett come. Hys mother sayd vnto the mynisters: What soeuer he sayeth vnto you, do it. Ther were hye waterpottes of stone set there, accordynge to the puriffenge of the Jewes, contraynynge eury one two or thre measures. Iesus sayd vnto them: Fyll the waterpottes wyth water. And they fylled the to the hyppime. And Iesus sayde vnto them: Draue nowe, and bynge it to the mayster of the feaste. And they byd beare it. But whan the mayster of the feaste hadde tasyted the water that was made wyne, and knewe not whence it was, (but the mynisters that hadde drauen the water knewe it,) the mayster of the feaste calleth the bydegrome, and sayeth vnto hym: Eury man at the feaste setteth the good wyne, and whan they are wynde, then it that is wyse: But thou hast kepte the good wyne hethereto. Thys begynnynge of W. A. ii. mira.

Luce. 2. 8

* Metretas, is a measure of half a syphon, so that eury pot couereth a syphon and a half.

IOANNES.

miracles hath Iesus done in Chana of Galile, and hath shewed hys glorie, and hys disciples beleued on hym. + * After thys went he downe to Capernaum, he, and hys mother, and hys brethren, and hys disciples, and they remayned there not many dayes. + * And the Easter of the Jewes was at hande, & Iesus wente up to Ierusalem, and he fande sellers of shepe, and oxen, & doves, & mony chaungers syttinge. And when he had made as it were a scourge of small cordes, he cast the al out of the temple, & shepe also & oxen, & the mony of the mony chaungers poured he out, and ouerthrewe the tables: And vnto the that solde doves, he sayd: haue these thynges hence, and make not my fathers house, a house of marchandise. But hys disciples remembred that it is wyttē: + The zeile of thy house hath eaten me. The Jewes answered and said vnto hym: + What toke shewest thou to vs, that thou doest these thynges? Iesus answered and sayd vnto them: + Lowe thys temple and wpythin thre dayes shall I rayse it agayne. Then sayd the Jewes: + Syre and forty yere was thys temple abydynge, and wilt thou rayse it up in thre dayes? But he spake of the temple of hys body. When he therfore was risen agayne from the deade, hys disciples remembred that he sayd it, and they beleued the scripture and the worde that Iesus bydde speake. When he was at Ierusalem at Easter in the feaste, many beleued in hys name, se-

signorum Iesus in Chana Galilee, & manifestauit gloriam suam, & crediderunt in eum discipuli eius. Post haec descendit Capernaum ipse & mater eius, & fratres eius, & discipuli eius, & ibi manserunt non multis diebus. Et prope erat pascha Iudeorum, & ascendit Iesus Hierosolimam, & inuenit in templo uendentes oues & boues & columbas, & numularios sedentes. Et cum fecisset quasi flagellum de funiculis, oēs eiecit de templo: oues quoque & boues, & numulariorum effudit as, & mensas subuertit. Et hi qui columbas uendebant, dixit: Auferte ista hinc, & nolite facere domum patris mei, domum negotiationis. Recordati sunt uero discipuli eius, quia scriptum est: Zelus domus tua comedit me. Responderunt ergo Iudei & dixerunt ei: Quod signum ostendis nobis, quia haec facis? Respondit Iesus, & dixit eis: Soluite templum hoc, & in tribus diebus excitabo illud. Dixerunt ergo Iudei. Quadraginta & sex annis aedificatum est templum hoc, & tu in tribus diebus excitabis illud? Ille autem dicebat de templo corporis sui. Cum ergo resurrexisset a mortuis, recordati sunt discipuli eius quia hoc dicebat, & crediderunt scripturae, & sermōi quē dixit Iesus. Cum autem esset Hierosolymis in pascha in die festo, multi crediderunt in nomine eius, uiden-

Math. 4. b

Marc. 1. b

Luce. 4. b

Math. 21. b

Marc. 11. b

Luce. 19. b

Joan. 8. b

Math. 16. a

Joan. 6. b

Math. 26. f

1. Cor. 5. 6.

uidentes signa eius quia faciebat. Ipse autem IESVS non credebatur semetipsum eis, eo quod ipse nosset omnes, & quia opus ei non erat, ut quis testimonium perhiberet de homine. Ipse enim sciebat quid esset in homine.

CAPVT III.

ERat autem homo ex pharisaeis Nicodemus nomine, princeps iudaeorum. Hic uenit ad IESVM nocte, & dixit ei: Rabbi, scimus quia a Deo uenisti magister: nemo enim potest haec signa facere quae tu facis, nisi fuerit Deus cum eo. Respondit IESVS, & dixit eis: Amen amen dico tibi, nisi quis renatus fuerit denuo, non potest uidere regnum Dei. Dicit ad eum Nicodemus: Quomodo potest homo nasci, cum sit senex? nunquid potest in uentrem matris suae iterato introire & renasci? Respondit IESVS: Amen amen dico tibi, nisi quis renatus fuerit ex aqua & spiritu sancto, non potest introire in regnum Dei. Quod natum est ex carne, caro est: & quod natum est ex spiritu, spiritus est. Non mireris quia dixi tibi, oportet uos nasci denuo. Spiritus ubi uult spirat, & uocem eius audis, sed nescis unde ueniat, aut quouadat, sic est omnis qui natus est ex spiritu. Respondit Nicodemus & dixit ei: Quomodo possunt haec fieri? Respondit Iesus, & dixit ei: Tu es magister in Israel & haec ignoras?

seynge hys tokens that he dyd. But Iesus dyd not compeete hymselfe vnto them, because he knewe them all, & because he needed not that any man shoulde testifie of him: For he knewe what was in man.

The. iii. Chapter.

Ther was a man of pharisees by name. Nicodemus, a ruler among the Jewes. The same came vnto Iesus by nyght, and sayd vnto hym: Rabbi, we knowe that thou art come a teacher from God: for no man can do these tokens that thou doest, without God be with hym. Iesus answered and sayd vnto him: Verely verely I saye vnto the, with out a man be borne a newe, he can not se the kyngdome of God. Nicodemus sayd vnto hym: Howe can a man be borne agayne, when he is old? Can he entre agayne into hys mothers wombe and be borne agayne? Iesus answered: Verely verely I saye vnto the, without a man be borne of water and the holy goost, he can not entre into the kyngdome of God. That which is borne of flesh, is flesh: & that which is borne of the spere, is spere. Maruaile not because I sayd vnto the, ye must be borne agayne. The wynde bloweth where he wyl, and hys voyce hearest thou: but I knowest not whence he cometh, or where he goeth. So is every man that is borne by the spere. Nicodemus answered & said vnto him: Howe can these thynges be? Iesus answered & sayd vnto hym: Art thou a master in Israel and knowest not these thynges?

John. 17. 9
Apoc. 1. 3

John. 7. 1
and 19. 3

John. 9. 3

John. 4. 3
and 7. 3
Ezech. 3. 3

Rom. 8. 3

Ezech. 11. 3

Q. iii. thynges?

IOANNES.

Verely, verely I saye vnto the: We
 speake that we knowe, and we testifi-
 fy that we haue sene, & ye receaue
 not our wytnesse. Yf I haue tolde
 pou of earthly thynges, & ye beleue
 not, how shall ye beleue yf I shal tel
 pou of heauenly thynges? And no-
 man goeth vp into heauen, saue he
 that came downe from heauen, [e-
 uen] the sone of mā, whych is in the
 heauens. And as * Moses dyd lyfte
 vp the serpent in the wyldernes, e-
 uen so must the sonne of man be lyf-
 ted vp, that euery mā that beleueth
 on hym do not perishe, but haue
 lyfe euerlastyng. + + * For God
 dyd so loue the worlde, that he gaue
 hys only begotten sonne, that yue-
 ry one that beleueth in hym do not
 perishe, but haue euerlastyng lyfe.
 * For God sente not hys sonne into
 the worlde that he do iudge þ world,
 but that the worlde be saued by hym
 he that beleueth on hym, shal not be
 iudged: but he that beleueth not, is
 iudged already: because he dyd not
 beleue in the name of the only begot-
 ten sonne of God. But this is the
 iudgement, that the lyght is come
 into the worlde, and men loued the
 darkenesse more than the lyght:
 for theyr workes were euil. * For e-
 uery one that doth euill, hateth the
 lyght, and he cometh not to the
 lyght, that hys workes be not repro-
 ued. But he þ doth the truth, cometh
 to the lyght, that hys workes may be
 open: for they are done in God. + Af-
 terwarde came Iesus & his disciples
 in the lande of Iewrye, and dwelled
 there wyth them + and baptysed.

And

Amen amē dico tibi, quia quod
 scimus loquimur, & quod uidi-
 mus testamur, & testimonium
 nostrum non accipitis. Si terre-
 na dixi uobis & non creditis,
 quomodo si dixerō uobis cele-
 stia credetis? Et nemo ascendit
 in cœlum, nisi qui descendit de
 cœlo, filius hominis qui est in
 cœlo. Et sicut Moses exaltauit
 serpentem in deserto, ita exalta-
 ri oportet filium hominis, ut om-
 nis qui credit in ipso nō pereat,
 sed habeat uitam æternam. Sic
 enim Deus dilexit mundum, ut
 filium suum unigenitum daret,
 ut omnis qui credit in eum, non
 pereat, sed habeat uitam æter-
 nam. Non enim misit Deus fi-
 lium suum in mundum, ut iudi-
 cet mundum, sed ut saluetur mū-
 dus per ipsum. Qui credit in
 eum, non iudicatur: qui autem
 non credit, iam iudicatus est:
 quia non credidit in nomine uni-
 geniti filii Dei. Hoc est autē iudi-
 cium, quia lux uenit in mundum,
 & dilexerunt homines magis te-
 nebras quam lucem: erant enim
 eorum mala opera. Omnis e-
 nim qui mala agit, odit lucem, &
 non uenit ad lucem, ut non ap-
 quantur opera eius. Qui autem
 facit ueritatem, uenit ad lucem,
 ut manifestentur opera eius:
 quia in deo sunt facta. Post
 hæc uenit IESVS & discipuli
 eius in Iudeam terrā, & illic mo-
 rabatur cum eis, & baptizabat.

Erat

Ephel. 4. a

Roma. 11. b
 Johā. 8. c
 and. 11. b

Roma. 5. a
 Johā. 4. b
 + mar. 16. b

Lucas. 19. a

Johā. 1. a
 and. 11. f

Ephel. 5. b

Joh. 4. a

Erant autem & Ioannes baptizans in Ennon iuxta Salim, quia aquae multae erant illic, & ueniebant & baptizabantur. Nondum enim missus fuerat Ioannes in carcerem. Facta est autem quaestio ex discipulis Ioannis cum Iudeis de purificatione. Et uenerunt ad Ioannem, & dixerunt ei: Rabbi, qui erat tecum trans Iordanem, cuius testimonium perhibuisti, ecce hic baptizat, & omnes ueniunt ad eum. Respondit Ioannes, & dixit: Non potest homo accipere quicquam, nisi fuerit ei datum de caelo. Ipsi uos mihi testimonium perhibetis quod diximus: Non sum ego Christus, sed quia missus sum ante illum. Qui habet sponsam, sponsus est: amicus autem sponsi qui stat, & audit eum, gaudio gaudet propter uocem sponsi. Hoc ergo gaudium meum impletum est. Illum oportet crescere, me autem minui. Qui de sursum uenit, super omnes est. Qui est de terra, de terra est, & de terra loquitur. Qui de caelo uenit, super omnes est: & quod uidit & audiuit, hoc testatur, & testimonium eius nemo accipit. Qui autem accipit eius testimonium, signauit, quia Deus uerax est. Quom enim misit Deus, uerba Dei loquitur: non enim ad mensuram dat Deus spiritum. Pater diligit filium, & omnia dedit in manu eius. Qui credit in filium, habet uitam aeternam: qui autem incredulus est filio, non uidebit uitam, sed ira

Dei

And Iohn was also baptizing in Ennon by Salim: for there were many waters and they came & were baptized: & for Iohn was not yet put in prison. & And there arose a question among the disciples of Iohn with the Jewes of the purification. And they came unto Iohn, and sayd vnto hym: Master, he that was with the beyonde Iordane, of whom thou dydest beare wytnesse, behold & same baptiseth, & all men come vnto hym. Iohn answered and sayd: I cannot receaue nothyng, without it be geuen him from heauen. Ye your selues beare me recorde, & that I sayd: I am not Christ, but I am sent before hym. He that hath the bride, is the bridegrome: but the bridegromes frende that standeth and heareth hym, he reioiceth greatly because of the bridegromes voyce. My ioye of myne that is fulfilled, he must increace, but I must minish. He that cometh from on hygh, is aboue all: he that is of the earth, is of the earth, and speaketh of the earth. He that is come from the heauen, is aboue all, & testifieth it that he hath sene and herd, and now receaueth bys wytnesse. But who so shall receaue bys wytnesse, hath set to bys hande & that God is true. For he to whome God hath sente, speaketh & wordes of God: & for God geueth not & spere by measure. The father loueth the sonne, and hath geuen all thynges in bys handes. & He that beleueth in the sonne, hath lyfe euer lastyng: but he that beleueth not & sone, he shall not se lyfe, but & wrath

D. III. of

Math. 1. 8
Marc. 1. 9
Luc. 1. 8

Math. 4. 2

John. 4. 2

John. 1. 8

Rom. 1. 8

John. 6. 8

Math. 11. 8

Luc. 10. 8

John. 6. 8

John. 1. 8

IOANNES.

of God abydeth vpon hym.

The. iiii. Chapter.

Dei manet super eum.

CAPVT III.

Whan Jesus thā byd know
that þ pharises had herde
that Jesus maketh & bap-
tyseth mo disciples than

John. 4. b.

Gene. 4. b.

John, (thoughe Jesus baptysed not,
but hys disciples.) * he leste Jeru-
salem, and wente agayne into Galile: but
it neded hym to go thowre þ myn-
des of Samaria. He came therfore
in a cite of Samaria, called Sychar
vnto the pce of lande that * Jacob
gaue vnto Joseph hys sonne: & there
was the well of Jacob. Jesus beyng
weary of hys iourney, sat thus vpon
the well. And it was nearchande the
syfte houre, [and] ther came a wo-
man of Samaria, to drawe water.

Jesus sayde vnto her: Geue me to
drynke. For his disciples were gone
into the cite, that they myghte bye
meates. Than sayd the same wo-
man of Samaria vnto hym: Howe
doest thou, seynge thou arte a Jewe
and drynke of me, whych am a wo-
man of Samaria? * For the Jewes
medle not wpth the Samaritans.

4. Reg. 17. c.
Ioba. 3. c.

W Jesus answered and sayd vnto her:
Yf thou knewest the gyfte of God,
and who it is that sayeth vnto the:
Geue me to drynke, thou woldeste
happely haue requyred of hym, and
he shulde haue geuen the * the ly-
uynge water. The woman sayd vn-
to hym: Syr, thou haste not wher
wpth thou mayest drawe, & the wel
is depe, whence haste thou than the
lyuynge water? Arte thou greater
than our fater Jacob, whych gaue
vs thys well, and he, and his chyldre
and

Jer. 1. b.
Ioya. 7. b.



T ergo cognouit IE-
SVS quia audierunt
pharisei, quod IE-
SVS plures discipu-
los facit & baptizat quam Ioan-
nes (quanquam IESVS non
baptizaret, sed discipuli eius) re-
liquit Iudæam, & abiit iterum in
Galilæam: oportebat autem eo-
um transire per mediam Samari-
am. Venit ergo in ciuitatem
Samaritæ, quæ dicitur Sychar,
iuxta prædium quod dedit Ia-
cob Ioseph filio suo. Erat autem
ibi fons Iacob. IESVS autem
fatigatus ex itinere, sedebat sic
supra fontem. Hora autem erat
quasi sexta. Venit mulier de Sa-
maria, haurire aquam. Dicit ei
IESVS: Da mihi bibere. Disci-
puli enim eius abierant in ciuita-
tem, ut cibos emerent. Dicit er-
go ei mulier illa Samaritana:
Quomodo tulidus es cum sis, bi-
bere a me poscis, quæ sum mu-
lier Samaritana? non enim co-
utuntur Iudæi Samaritanis. Res-
pondit IESVS, & dixit ei: Si-
scires donum Dei, & quis est qui
tibi dicit: Da mihi bibere, tu forte
scitan petisses ab eo, & dedisset
tibi aquam uiuam. Dicit ei mu-
lier: Domine, neque in quo hau-
rias habes, & puteus altus est,
unde ergo habes aquam ui-
uam? Nūquid tu maior es patre
nostro Iacob, qui dedit nobis
puteum, & ipse ex eo bibit & sic

lli eius & pecora eius / Respon-
dit I E S V S, & dixit ei : Omnis
qui bibit ex aqua hac, sitiet ite-
rum, qui autem biberit ex aqua
quam ego dabo ei, non sitiet in
aeternum: sed aqua quam ego da-
bo ei, fiet in eo fons aquae saluen-
tis in uitam aeternam. Dicit ad
eum mulier : Domine, da mihi
hanc aquam, ut non sitiam, ne-
que uentim huc haurire. Dicit
ei I E S V S : Vade, uoca uirum
tuum, & ueni huc. Respondit mu-
lier, & dixit : Non habeo uirum.
Dicit ei I E S V S : Bene dixisti,
quia non habeo uirum : quinque
enim uiros habuisti, & nunc quem
habes, non est tuus uir, hoc uere
dixisti. Dicit ei mulier : Domine,
uideo quia propheta es tu. Pa-
tres nostri in monte hoc adora-
uerunt, & uos dicistis, quia Hiero-
solyms est locus ubi adorare o-
portet. Dicit ei I E S V S : Mu-
lier, crede mihi, quia ueniet ho-
ra quando neque in monte hoc,
neque in Hierosolyms adorabi-
tis patrem. Vos adoratis quod
nescitis, nos adoramus quod sci-
mus: quia salus ex Iudaeis est.
Sed uenit hora & nunc est, quan-
do ueri adoratores adorabunt
patrem in spiritu & ueritate : nam
& pater tales quaerit, qui ado-
rent eum. Spiritus est Deus,
& eos qui adorant eum, in spiri-
tu & ueritate oportet adorare.

Dicit

and hys cattrell byd bypne of it? Je-
sus answered, and sayd vnto her :
Every man that dryneth of thys
water, shall thurst agayne, but he
that shall drynke of the water that
I shall geue hym, he shall not thirst
for euer: but the water that I shall
geue hym, shall become vnto hym a
fountayne of water spryngynge into
the lyfe euerlastynge. The woman
sayeth vnto him: * Syr, geue me that
water, that I thirst not, nother come
hether to dratwe. Jesus sayde vnto
her: So thy wape: call thy husbnde
and come hether. The woman an-
swered and sayde: I haue no husbnd.
Jesus sayeth vnto her: Thou haste
sayd well, I haue no husbnde: for
thou haste had fyue husbndes, and
he that thou hast now, is not thy hus-
bnde: in that hast thou sayd truly.
The woman sayd vnto hym: Syr,
* I se thou art a prophete. Dure sa-
thers haue worshipped vpon thys
mountayne, and ye saye, that at Je-
rusalem is the true place where we
must worshippinge. Jesus sayeth vnto
her: Woman beleue me, the houre
shall come when ye shall worshippinge
the fader, nother at Jerusalem, nor
vpon thys mountayne. Ye worship
that ye knowe not. We worshippinge
that we knowe: for, * saluacion co-
meth of the Iewes. But the houre
commeth and is now, wha the true
worshippers shall worshippinge the fa-
ther in * sprete and truth: for the fa-
ther requyret such also, that they
maye worshippinge hym. * God is a
sprete, and they that worshippinge hym
must worshippinge in sprete and truth
The

John. 4. 10

John. 4. 11

John. 4. 12

John. 4. 13

1. Reg. 9. 8

1. Sam. 7. 1

Gen. 22. 5

Roma. 1. 9

1. Cor. 1. 3

IOANNES.

¶ The woman sayeth vnto hym: I knowe that Messias, whych is called Christ cometh: whan he therfore shall come, he shall shewe vs all thynges. Jesus sayeth vnto her: * I am he that speaketh to the And forthwith came hys disciples, and maruailed that he spake with the woman: yet sayd noman: What arest thou, or what speakest thou to her? Then lefte the woman hys water-pot, and wente into the cytie, & sayd vnto those men: Come and se a man that hath tolde me all what so euer I haue done: Is not he Christ? Then wente they out of the cytie, & came vnto hym. In the meane season prayed the disciples hym, sayenge: Master, eate. But he sayd vnto them: I haue meate to eate that ye knowe not. Then sayd hys disciples to each other: Hath ony man brought hym to eate? Jesus sayd vnto them: My meate is, that I do the wyl of hym that sente me, & I fulfyll hys worke. Do not ye say that ther be yet foure monethes and [thā] cometh the harvest? Beholde I saye vnto you: I yf ye poure eyes & loke vpon a contrie, & for they are now whete vnto a harvest. And he that reapeth, receaueth rewarde, and gathereth frute vnto lyfe euerlastyng, that both he that soweth and he that reapeth may reioyce together. For in that is a word true: One mā it is that soweth, and another that reapeth. I haue sente you to reape, where vpon ye bestowed no labour. Other men haue laboured, and ye are entred into theyr labours. And manye

sa.

dicat ei mulier: Scio quia Messias uenit qui dicitur Christus, cum ergo uenerit, ille annuntiabit nobis omnia. Dicit ei IESVS: Ego sum qui loquor tecum. Et continuo uenerunt discipuli eius, & mirabantur quia cum muliere loquebatur: nemo tamen dixit: Quid quaeris, aut quid loqueris cum ea? Reliquit ergo hydriam suam mulier, & abiit in ciuitatem, & dicit illis hominibus: Venite, & uidete hominem, qui dixit mihi omnia quaecunque feci, nunquid ipse est Christus? Exerunt ergo de ciuitate, & ueniebant ad eum. Interrogabant eum discipuli, dicentes: Rabbi, manduca. Ille autem dixit eis: Ego cibum habeo manducare quem uos nescitis. Dicebant ergo discipuli adinuicem: Nunquid aliquis attulit ei manducare? Dicit eis IESVS: Meus cibus est, ut faciam uoluntatem eius qui misit me, ut perficiam opus eius. Nonne uos dicitis, quod adhuc quatuor menses sunt, & messis uenit? Ecce dico uobis: Leuate oculos uestros, & uidete regiones, quia albae sunt iam ad messem. Et qui metit, mercedem accipit, & congregabit fructum in uitam aeternam, ut & qui seminat, simul gaudeat, & qui metit. In hoc enim uerbum uerum: Quia alius est qui seminat, & alius est qui metit. Ego misi uos metere quod uos non laborastis. Alii laborauerunt, & uos in labores eorum introistis. Ex ciuitate autem

Mat. 16. f
Mar. 14. 6
Luca. 11. 9
Joh. 9. d
and. 10. c

Mat. 9. d
Luca. 10. 2

autem illa multi crediderunt in eum Samaritanorum, propter uerbum mulieris testimonium perhibētis: Quia dixit mihi omnia quaecunque feci. Cum uenissent ergo ad illum Samaritani, rogauerunt eum ut ibi maneret. Et mansit ibi duos dies. Et multo plures crediderunt propter sermonem eius, & mulieri dicebant: Quia iam non propter tuam loquelam credimus: ipsi enim audiuiimus & scimus, quia hic est uere saluator mundi. Post duos autem dies exiit inde, & abiit in Galilæam. Ipse enim IESVS testimonium perhibuit, quia propheta in sua patria honorem non habet. Cum ergo uenisset in Galilæam, exceperunt eum Galilæi, cum omnia uiderent quæ fecerat Hierosolymis in die festo: & ipsi enim uenerant ad diem festum. Venit ergo iterum in Chana Galilææ, ubi fecerat aquam uinum. Et erat quidam regulus, cuius filius infirmabatur Capernaum. Hic cum audisset quia IESVS adueniret a Iudæa in Galilæam, abiit ad eum, & rogabat eum ut descenderet & sanaret filium eius:icipiebat enim mori. Dixit ergo IESVS ad eum: Nisi signa & prodigia uideritis, non creditis. Dicit autem ad eum regulus: Domine descende priusquam moriatur filius meus. Dicit ei IESVS: Vade, filius tuus uiuit. Credidit homo sermoni quem dixit ei Iesus, & ibat. Iam autem eo descendente, seruus occurrit ei, & nūciauerunt, dicens

Samaritanes of that cytie beleued on hym, because of the womans word bearynge recorde: he hath tolde me all that I haue done. When the Samaritanes nowe came to hym, they prayed hym that he wold tary there. And he tarped there two dayes. And many mo beleued because of hys worde, and sayd vnto the woman: Now do we beleue, not because of thy sayeng, for: we haue herd hym of our selues, & know, that thys is true ly the Sauoure of þ worlde. And after two dayes he wente fro thence, and wente into Galile. For: Iesus hymselfe testifed that a prophete hath no honoure in hys cōtry. Whā he therfore cam into Galile, the Galileans receaued hym, as they hadde sene all thynges that he had done at Jerusalem in the feaste: for they also were come to the feaste daye. Then came he agayne in Chana of Galile, where he had made the water wyne. And ther was a certayne ruler, whose sonne was speke at Capernaum. The same when he herd that Iesus dyd come fro Jewry into Galile, he wente to hym, and besoughte hym that he wold come downe and heale hys sonne: for he began to dye. Then sayd Iesus vnto hym: without ye se tokens and wonders, ye beleue not. But the ruler sayeth vnto hym: Syr, come downe or euer my chyld do dye. Iesus sayeth vnto him: So thy wyf, thy sonne lyueth. The man beleued the worde whyche Iesus sayd vnto hym, and went away. As he was now goynge downe, hys seruantes met hym, & shewed hym, sayeng

Johā. 17. 8

Marth. 11. 8
Marth. 6. 2
Luc. 4. 6

Johā. 1. 2

IOANNES

sayenge: that his sone dyd lyue. Thā
axed he them the houre whererin he
dyd riende. And they tolde hym: Ye-
sterdape at seven of the cloche dyd þ
seuer leaue hym. Than dyd the fa-
ther knowe that it was at the houre
that Iesus sayd: Thy sonne lyueth,
*and he & al hys house dyd beleue. †
Thys seconde token dyd Iesus whā
he came agayne from Jewry into
Galile.

Act. 12. 8

The .v. Chapter. +

After that ther was a feast
of the Jewes and Iesus
wente vp to Jerusalem.
Ther is at Jerusalem by
the slaughter house a poole, whiche
is called Bethesda, haupnge fyue
porches. In these laye a great multy-
tude of speche, blinde, lame, and wy-
thered, waytynge for the strearynge
of the water. For the angel of the
Lorde came downe at a certaine
tyme in the poole, and þ water was
steared. And he that was fyrst gone
downe into the poole, after the stre-
aryng of the water, was made whole
of what so euer disease he was vex-
ed. And a certayne man was there,
haupnge a disease eyght and thyrtye
yere. Whan Iesus had sene þ same
lyenge, and dyd knowe that he had
now ben diseased a greete whyle, he
sayeth vnto hym: Wylte thou be
whole? The speche answered hym:
Syr, I haue no man, that as the wa-
ter is steared, he maye put me into
the poole: for as I come, another is
gone downe afoze me. Iesus sayeth
vnto hym: *Ryse, take vp thy bed, &
walke. And forthwith was the same
man

Math. 9. 8
Mark. 12. 8
Luce. 5. 6

tes, qā filius eius uiueret. Interro-
gabatur ergo horam ab eis in qua
melius habuerit. Et dixerunt ei:
Quia heri hora septima reliquit
eum febris. Cognouit ergo pa-
ter quia illa hora erat, in qua di-
xit ei IESVS: Filius tuus ui-
uit, & credidit ipse, & domus e-
ius tota. Hoc iterum secundum
signum fecit IESVS, cum ue-
nisset a Iudæa in Galilæam.

CAPVT V.

Post hæc erat dies fe-
stus Iudæorum, & a-
scendit IESVS Hie-
rosolymam. Est autem
Hierosolymis probatica piscina
quæ cognominatur Bethesda,
quinque porticus habens. In his
iacebat multido magna languen-
tium, cæcorum, claudorum, arti-
dorum, expectantium aquæ mo-
tum. Angelus autem Domini de-
scendebat secundum tempus in
piscinam & mouebatur aqua. Et
qui primus descendisset in pisci-
nam post motionem aquæ, sa-
nus fiebat a quacunque detine-
batur infirmitate. Erat autem
quidam homo ibi, triginta &
octo annos habens in infirmita-
te sua. Hunc cum uidisset IESVS
iacentem, & cognouisset, quia
iā multū tēpus haberet, dicit ei:
Vis sanus fieri? Respondit ei lan-
guidus: Dñe, hominem nō habeo,
ut cum turbata fuerit aqua, mit-
tat me in piscinā: dū uenio em e-
go, alius ante me descēdit. Dicit
ei Iesus: Surge, tolle grabatū tuum & ambula. Et statim sanus
factus

factus
graba-
Erat a-
lo. I
sanat
licet t
Respo-
fecit,
batun
gaue
le hor
batun
tem c
nesci
nim d
ta in
Iesus
sanus
re; n
tinga
clauit
quise
perfe
hæc f
autem
us usq
opero
quæ
re, qu
batun
bat D
Deo
dicit
bis, n
quicq
trem
nim i
set sa
lium,
ipse f
stabil

factus est homo ille, & sustulit grabatum suum, & ambulabat. Erat autem sabbatum in die illo. Dicebant ergo Iudæi illi qui sanatus fuerat: Sabbatum est, nō licet tibi tollere grabatum tuū. Respondit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabatum tuum, & ambula. Interrogauerunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabatum tuum, & ambula? Is autem qui sanus fuerat effectus, nesciebat quis esset. IESVS enim inclinauit a turba constituta in loco. Postea inuenit eum Iesus in tēplo, & dixit illi: Ecce sanus factus es, iam noli peccare, ne deterius aliquid tibi contingat. Abiit ille homo, & nunciavit Iudæis, quia Iesus esset qui fecit eum sanum. Propterea persequēbātur Iudæi Iesum, quia hæc faciebat in sabbato. Iesus autem respondit eis: Pater meus usque modo operatur, & ego operor. Propterea ergo magis querebant eum Iudæi interficere, quia non solum soluebat sabbatum, sed & patrem suum dicebat Deum, æqualem se faciens Deo. Respondit itaque Iesus, & dixit eis: Amen amen dico uobis, non potest filius a se facere quicquam, nisi quod uiderit patrem facientem: quæcunque enim ille facit, hæc & filius similiter facit. Pater enim diligit filium, & omnia demonstrat ei quæ ipse facit, & maiora his demonstrabit ei opera, ut uos miremini.

Sicut

man made whole, and toke vp hys bed, and walke. And it was sabbat on that daye. Therfore sayd the Jewes vnto hym that was made whole: It is the sabbat, and it is not lawfull for the to cary thy bedde. He answered them: He that made me whole, the same said vnto me: Take vp thy bed, and walke. Than asced they hym: What man is he, that said vnto the: Take vp thy bed & walke? But he that was made whol knew not who it was. For Iesus had gotten hymselfe awaye from the people that was in that place. Afterwarde dyd Iesus spnde hym in the temple, and he sayd vnto him: Beholde, thou arte made whole, synne not now, lest some worse thyng happen vnto the. The same man wente, and shewed the Jewes that it was Iesus that had healed hym. + Therfore dyd the Jewes persecute Iesus, because he dyd these thynges on sabbat. But Iesus answered the: My father worketh heretoe, & I worke also. Therfore sought the Jewes so much & more to slaye hym, for he dyde not only sabbat, but he called God also hys father, makinge hymselfe equall wth God. Iesus therfore answered and sayd vnto the: Verely verely I saye vnto you: The sonne can do nothing of hym selfe, but that he seeth the father do: for what thynges sauer he doth, & same doth the sonne spheuyse. The father loueth & sonne, & sheweth hym al thynges that he doth, and he shal shewe hym greater workes than these, that ye also maye maruaile.

fol

Math. 12. 8
Marci. 2. 5
and. 1. 2
Luc. 6. 9
11. 2. 14. 2
Joh. 7. 22
and. 9. 2

Joh. 6. 1

Joh. 8. 2

1. Cor. 12. 2

Math. 1. 6

Mar. 14. 6

Luc. 11. 6

Joh. 9. 2

IOANNES.

Matth. 23. 2
Luce. 10. 2

Joh. 1. 8. c

Luce. 13. D

Matth. 5. 8
Joh. 11. 8
1. Cor. 4. 2

Joh. 1. 8
and. 14. 8

Matth. 11. 2
Mark. 15. D

Joh. 3. b. c

Joh. 1. 8

for as the father rapseth the deade,
and maketh them to lyue, so doth
sonne also make to lyue whome he
wpll. Noether doth the father iudge
onp man, but he hath geuen al iud
gement vnto the sonne, that al men
shulde honoure the sonne, as they ho
noure the father. He that honoureth
not the sonne, honoureth not the fa
ther, whych sente the sonne. Verely
berely I saye vnto pou, that he that
heareth my worde, and beleueth him
that sente me, hath lyfe euerlastyng
and commeth not into iudgement,
but he is gone from death to lyfe.

Verely, berely I saye vnto pou that
the houre commeth, and is now,
whan the dead shall heare the voyce
of the sonne of God: and they that
shall heare it, shall lyue. for as the
father hath lyfe in himself, so hath he
also geuen vnto sonne to haue lyfe
in hymselfe: and hath geuen hym po
wer to execute iudgement, for he is
the sonne of man. Beware not at
this: for the houre commeth, wher
in all they that be in graues, shall
heare the voyce of the sone of God,
and shall go forth, they that haue done
good vnto the resurrection of lyfe:
but they that haue done euell, in the
resurrection of iudgement. I can do
nothyng of my selfe. As I heare, so
do I iudge, and my iudgement is iust:
for I seeke not my wpll, but his wpll
that sente me. Yf I therefore beare
wptnesse of my selfe, my wptnesse is
not true. for ther is another that bea
reth wptnesse of me, and I knowe
his wptnesse is true that he beareth
of me. Ye sente vnto Iohn, and he

dyd

Sicut enim pater suscitauit mortu
os & uiuificat, sic & filius quod
uult, uiuificat. Neque enim pater
iudicat quenquam, sed omne iu
diciu dedit filio, ut omnes ho
norificent filium, sicut honorifi
cant patrem. Qui non honorifi
cat filium, non honorificat pa
trem, qui misit illum. Amen ame
dico uobis, quia qui uerbum me
um audit, & credit ei qui misit
me, habet uitam eternam, & in
iudiciu non uenit, sed transit a
morte in uitam. Amen amen di
co uobis, quia uenit hora & nuc
est, quando mortui audient uo
cem filii Dei, & qui audierint, ui
uent. Sicut enim pater habet ui
tam in semetipso, sic dedit & fi
lio habere uitam in semetipso: &
potestatem dedit ei iudiciu fa
cere, quia filius hominis est. Non
lite mirari hoc: quia uenit hora,
in qua omnes qui in monumen
tis sunt, audient uocem filii Dei,
& procedent qui bona fecerunt
in resurrectionem uitae: qui uero
mala egerunt, in resurrectionem
iudicii. Non possum ego a meis
so facere quicquam. Sicut au
dio, iudico, & iudiciu meum iu
stum est: quia non quero uolun
tatem meam, sed uoluntatem e
ius qui misit me. Si ego testimo
nium perhibeo de me, testimo
nium meum non est uerum. Ali
us est qui testimoniu perhibet
de me, & scio quia uerum est te
stimoniū eius, quod perhibet de
me. Vos misistis ad Ioannem, &

testi.

testimonium perhibuit ueritati. Ego autem non ab homine testi-
monium accipio: sed hæc dico,
ut uos salui sitis. Ille erat lucerna
ardens & lucens: uos autem uo-
luistis ad horam exultare in lu-
ce eius. Ego autem habeo testi-
monium maius Ioanne. Opera
enim quæ dedit mihi pater, ut
perficiam ea, ipsa opera quæ e-
go facio testimonium perhibet
de me, quia pater misit me: &
qui me misit pater, ipse testimo-
nium perhibuit de me, neque uo-
cem eius unquam audistis, neque
speciem eius uidistis: & uerbum
eius non habetis in uobis ma-
nens, quia quem misit ille, huc
uos non creditis. Scrutamini scri-
pturas, quia uos putatis in ipsis
uitam æternam habere: Et ille
sunt quæ testimonium perhibent
de me, & non uultis uenire ad
ad me, ut uitam habeatis. Clari-
tatem ab hominibus non accipio, sed
cognoui uos, quia dilectionem Dei
non habetis in uobis. Ego ueni
in nomine patris mei, & non accepi-
stis me: si alius uenerit in nomine
suo, illi accipietis. Quomodo uos
potestis credere, qui gloriam ab in-
uicem accipitis, & gloriam quæ a so-
lo Deo est, non queritis? Nolite
putare quia ego accusaturus sum
uos apud patrem: est qui accusat
uos Moyses, in quo speratis. Si enim
crederetis Moysi, crederetis fortis-
simè & mihi de me enim ille scripse-
rit. Si autem illius literis non creditis,
quomodo uerbis meis credetis?

CAPVT. VI.

Poli

God beare witness of the truth. No-
withstanding, I receaue no recorde of
man: but I saye these thynges, that
ye may be saued. * He was a bur-
nyng and shynyng lyghter: and ye
wolde haue reioyced a lytle while
in hys lyght. * But I haue a greater
witness than Iohn. * For the wo-
rkes that my father hath geue me & I
shulde do the, & same wothes & I do
beare witness of me that the father
hath sente me. * And & father & hath
sent me he beareth witness of me,
nother haue ye euer heerd hys voyce,
nor haue seene hys lychenesse. * And
ye haue not hys woordes abydinge in
you: for ye beleue not hym, in whome
he hath sente. * Search the scrip-
tures, for ye thynke to haue euertla-
stynge lyfe in them: * and the same
be they that beare witness of me,
and ye wyl not come vnto me, that
ye maye haue lyfe. * I receaue no
praysse of men, but I knowe you
that ye haue not the loue of God in
you. I am come in my fathers name
and ye haue not receaued me: * Yf
another shall come in hys name, the
same shall ye receaue. How can ye
beleue, whych receaue prayse of ech
other, and seke not the glory that is
of God only? * Thynke not that I
shall accuse you before my father:
ther is ony that accuseth you, [eue]
Moses, in whom ye trust. For yf ye
belueyd Moses, ye wold happely be-
leue me also: * for he hath witness of
me. * But yf ye beleue not hys wy-
tynges, how shal ye beleue my wo-
rdes?

The VI. Chapter.

After

Math. 14. b
Marc. 6. d
Luce. 9. b

Exod. 12. a

4. Reg. 4. e

After these thynges went
Jesus ouer the see of Ga-
lile nye to þe cylie Tyberi-
as, and a great multitude
followed hym: for they sawe the to-
kens that he dyd vpon them þe were
syche. Therefore went Jesus vp into
a moystayne, and sat there wryth hys
disciples: And + Easter the Jewes
faste was at hande. + Whan Je-
sus than had lysted vp hys eyes, and
had sen e that a great multitude dyd
come vnto hym, he sayde vnto Phi-
lippe: Whence shall we bye breades
þe these may eate? But thys he sayde
temptyng hym: for he knewe what
he shuld do. Whilippe answered him:
Two hundred penyworthes of bread-
des do not suffise them, that every
one maye take a lytle. One of hys
disciples sayd vnto hym, Andrew þe
brother of Simon Peter: here is a
lad, whych hath fyue barley loaves, &
two fshes, + but what are these a-
monge so many? Than sayd Jesus:
Cause the men to syt downe. Ther
was much grasse in that place. Tha
dyd the men syt downe, in nombre
nearchande fyue thousande. Than
dyd Jesus take the breades, and as
he had geuen thankes, he toke them
to hys disciples, but the disciples
gaue them vnto the that sat downe:
and lyketwys of the fshes so muche
as they wolde. And whan they were
fylled, he sayd vnto hys disciples:
Gather the broken peces that are
lesse ouer, lest they peryshe. Than ga-
thered they them, and fylled twelue
baskets of the broken peces of the
fyue barley loaves, þe whych were lesse
ouer

ouer

Post hæc abiit I E-
SVS trans mare Ga-
lilee quod est Tybe-
riadis, & sequeba-
batur eum multitudo magna:
quia uidebant signa que facie-
bat super his qui infirmabantur.
Subiit ergo in montem IESVS,
& ibi sedebat cum discipulis eo-
ius. Erat autem proximum pas-
cha dies festus Iudeorum. Cum
subleuasset ergo oculos IESVS,
& uidisset quia multitudo maxi-
ma uenit ad eum, dicit ad Philip-
pum: Vnde ememus panes, ut
manducent hi? Hoc autem dice-
bat tentans eum: Ipse enim scie-
bat quid esset facturus. Respon-
dit ei Philippus: Ducentorum
denariorum panes non sufficiunt
eis, ut unusquisque modicum quid
accipiat. Dicit ei unus ex disci-
pulis eius Andreas, frater Simo-
nis Petri: Est puer unus hic, qui
habet quinque panes hordea-
ceos & duos pisces, sed hæc quid
inter tantos? Dicit ergo Iesus:
Facite homines discumbere. E-
rat autem scenum multum in lo-
co. Discubuerunt ergo uiri, nu-
mero quasi quinque milia. Acce-
pit ergo IESVS panes, & cum
gratias egisset, distribuit discum-
bentibus similiter & ex piscibus
quantum uolebant. Ut autem im-
pletis sunt, dixit discipulis suis. Col-
ligite que superauerunt fragme-
ta, ne pereant. Collegunt ergo,
& impleuerunt duodecim co-
phinos fragmentorum ex quinque pa-
nibus hordeaceis, qui superue-
runt

his qui manducauerant. Illi ergo homines, cum uidissent quod IESVS fecerat signum, dicebant: Quia hic est uere propheta, qui uenturus est in mundum. IESVS ergo cum cognouisset quia uenturi essent ut raperent eum, & faceret eum regem, fugit iterum in montem ipse solus. Ut autem sero factum est, ascenderunt discipuli eius ad mare. Et cum ascendissent nauim, uenerunt trans mare in Capernaum: & tenebrae iam factae erant, & non uenerat ad eos IESVS, mare autem uento magno flate, exurgebat. Cum remigassent ergo quasi stadia uiginti quinque aut triginta, uident IESVM ambulantem supra mare, & proximum nauis fieri, & timuerunt. Ille autem dicit eis: Ego sum, nolite timere. Voluerunt ergo eum accipere in nauim, & statim nauis fuit ad terram ad quam ibant. Altera die, turba quae stabat trans mare uidit quia nauicula alia non erat ibi, nisi una, & quia non introisset cum discipulis suis in nauim, sed soli discipuli eius abiissent (aliae uero superueniunt naues a Tyberiade, iuxta locum ubi manducauerant panem gratias agentes Deo.) Cum ergo uidisset turba quia IESVS non esset ibi, neque discipuli eius, ascenderunt in nauiculas, & uenerunt in Capernaum, quarentes IESVM. Et cum inuenissent eum trans mare, dixerunt ei Rabbi, quando

huc

ouer unto them that had eaten.

Then those men as they had seen the token that Iesus had done, they sayd: * This truly is the prophete that shulde come into the world. Luc. 7. 3 Joh. 4. 1

When Iesus now knewe that they shulde come to take hym and make hym a kynge, * he fled agayne into the mountayne, he alone. * But when it was become euen, hys disciples wente downe to the see. And when

they were gone vpon into the shippe, they came ouer the see to Capernaum, and it was now become darke, and Iesus was not come unto them & the see arose wth a great wynde. When they therefore had rowed vpo a space and twenty or thyrty furlonges, they se Iesus walkynge vpon the see, and to come neare, and they were asfayed. But he sayde vnto them: I am it, feare not. Then wolde they take hym into the shippe and forthwith was the shippe at the lande to the whych they wente. The nexte daye the people that stood on the other syde of the see sawe that there was none other shippe, saue one, and that he had not entered into the shippe wth hys disciples, but that the disciples were gone alone: (Nevertheless other shippes came from Tyberias, neare to the place where they had eaten bread, they groupge thither to God.) When the people thasaw Iesus was not there, nor hys disciples, they wente vpon into lytle shippes, & came to Capernaum. They sought Iesus. And when they had founde hym beyonde the see, they sayde vnto hym: Rabbi, when

R. I. cam.

IOANNES.

camest thou here? Jesus answered them, and sayd: Verely, verely I say vnto you, ye see me, not because ye haue sene the myracles, but because ye haue eate of the breades, and are satysfied. + Labour not for þe breade that perysheeth, but þe abydeeth into euerlastyng lyfe, the whych the sone of man shal geue you: ffor hym hath God the father sealed. Then sayde they vnto hym: What shall we do that we myght worke the workes of God? Jesus answered and sayd vnto them: Thys is the worke of God that ye beleue in hym whom he set. Then sayd they vnto hym: * What token doest thou than, that we may se and beleue þe what workest thou? Our fathers haue eaten breade in þe wyldernesse, as it is wyrtten: * He gaue them breade from heauen to to eate. Then sayd Jesus vnto the: Verely verely I saye vnto you: Moses gaue you not the same breade from heauen, but my father geueth you the true breade from heauen: ffor it is the true breade that came downe from heaue, and geueth lyfe vnto the worlde. Then sayd they vnto hym: * Spye, geue vs alwaie thys breade. But Jesus sayd vnto them: I am the breade of lyfe, he that cometh vnto me, shall not hunger: and he þe beleueth on me, shall not thyrst ffor euer. + But I haue sayde vnto you that ye haue sene me, and haue not beleued. All that the father geueth vnto me, cometh vnto me: and hym that shal come vnto me, shall I not caste forth. ffor, I am come downe from heauen, not that

huc uenisti? Respondit eis IESVS, & dixit: Amen amen dico uobis, quæritis me, non quia uidistis signa, sed quia manducastis ex panibus & saturati estis. Operamini non cibum qui perit, sed qui permanet in uitam æternam, quem filius hominis dabit uobis, hunc enim pater signauit Deus. Dixerunt ergo ad eum: Quid faciemus ut operemur opera Dei? Respondit IESVS, & dixit eis: Hoc est opus Dei, ut credatis in eum quem misit ille. Dixerunt ergo ei: Quod ergo tu facis signum, ut uideamus & credamus tibi? quid operaris? Patres nostri manducauerunt manna in deserto sicut scriptum est: Panem de cælo dedit eis manducare. Dixit ergo eis IESVS: Amen amē dico uobis, non Moses dedit uobis panem de cælo, sed pater meus dat uobis panē de cælo uerum. Panis enim uerus est, qui de cælo descendit, & dat uitam mundo. Dixerunt ergo ad eum: Domine, semper da nobis panem hunc. Dixit autem eis IESVS: Ego sum panis uitæ, qui uenit ad me, non esuriens & qui credit in me, non sitiet in æternum. Sed dixi uobis, quia uidistis me, & non credidistis. Omne quod dat mihi pater, ad me ueniet: & eum qui uenit ad me non eliciam foras. Quia descēdi de cælo, non ut faciam uoluntas

Math. 16. a
Marc. 8. b
Joh. 1. c

Exod. 16. a
Joh. 7. c

Joh. 4. b

luntatem meam, sed uoluntate
eius qui misit me. Hec est enim uo-
luntas eius qui misit me patris,
ut omne quod dedit mihi, non
perdam ex eo, sed resuscitem il-
lud in nouissimo die. Hec est au-
tem uoluntas patris mei, qui mi-
sit me, ut omnis qui uidet filium,
& credit in eum, habeat uitam
aeternam, & ego resuscitabo eu
in nouissimo die. Marmurabant
ergo Iudaei de illo, quia dixisset:
Ego sum panis uiuus, qui de coe-
lo descendi, & dicebant: Nonne
hic est filius Ioseph, cuius nos no-
uimus patrem & matrem? Quo-
modo ergo dicit hic: Quia de
de coelo descendi? Respondit er-
go IESVS, & dixit eis: Nolite
murmurare in inuicem: nemo po-
test uenire ad me, nisi pater qui
misit me, traxerit eum, & ego re-
suscitabo eum in nouissimo die.
Est scriptum in prophetis: Et e-
runt omnes docibiles Dei. Omnis
qui audiuit a patre, & didicit, ue-
nit ad me. Non quia patrem ui-
dit quisquam, nisi is qui est a
Deo, hic uidit patrem. Amen a-
men dico uobis, qui credit in
me, habet uitam aeternam. Ego
sum panis uitae. Patres uestri ma-
ducauerunt Manna in deserto,
& mortui sunt. Hic est panis de
coelo descends, ut si quis ex ipso
māducauerit, nō moriatur. Ego
sū panis uiuus, qui de coelo descē-
dit. Si quis māducauerit ex hoc
ne,

that I shall do my will, & but bys
will that sente me. * And thys is
the fathers will that sente me, that
of all that he hath geuen me, I shuld
not lese ought, but rayse it vp agayn
at the last daye. Thys is my fathers
will, whiche sente me, that who so
seeth the sonne, and beleueth in hym
maye haue ipse euerlastynge, and
I shall rayse hym at the last daye.
Chan murmured the Jewes at hym
because he dyd say: I am the lypynge
bready, whiche came downe from
heauen, and sayde: * Is not thys Jo-
sephs sonne, whose father and mo-
ther we do knowe? Howe sayeth he
thys than: I am come downe from
heauen? Chan answered Iesus and
sayd vnto them: Murmure not a-
monge you: * Noman can come
vnto me, wpythout the father that
hath sente me, shal drawe hym, and
I shall rayse hym agayne at the last
daye. It is wyrtten in the prophe-
tes: * And they shall all be apte to be
taught of God. For every one that
hath herde of the father, & hath lea-
ned, commeth vnto me. * Not be-
cause ony man hath sene the father,
saue he that is of God, & same hath
sene the father. Verely verely I
saye vnto you, * he that beleueth on
me hath ipse euerlastynge. I am
the breade of lyfe. Your fathers haue
eaten Manna in the desert, and are
dead. Thys is the breade comynge
downe from heauen, that yf ony
man shall eate of it, he do not dye.
I am the lypynge breade, whiche
ame come downe from heauen.
Yf ony man shal eate of thys breade,
R. II. shall

Luce. 11.

E

Joh. 6. 5

and. 13. 6

Joh. 6. 2

Math. 11. 3

Math. 16. 6

Joh. 6. 6

Luce. 1. 6

Eph. 4. 4

Joh. 11. 5

Math. 11. 3

Luce. 11. 6

Joh. 6. 4

and. 1. 6

Joh. 1. 6

Joh. 6. 6

IOANNES.

Luce. 11. b

he shall lyue for euer: & the breadye,
 that I shall geue for the lyfe of the
 worlde, is my flesh. 1. Then stroue
 the Jewes amonge themselves, say-
 inge: How can he geue vs hys flesh
 to eate? Then sayd Iesus vnto the:
 Verely verely I saye vnto you ex-
 cepte ye shall eate the fleshe of the
 sonne of man, & drynke hys bloude,
 ye shal not haue lyfe in you. he that
 eateth my fleshe, and drynketh my
 bloude. hath lyfe euerlastyng, and I
 shal rapse hym vp agayne in the last
 daye. + For my fleshe is meate
 in dede, and my bloude is drynke in
 dede: he that eateth my fleshe, and
 drynketh my bloude, abydeth in me
 and I in hym. As the luyngge father
 hath sente me, and I lyue for the fa-
 thers sake: and he that eateth me,
 he shall also lyue for my sake. This
 is the breadye that is come downe
 from heauen. Not as your fathers
 dyd eate Manna and are dead. he
 that eateth this breadye shal lyue for
 euer. 1. These thynges sayd he in
 the synagoge, trachynge in Caperna-
 nai. Many therfore of hys disciples
 hearyng this, sayd: This is a harde
 sayenge, and who can heare it? But
 Iesus knowynge by hymselfe that
 hys disciples dyd murmure at that,
 he sayd vnto them: Doth this of-
 fende you? [What] than ys ye shall
 se the sonne of man go vp where
 he was spozte? It is the spozte that
 quencheth, the fleshe prospereyth no
 thyngge. The wordes that I haue
 spoken vnto you, are spozte and lyfe:
 but ther are some of you that beleue
 not. For Iesus dyd knowe from the

1. Joh. 4. b

Math. 26. f
 Act. 1. b

pane, uiuet in æternum: & panis
 que ego dabo, caro mea est pro
 mundi uita. Litigabant ergo Iudei
 ad inuicem, dicentes: Quomodo
 potest hic nobis carnem suam da-
 re ad manducandum? Dixit ergo
 eis IESVS: Amen amen dico uo-
 bis, nisi manducaueritis carnem
 filii hominis, & biberitis eius san-
 guinem, non habebitis uitam in
 uobis. Qui manducat meam car-
 nem, & bibit meum sanguinem,
 habet uitam æternam, & ego res-
 suscitabo eum in nouissimo die.
 Caro enim mea uere est cibus, &
 sanguis meus uere est potus: qui
 manducat meam carnem, & bi-
 bit meum sanguinem, in me ma-
 net, & ego in illo. Sicut misit me
 uiuens pater, & ego uiuo propter
 patrem: & qui manducat me, &
 ipse uiuet propter me. Hic est
 panis qui de celo descendit. Nō
 sicut manducauerunt patres ue-
 stri manā & mortui sunt. Qui mā-
 ducat hūc panē, uiuet in æternū.
 Hæc dixit in synagoga docēs in
 Capernaū. Multi ergo audientes
 ex discipulis eius dixerūt: Durus
 est hic sermo, & quis potest eū au-
 dire? Sciēs autē Iesus apud semet-
 ipsū, quia murmurarēt de hoc dis-
 cipuli eius, dixit eis: Hoc uos scā-
 dalizat? Si ergo uideritis filiū ho-
 minis ascendentē ubi erat prius?
 Spiritus est qui uiuificat, caro nō
 prodest quicquā: Verba que ego
 locutus sum uobis, spiritus & uita
 sunt: sed sunt quidam ex uobis
 qui non credūt. Sciebat enim ab

initio

initio IESVS, qui essent credentes, & quis traditurus esset eum. Et dicebat: Propterea dixi uobis, quia nemo potest uenire ad me, nisi fuerit ei datum a patre meo. Ex hoc multi discipulorum eius abierunt retro, & iam non cum illo ambulabant. Dicit ergo IESVS ad duodecim: Nunquid & uos uultis abire? Respondit ergo ei Simon Petrus: Domine, ad quem ibimus? uerba uitae aeternae habes, & nos credimus & cognouimus, quia tu es Christus filius Dei. Respondit eis IESVS: Nonne ego uos duodecim elegi & ex uobis unus diabolus est? Dicebat autem de Iuda Simonis Iscariotis: hic enim erat traditurus eum, cum esset unus ex duodecim.

CAPVT VII.

Post haec autem ambulabat IESVS in Galileam, non enim uolebat in Iudaeam ambulare, quia querebant eum Iudei in terrificare. Erat autem in proximo dies festus Iudeorum scenopelia. Dixerunt autem ad eum fratres eius: Transi hinc, & uade in Iudaeam, ut & discipuli tui uideant opera tua quae facis. Nemo quippe in occulto quid facit, & querit ipse in palam esse: si haec facis manifesta te ipsum mundo: Neque enim fratres eius credebant in eum. Dicit ergo eis Iesus: Tempus meum nondum aduenit, tempus autem uestrum semper est paratum. Non potest mundus odire uos, me autem odit, quia ego testimonium perhibeo de illo

beginnyng whiche were the beleuyng, and who shulde betraie him. And he sayde: Therfore sayde I unto you: No man can come vnto me, without it be geuen hym of my father. From that tyme forth wente many of hys disciples backe, and tyme not now walke with hym. Then said Iesus vnto the twelue: Wyl ye also go awaye? Then answered hym Simon Peter: + LORD, to whome shall we go? Thou hast the wordes of euerylastyng lyfe, and we beleue and haue knowen that thou arte Christ the sonne of God. Iesus answered vnto them: Haue not I chosyn you twelue, and is not one of you a deuill? But he spake of Iudas Simon Iscariots sonne: + for he shulde betraie hym, and he was one of the twelue.

The vii. Chapter. +

After this wente Iesus a houte in Galile, for he wolde not walke in Ierusalem, because the Iewes sought to slaye hym. And þe Jewes feast of tabernacles was at hand. Then sayd hys brethren vnto hym: Get the hence, & go into Ierusalem, that thy disciples also may se thy workes that thou doest. For no man doeth ought in secretes, and seketh hymselfe to be knowen openly: Yf thou doest these thynges, shewe thyselfe vnto the world: For hys brethren had not beleue on hym nother. Then sayd Iesus vnto them: My tyme is not yet come, but your tyme is alwaye ready. The world can not hate you, but me it hateth, for I testifie of it þat

Joh. 9. 1

Math. 16. 2

Joh. 11. 9

Joh. 11. 8
and 15. 2

Leuit. 23. 34

Joh. 15. 2
+ 16. 2

A. iii. 1007

IOANNES.

woꝝkes are euil. So ye vp into this
 feast, I wpll not go vp vnto it, for
 my tyme is not yet fulfilled. Whan
 he had sayd thys, he abode in Galile
 But whan hys brethꝛen were gone
 vp, than wente he vp also to þe feast,
 not openly, but as it were secreete.
 Than sought the Jewes hym at the
 feaste, and sayd: * Where is he? And
 ther was a great murmure amōge
 the people of hym. For some sayde:
 * He is good. And other sayd: No,
 but he myscaꝛpeth þe people. * How
 be it nomā spake openly of hym, for
 frate of the Jewes. - But now in
 the myddest of the feast, Iesus went
 vp into the temple and taught. And
 the Jewes maruayled, sayeng: How
 can he the scriptures seynge he hath
 not learned [them]? Iesus answered
 them, and sayd: My doctrine is not
 myne, but hys that sente me. Who
 so wpll do hys wpll, he shall knowe
 of þe doctrine wherther it be of God,
 or whether I speake of myselfe. He
 that speaketh of hymselfe, seeth hys
 owne prayse: but he that seeth hys
 prayse that sente hym, the same is
 true, & ther is no vnꝛegheconsueffe
 in hym. * Hath not Moses geue pou
 the lawe? and noman of pou hepeþ
 the lawe: Why do ye seke to slaye
 me? The people answered, and said:
 Thou hast the deuill, who sekest to
 slaye the? Iesus answered and sayde
 vnto the: * I haue done one woꝝke,
 and ye al maruayle. Moses therfoꝛe
 gaue pou the circumcision, not be-
 cause it is of Moses, * but of the fa-
 thers: and vpon the sabbat do ye cir-
 cuncyse

de illo, quod opera eius mala
 sunt. Vos ascendite ad diem fe-
 stum hunc, ego enim nō ascendam
 ad diem festum, quia meum tem-
 pus nondū impletū est. Hec cum
 dixisset, ipse misit in Galilea. Ut
 autē ascenderūt fratres eius, tūc
 & ipse ascendit ad diē festum, nō
 manifeste, sed quasi in occulto.
 Iudei ergo querebant eū in diē
 festo, & dicebant: Vbi est ille? Et
 murmur multū erat in turba de
 eo. Quidā enim dicebant: Quia
 bonus est. Alii autem dicebant:
 Non, sed seducit turbas. Nemo
 tamen palā loquebatur de illo,
 propter metū ludæorum. Iam au-
 tem diē festo mediante, ascen-
 dit IESVS in tēplū & docebat.
 Et mirabantur Iudei, dicentes:
 Quomodo hic literas scit, cū nō
 didicerit? Respondit eis IESVS, &
 dixit: Mea doctrina nō est mea,
 sed eius qui misit me. Si quis vo-
 luerit uoluntatem eius facere,
 cognoscet de doctrina, utrum
 ex Deo sit, an ego a meipso lo-
 quar. Qui a semetipso loquitur,
 gloriā propriā querit: qui autem
 querit gloriā eius qui misit eū, hic
 uerax est, & iustitia in illo non
 est. Nōne Moses dedit uobis le-
 gem? & nemo ex uobis facit le-
 gem. Quid me queritis interficere?
 Respondit turba, & dixit: Dæmo-
 nū habes, quia te querit interfice-
 re? Respondit IESVS, & dixit
 eis: Vnum opus feci, & omnes
 miramini. Propterea Moses de-
 dit uobis circumcisionem, non
 quia ex Mose est, sed ex patribus

Joh. 11.8

Math. 27.6
 Joh. 6.6
 and. 7.6
 Joh. 11.6

Exo. 10.6
 Levit. 14.6

Joh. 5.8

Gen. 17.6

bus: & in sabbato circunciditis hominem. Si circuncisionem accepit homo in sabbato, ut nō sol uatur lex Mosi: mihi indignamini quia totū hominem saluam feci in sabbato? Nolite iudicare secundum faciem, sed iustum iudicium iudicate. Dicebant ergo quidam ex Hierosolymitis: Nonne hic est quem querunt interficere? Ecce palam loquitur, & nihil ei dicunt. Nunquid uere cognouerūt principes, quia hic est Christus? Sed hunc scimus unde sit Christus autem cum uenerit, nemo scit unde sit. Clamabat ergo I E S V S in templo docens, & dicens: Et me scitis, & unde sum scitis, & a meipso non uenit sed est uerus qui misit me, quem uos nescitis. Ego scio eum: & si dixero quia nescio eū, ero similis uobis mendax: sed scio eum, quia ab ipso sum, & ipse me misit. Queriebant ergo eum apprehendere, & nemo misit in eum manus: quia nondum uenerat hora eius. De turba autem multi crediderunt in eū, & dicebant: Christus cum uenerit, nunquid plura signa faciet quam quæ hic facit? Audierūt pharisei turbā murmurātem de illo hæc, & miserūt principes & pharisei ministros ut apprehēderēt Iesum. Dixit ergo Iesus: Adhuc modicū tēpus uobis eū sum, & uado ad eū qui me misit. Queretis me, & nō inuenietis, & ubi ego sū uos nō potestis inuenire. Dixerūt ergo Iudei ad semet ipsos: Quo hic iturus est, quia nō inue-

cumcyse a man. Yf a mā do receaue circuncision vpon the sabbat, that þ lawe of Moses be not disanulled: disdayne ye at me that I haue made a man whole euery whyle vpo the sabbat. Judge not after þ vetter appea- raunce, but iudge ryghteous iudge- ment. Chan sayde some of them of Jerusalem: Is not thys he whome they seke to slaye? Beholde, he speaketh openly, and they saye nothyng to hym. Do the rulers know in orde þ this is Christ? We know wher he is: but whan Christ shal come, no man shall knowe wher he be. Charysed Iesus teachyng in the temple and sayyng: Ye knowe me, & wher I am ye knowe, & and I am not come of my selfe: but he is true that sente me, whome ye knowe not. I knowe hym, and yf I shall saye that I know him not, I shall be a lyar like you: but I knowe hym, for I am of hym, & he hath sente me. Chan soughte they to take hym, and no man layed handes on hym: for hys houre was not yet come. But many of the people beleued on hym, and sayd: Whan Christe shall come, shall he do more miracles than these that he doeth? The pharises herde the people murmuringe thys, & and the rulers and pharises sente seruantes that they shulde take Iesus. Chan sayd Iesus vnto them: I am yet a lytle whyle with you, and I go to hym that sent me. Ye shall seke me, and not fynde me, and wher I am cā not ye come. Chan sayde the Jewes amonge themselves: Wher shall he go, that we

Dent. 10

Math. 17. 9
Mark. 6. 3
Luce. 4. 6

John 1. 6

Luce. 19. 8
Jo. 8. 12. 2
John 1. 6John 1. 2
and. 11. 6

D

1. Reg. 19. 8
Mark. 11. 6
Mark. 11. 6
Luce. 19. 8

John 1. 6

John 1. 2
John 1. 6
and. 11. 6

R. 111. 104

IOANNES.

shall not fynde hym? Wylle he go amonge the Gentyles that he scatted here and there, and teach þe? What sayenge is thys that he sayeth: Ye shall seke me, & not fynde me: where I am can not ye come? And in the laste, the moost solemne dape of the feaste stode Iesus & cryed sayenge: He that thursteth let hym come vnto me and drynke. He that beleueth on me (as sayeth the scripture) out of hys belly shal flowe fowdes of lyuynge water. But that he sayd of the sperte, the which the beleuynge in hym shulde receaue: for the holy goost was not yet geuen, because Iesus was not yet glorified.

Now whan many of that company herde these hys sayenges, they sayd: Thys truly is a prophete. Other sayd: Thys is Christ. But some sayd: Doth Christ come of Galilee? Doth not scripture saye, that Christ commeth of Davids sede, and of the towne of Bethleem? Therefore was ther a debate amonge þe people for hys sake. And some of the wolde haue taken hym, but noman layed handes on hym. Then came the seruantes to þe hygh prestes & pharises, & they said vnto them: Why haue ye not brought hym? The seruantes answered: Neuer man spake as thys man doth. Then answered them the pharises: Are ye also myscarped? Hath ony of the rulers beleued on hym, or of the pharises? But thys comune people which do not knowe þe lawe are cursed. Nicodemus said vnto the: he þe came vnto hym in the nyght, which was one of the: Doth

oure

Mat. 22. b
Luce. 7. b
Joh. 9. b
10. b. 12. b
Mat. 16. c
Joh. 6. g
* Joh. 1. e
* Joh. 1. 11 b
* Mich. 5. a
Math. 2. a
Mat. 22. e
Marc. 11. c
Luce. 19. d
Joh. 8. b
Joh. 11. f
1. Cor. 1. d
Joh. 3. a
and. 19. d
Erod. 11. a
Luce. 19. d

inueniemus eum? nūquid in dispersionem gentium iturus est, & docurus gentes? Quis est hic sermo quem dixit: Queretis me, & non inuenietis: & ubi ego sum, uos non potestis inuenire? In nouissimo autem die magno festiuitatis stabat Iesus, & clamabat dicens: Si quis sitit, ueniat ad me, & bibat. Qui credit in me (sicut dicit scriptura) flumina de uentre eius fluent aqua uiue. Hoc autem dixit de spiritu, quem accepturi erant credentes in eum: nondum enim erat spiritus datus, quia IESVS nondum erat glorificatus. Ex illa ergo turba cum audissent hos sermones eius, dicebant: Hic est uere propheta. Alii dicebant: Hic est Christus. Quidam autem dicebant: Nunquid a Galilea uenit Christus? Nonne scriptura dicit quia ex semine Dauid & de Bethleem castello, ubi erat Dauid, uenit Christus? Dissensio itaque facta est in turba propter eum. Quidam autem ex ipsis uolebant apprehendere eum, sed nemo misit super eum manus. Venerunt ergo ministri ad pontifices & phariseos, & dixerunt eis illi: Quare non adduxistis illum? Responderunt ministri: Nō sic locutus est homo sicut hic homo. Responderunt ergo eis pharisei: Nunquid & uos seducti estis? nōquid ex principibus aliqua credidit in eum, aut ex phariseis? Sed turba hæc que non nouit legem, maledicti sunt. Dixit Nicodemus ad eos, ille qui uenit ad eum nocte, qui unus erat ex ipsis: Nunquid

ea

lex nostra iudicat hoīem, nisi pri-
us audierit ab ipso, & cognoue-
rit qd faciat? Respōderūt & dixe-
runt ei: Nūquid & tu Galilæus es?
Scrutare scripturas, & uide, quia
a Galilæa propheta non surgit.
Et reuersi sunt unusquisque in do-
mum suam.

CAPVT. VIII.

IESVS autem petre-
xit in montem oliueti,
& diluculo iterum ue-
nit in templum, & om-
nis populus uenit ad eum, & se-
dens docebat. Adducunt autem
scribæ & pharisæi mulierem in a-
dulterio deprehensam, & statu-
runt eam in medio, & dicunt ei:
Magister, hæc mulier modo de-
prehensa est in adulterio. In le-
ge autem Moses mandauit no-
bis huiusmodi lapidare. Tu ergo
quid dicis? Hoc autem dicebant
tentantes eum, ut possint accu-
sare eum. IESVS autem incli-
nans se deorsum, digito scribe-
bat in terram. Cum ergo perse-
uerarent interrogantes eum, ere-
xit se, & dixit eis: Qui sine pecca-
to est uestrum, primus in illam la-
pidem mittat. Et iterum se inclinans
scribebat in terram. Audientes
autem hæc, unus post unum exi-
bant, incipientes a senioribus,
& remansit solus IESVS, &
mulier in medio stans. Erigens
autem se IESVS, dixit ei: Mu-
lier, ubi sunt qui te accusabant?
nemo te condemnauit? Quæ di-
xit: Nemo Dñe. Dixit autē Iesus:
Nec ego te condemnabo. Vade,
& iam

our lawe iudge a man, wpythout it
haue fyrst herde of hymselfe, & haue
knowen what he doth? They answere
d and sayd vnto hym: Art thou al-
so a Galilean? Search the scriptu-
res, and se, that ther arysyth no pro-
phete out of Galile. And euery man
returne d vnto hys house.

The. viii. Chapter. +

Ad Iesus + uenit vnto A
mounte Oliuete, & early
in the mornynge he came
agayne into the temple, &
all the people came to hym, and se-
tyng he taught them. And the scri-
bes and pharises brought a woman
taken in aduoutry, and set her in the
myddest, and sayd vnto hym: May-
ster, thys woman is nowe taken in
aduoutry. Now hath Moses in the
lawe commaunded vs to stone suche:
What sayest thou therfore: and thys
they sayd temptyng hym, that they
myght accuse hym. But Iesus stou-
pyng downeward, byd wyte on þ
grounde wpyth hys fpynger. Whā they
now continued arpyng hym, he lyst
hymselfe vp, and sayd vnto them: He
of pou þ is wpythout synne, let hym
throwe fyrst a stone at her. And bo-
wpyng hymselfe agayne he wyote vp
pon the grounde. But they hearyng
these thynges, they went out one af-
ter another, begynnynge at þ eldest
& Iesus remayned alone, & the wo-
man standynge in the myddest. Je-
sus lystpyng hymselfe vp, sayde vnto
her: Woman, where art thou þ byd
accuse þ hath nowā cōdēned þ? The
whych saide: Woman I am. And Je-
sus sayde: Noether shal I cōdēne þ. Go
thys

Joh. 1. 9

Joh. 1. 9
Joh. 1. 9

Joh. 1. 9

Joh. 1. 9

Joh. 1. 9

Joh. 1. 9

Joh. 1. 9

Joh. 1. 9

IOANNES.

Joha. 5. b
 Joha. 1. a
 9. a. 12. c
 Joha. 5. c
 Joha. 7. c
 Joha. 14. a
 Dent. 17. a
 and. 19. c
 Marth. 1. b
 and. 17. a
 Joha. 5. b
 Marth. 11. c
 Luc. 10. c
 Joha. 7. c
 Joha. 7. c
 Joha. 7. b
 and. 19. b

waye, * & synne hēceforth nomore
 * Chan spake Iesus agayne vnto
 them, sayenges: I am * the lyght of
 the worlde. He that followeth me,
 doth not walke in darkenesse, but he
 shall haue the lyght of lyfe. Chan
 sayd vnto hym the pharises: Thou
 bearest recorde of thy selfe, thy re-
 corde is not true. Iesus answered &
 sayd vnto them: * Though I beare
 recorde of my selfe, [yet] is my re-
 corde true, * for I knowe whence I
 am come, and whither I go: * but ye
 knowe not whence I come, or whe-
 ther I go. Ye iudge after the fleshe,
 I iudge noman: and yf I iudge, my
 iudgemēt is true, because I am not
 alone, but I and the father that sent
 me. And in your lawe it is wyrtten,
 that * the wytnesse of two men is
 true. I am he that beare wytnesse of
 me selfe, * & p father p sente me bea-
 reth wytnesse of me. Chā sayd they
 vnto hym: Where is thy father? Je-
 sus answered: * Ye know nother me
 nor my father. Yf ye knewe me, ye
 shulde happely knowe my father al-
 so. These wordes spake Iesus vpon
 the Gods cheste, teachynge in the
 temple, * and noman toke hym, for
 hys houre was not yet come. + Chā
 sayd Iesus agayne vnto them: + I
 go my waye, and ye shall see me, &
 ye shall dye in your synnes. Where
 I go can not ye come. Chan sayd p
 Jewes: Wyl he hyl himselfe, because
 he sayeth: Where I go can not ye
 come. And he said vnto them: Ye are
 from beneth, I am from aboue: Ye
 are of this worlde, I am not of this
 worlde. Therefore haue I sayd vnto

& iam amplius noli peccare. Ita
 rum ergo locutus est eis IESVS
 dicens: Ego sum lux mundi. Qui
 sequitur me, non ambulat in te-
 nebris, sed habebit lumen uitae.
 Dixerūt ergo ei pharisaei: Tu de
 teipso testimoniū perhibes, testi-
 monium tuū non est uerū. Respō-
 dit IESVS, & dixit eis: Etsi ego
 testimoniū perhibeo de meipso,
 uerū est testimoniū meū, quia scio
 unde ueni, & quo uado: uos autē
 nescitis unde uenio, aut quo uad-
 o. Vos secundū carnē iudicatis,
 ego non iudico quēquā: & si iudi-
 co ego, iudiciū meū uerū est, quia
 solus nō sum, sed ego & qui misit
 me pater. Et in lege uestra scrip-
 tū est: Quia duonū hominū testi-
 moniū uerū est. Ego sū qui testi-
 monium perhibeo de meipso,
 & testimoniū perhibet de me
 qui misit me pater. Dicebant er-
 go eis: Vbi est pater tuus? Respō-
 dit IESVS: Neq; me scitis, neq;
 patrem meū. Si me sciretis, sciri-
 tan & patrem meū sciretis. Haec
 uerba locutus est IESVS in ga-
 zophylacio, docens in templo, &
 nemo apprehendit eū, quia nec
 dum uenerat hora eius. Dixit er-
 go iterū eis Iesus: Ego uado, &
 queretis me, & in peccato uestro
 moriemini. Quo ego uado uos
 nō potestis uenire. Dicebāt ergo
 iudei: Nunquid interficiet semet
 ipsū, quia dicit: Quo ego uado,
 uos nō potestis uenire. Et dice-
 bat eis: Vos de deorsū estis, ego
 de supernis sū, uos de mūdo hoc es-
 tis, ego nō sū de hoc mūdo. Dicit
 ergo uos

ergo uobis, quia moriemini in peccatis uestris: si enim non credideritis quia ego sum, moriemini in peccato uestro. Dicebat ergo eis: Tu quis es? Dixit eis IESVS: Principium qui & loquor uobis. Multa habeo de uobis loqui & iudicare, sed quia me misit uerax est, & ego quae audio ab eo, haec loquor in mundo. Et non cognouerunt, quia patre eius dicebat Deum. Dixit ergo eis IESVS: Cum exaltaueritis filium hominis, tunc cognoscetis quia ego sum, & a meipso facio nihil, sed sicut docuit me pater, haec loquor. Et qui me misit, mecum est, & non relinquit me solum: quia ego quae placita sunt ei, facio semper. Haec illo loquente, multi crediderunt in eum. Dicebat ergo IESVS ad eos qui crediderunt ei: In deos: Si uos manseritis in sermone meo, uere discipuli mei eritis, & cognoscetis ueritatem, & ueritas liberabit uos. Responderunt ei: Semen Abrahae sumus, & nemini seruimus unquam, quomodo tu dicis liberi eritis? Respondit eis IESVS: Amen amen dico uobis, quia omnis qui facit peccatum, seruus est peccati: seruus autem non manet in domo in aeternum, filius manet in aeternum. Si ergo uos filius liberauerit, uere liberi eritis. Scio quia filii Abrahae estis, sed queritis me interficere, quia sermo meus non capit in uobis. Ego quod uidi apud patrem, loquor: & uos quae uidistis

you, that ye shall dye in your synnes: for yf ye shall not beleue that I am it, ye shall dye in your synne. Then sayd they vnto hym: Who art thou? Iesus sayd vnto them: The begynnyng whych also speake vnto you. I haue many thynges to speake and to iudge of you, but he that sente me is true, and I speake in the world those thynges that I haue herde of hym. And they knew not that he called God hys father. Then sayde Iesus vnto them: When ye shall lyfte vp the sonne of man, & then shall ye knowe that I am he, and I do no thyng of myself, but as the father hath taught me, those thynges do I speake. And he that hath sente me, is with me, & hath not left me alones for I do alway the thynges that please hym. As he spake this, many beleued on hym. Then sayd Iesus vnto those Jewes that beleued on hym: Yf ye shall abyde in my worde, ye shall be my very disciples, and ye shall knowe the truth, & the truth shall deliuer you. They answered vnto hym: We are the seede of Abraham, & neuer serued any man, howe sayest thou: Ye shalbe free? Iesus answered them: Truly verily I saye vnto you, that every man that doeth synne, is a seruaunt of synne: as for a seruaunt abyde not in the house for euer, but the sonne abydeth for euer. Yf the sonne therefore deliuer you, ye shalbe free in dede. I know that ye be Abrahams chyldren, but ye seke to kyll me, because my worde hath no hold in you. I speake that I haue seene by my father, and ye do that ye haue seene

Mat. 23. b

Joh. 1. 6

and. 6. 7

Joh. 1. 6

L

Joh. 15. b

Joh. 15. b

Joh. 15. b

Joh. 15. b

Joh. 15. b

Joh. 15. b

Joh. 15. b

Joh. 15. b

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Joh. 15. b

Joh. 15. b

Joh. 15. b

Joh. 15. b

Joh. 15. b

Joh. 15. b

Joh. 15. b

Joh. 15. b

IOANNES

Joh. 1. e
and. 7. b

Gen. 1. a
1. Joh. 1. b

Joh. 10. a
1. Joh. 4. a

Joh. 10. b

Joh. 1. e

sene by your father. They answered and sayd vnto hym: Abraham is our father. Iesus sayeth vnto them: Yf ye be the chyldren of Abraham, do ye workes of Abraham. But now ye seke to slaye me, a mā that hath told you the truth, * the whyche I haue herde of God, that dyd not Abraham. Ye do your fathers workes. Then sayd they: We are not borne of fornicacion, we haue a father, [euen] God. Then sayd Iesus vnto them: Yf God were your father, thā wold ye surely loue me, for I am proceded and come from God: for I am not come of my selfe, but he hath sente me. Why do not ye know my spech? [Euen] because ye can not hear my word. Ye are of the father & deuell, and hys desyres wyll ye do. * The same was a murderet from the begynnyng, and dyd not abyde in the truth: for ther is no truth in hym. When he speaketh a lye, he speaketh of hys owne: for he is a lyar, and his father. But yf I tell the truth, ye beleue me not. * Which of you can re buke me of synne? Yf I tell you the truth, wherfore do not ye beleue me? * He that is of God, heareth the wordes of God. Therfore heare ye not, because ye are not of God. Then answered the Jewes and sayde: Do not we saye ryght, that thou arte a Samaritan, * and hast the deuel? Iesus answered: I haue not the deuel, but I honour my father, & ye haue dishonoured me. I seke not myne owne prayse, ther is one that doth seke it and iudgeth. * Verily I saye vnto you: Yf any mā hepe my word,

uidistis apud patrem uestri facietis. Responderunt & dixerunt: Pater noster Abraham est. Dicit eis IESVS: Si filii Abraham estis: opera Abrahæ facite. Nūc autē queritis me interficere, hominē qui ueritatē uobis locutus sum, quā audiui a Deo, hoc Abraham non fecit. Vos facitis opera patris uestri. Dixerunt itaque eis: Nos ex fornicatione non sumus nati, unum patrē habemus Deū. Dixit ergo eis Iesus: Si Deus pater uester esset, diligeretis utique me, ego enim ex Deo processi & ueni: nequē enim a meipso ueni, sed ille me misit. Quare loquellā meā non cognoscitis? Quia non potestis audire sermonē meū. Vos ex patre diabolo estis, & desyderia patris uestri uultis facere. Ille homicida erat ab initio, & in ueritate non stetit: quia non est ueritas in eo. Cum loquitur mendacium, ex propriis loquitur: quia mendax est, & pater eius. Ego autē ueritatē dico, nō creditis mihi. Quis ex uobis arguet me de peccatō? Si ueritatē dico uobis, quare nō creditis mihi? Qui ex Deo est, uerba Dei audit. Propterea uos nō auditis, quia ex deo nō estis. Responderunt ergo Iudei, & dixerunt: Nōne hūc dicimus nos quia Samaritanus es tu, & demoniū habes? Respondit Iesus: Ego demoniū nō habeo, sed honorifico patrē meū, & uos inhonorastis me. Ego autē nō quero gloriam meam, est qui quærat & dicet. Amen amen dico uobis: Si quis sermonem meū sermuerit,

de

audiu

et,

rit, non uidebit mortem in æternum. Dixerunt ergo Iudei: Nunc cognouimus quia dæmonium habes. Abraham mortuus est, & propheta, & tu dicis si quis sermonem meum seruauerit, mortem non uidebit in æternum. Nūquid tu maior es patre nostro Abraham? Quem teipsum facis? Respondit IESVS: Si ego glorifico meipsum, gloria mea nihil est. Est pater meus qui glorificat me, quem uos dicitis: quia Deus noster est, & non cognouistis eum, ego autem noui eum. Et si dixero quia non noui eum, ero similis uobis mendax. Sed scio eum, & sermonem eius seruo. Abraham pater uester exultauit ut uideret diem meum, & uidit, & gaudius est. Dixerunt ergo Iudei: Quinquaginta annos nōdū habes, & Abraham uidisti? Dixit eis Iesus: Amē amē dico uobis, anteq̃ Abraham fieret, ego sū. Tulerunt ergo lapides ut iaceret in eum. Iesus autē abscondit se, & exiit de templo.

CAP. IX.

ET præteriens IESVS, uidit hominem cæcū a natiuitate. Et interrogauerunt eum discipuli eius: Rabbi, quis peccauit, hic, aut parentes eius, ut cæcus naceretur? Respondit IESVS: Neque hic peccauit, neque parentes eius: sed ut manifestentur opera dei in illo. Me oportet operari opera eius quæ misit me, donec dies est. Venit nox, quando nemo potest operari. Quædā sū in mōdo, lux sū mōdi. Hoc cum dixisset,

expul

he shall not se death for euer. Then sayd the Jewes: Now do we knowe that thou hast the deuell. Abraham is dead and the prophetes, and thou sayest: Yf ony mā kepe my worde, he shall not se death for euer. Arte thou gre ater than our father Abraham? Whome dost thou make thy selfe? Iesus answered: + Yf I prayse my selfe, my prayse is nothyng. It is my father that prayseth me, whiche ye say is your God, and ye haue not knowe hym, but I haue knowe hym: And yf I saye that I do not knowe hym, I shalbe a lyar lyke you. But I knowe hym, and kepe hys worde. Abraham your father was glad that he myght se my daye, + and he sawe it, and reioyced. Then sayd þ Jewes: Thou art not yet fyfetye yere olde, and hast thou sene Abraham? Iesus sayd vnto them: Verely verely I say vnto you: O euer Abraham was, + I am. + Then toke they hy stones to cast at hym. + But Iesus hyd him selfe, and went out of the temple.

Chr. ix. Chapter. +

AD Iesus geynge by, he sawe a man blynde from hye byrth. And his disciples ased hym: Master, who hath synned, the same, or his elders, þ he was bozne blynde? Iesus answered: Noether thys synned, nor hys elders: + but þ the wythes of god shulde be shewed on hym. + I muste worke þ wythes of hym þ hath set me whyle it is day. The nyght cometh whā nomā can worke. As longe as I am in þ worlde, I am + the lychte of the worlde. Whā he had sayd that,

Morb. 9. d

and. 11. c

Morb. 9. d

Ioh. 7. b

Ioh. 1. c

Gen. 17.

and. 11. c

Exod. 11. b

Gen. 2. c

+ Ioh. 10. b

+ Luc. 4. b

Ioh. 11. a

Ioh. 1. b

Ioh. 1. a

1. b. 11. a

IOANNES.

he spitted vpo & earth, & made clape of
 & spatle, & straked the clape vpo hys
 eyes, and sayd vnto hym: Go thy
 waye, washe the in the poole of Sil-
 lor, which is interpreted, sente. Thā
 wente he and washed [hym], & came
 seynge. Hys neighbours & they that
 had sene that he was a begger afore,
 they sayd: Is not thys he & sat a beg-
 ged? Some sayd: It is he. But some
 sayde: No, but he is lyke hym. But
 he sayd: I am he. Than sayd they vn-
 to hym: How are thyne eyes opened?
 He answered: The man that is cal-
 led Jesus made clape, and anoynted
 myne eyes, and sayd vnto me: Go to
 the poole of Silor, and washe [the:]
 And I wente and washed me, and I
 se. And they sayd vnto hym: Where
 is he? He sayd: I can not tell. They
 brought to & pharises hym that had
 ben blynde. It was the sabbat whā
 Jesus made the clape, and opened
 hys eyes. Than axed the pharises
 hym agayne how he sawe. But he
 sayd vnto them: He put clape vpon
 myne eyes, and I washed me, and I
 se. Than sayde some of the pharises:
 Thys man is not of God whych he
 preth not the sabbat. But some sayd:
 * How can a synfull man do these to
 hems? And ther was a diuision a-
 monge them. Than sayd they again
 vnto the blynde: What sapest thou
 of hym, that he hath opened thyne
 eyes? But he sayd: It is a prophete
 Than dpyd the Jewes not beleue of
 hym that he had ben blynde & sawe,
 tyll they dpyd call the elders of hym
 that sawe, and axed them, sayeng: Is
 this your sonne, whome ye saye that
 he was bozne blynde? How doth he

expuit in terram, & fecit lutum
 ex sputo, & liniuit lutum super o-
 culos eius, & dixit ei: Vade, laua
 in natatoria Siloe, quod inter-
 pretatur missus. Abiit ergo & la-
 uit, & uenit uidens. Itaq; uicini &
 qui uiderāt prius, quia mendicus
 erat, dicebāt: Nōne hic est qui se-
 debat & mendicabat? Alii dice-
 bāt: Quia hic est. Alii autē: Nequa
 quam, sed similis est ei. Ille uero
 dicebat: Quia ego sum. Dicebāt
 ergo ei: Quomodo aperti sunt ti-
 bi oculi? Respondit: Ille homo
 qui dicitur I E S V S, lutum fe-
 cit, & unxit oculos meos, & dixit
 mihi: Vade ad natatoria Siloe, &
 laua. Et abiit, & laui, & uideo. Et
 dixerunt ei: Vbi est ille? Ait: Ne-
 scio. Adducunt ad phariseos eū,
 qui cæcus fuerat. Erat autē sab-
 batum quando lutum fecit I E-
 S V S, & aperuit oculos eius. Ite-
 rum ergo interrogabant eū pha-
 risei, quomodo uidisset. Ille autē
 dixit eis: Lutū mihi posuit super
 oculos, & laui, & uideo. Dice-
 bāt ergo ex phariseis quidā: Nō
 est hic hō a Deo, qui sabbatū nō
 custodit. Alii autē dicebāt: Quō
 potest hō pētor hęc signa facere?
 Et scisma erat iter eos. Dicūt er-
 go cæco iterū: Tu qd dicis de il-
 lo qui apuit oculos tuos? Ille autē
 dixit: Quia propheta est. Nō ero
 diderunt ergo iudei de illo, quia
 cæcus fuisset & uidisset, donec
 uocauerūt parētes eius, qui de-
 rat, & iterrogauerūt eos dicētes:
 Hic est filius uester, quē uos dice-
 tis, qd cæcus natus est? quomō

Marth. 1. a
 Marci. 1. c
 Luc. 6. c
 Joh. 1. a
 and. 7. b

Joh. 7. b
 10. b. 11. b

Joh. 7. b

ergo nunc uidet? Responderunt
eis parentes eius, & dixerunt: Sci-
mus quia hic est filius noster, &
quia cæcus natus est: quomodo
autem nunc uideat, nescimus: aut
quis eius aperuit oculos, nos ne-
scimus: ipsum interrogate, etatē
habet, ipse de se loquatur. Hæc
dixerunt parētes eius, quoniam
timebant iudeos. Iam enim con-
spirauerant iudei, ut si quis eum
confiteretur esse Christum, extra
synagogam fieret. Propterea pa-
rentes eius dixerunt: Quia etatē
habet, ipsum interrogate. Voca-
uerunt ergo rursum hominē, qui
fuerat cæcus, & dixerunt ei: Da
gloriā Deo, nos scimus quia hic
homo peccator est. Dixit ergo
eis ille. Si peccator est nescio-
rum scio, quia cæcus cū essem,
modo uideo. Dixerunt ergo illi:
Quid fecit tibi? Quomodo ape-
ruit tibi oculos? Respondit: Dixi
uobis iam, & audistis, quid iterū
vultis audire? Nūquid & uos vul-
tis discipuli eius fieri? Maledixe-
runt ergo ei, & dixerunt: Tu disci-
pulus illius sis, nos autem Mosi
discipuli sumus. Nos scimus, quia
Mosi locutus est Deus, hūc autē
nescimus unde sit. Respondit ille
homo, & dixit eis: In hoc enim
mirabile est, quia uos nescitis un-
de sit, & aperuit meos oculos.
Scimus autē quia peccatores De-
us nō audiret si quis Dei cultor
est, & uolūtātē eius facit, hūc ex-
audit. A seculo nō est auditus, quia
quis aperuit oculos cæci nati.

Nūc

than now se. Hys elders answered
them, and sayd: We knowe that this
is oure sonne, and that he is bozne
blynde: but how he doth now se, can
not we tell: or who hath opened hys
eyen can we not tell: are hymseife,
he hath age [ynough] let hym speake
of hymseife. Thys sayd hys elders
because they feared þe Jewes. * For Joh. 11. 8
the Jewes had conspyred alreaby,
that yf ony man byd confesse hym to
be Christ, he shuld be excommunicat:
therfore sayd hys elders: he hath age
[ynough], are hym. Chan called
they the man agayne that had bene
blynde, and sayd vnto hym: * Goe
glozy vnto God, we knowe that thys
man is a synner. Chan sayd he vnto
them: Whether he be a synner ca-
not I tell: one thyng I knowe, that
where I was blynde, now I se.
Chan sayd they vnto hym: What
dyd he vnto the? Howe opened he
thyne eyes? He answered: I told you
euen now, and ye herde it, what wil
ye heare it agayne? Wyl ye also be-
come hys disciples? Chan cursed
they hym & sayd: Be thou hys disci-
ple, but we be Moses disciples. We
knowe þe God hath spokē vnto Mo-
ses, but we knowe not whence thys
is. The man answered, & sayd vnto
them: It is a maruylous thyng, þe
ye knowe not whence he is, and he
hath opened myne eyes. But we
knowe that God both not heare syn-
ners: but yf ony man be a seruitor of
God, and doth hys wyl, hym both
he heare. It is not herde sence the
worlde beganne, that ony man byd
open the eyes of one bozne blynde.

Joh. 7. 2
Act. 11. 8

Jf

IOANNES

If he were not of God, he could not do ought. They answered and sayde vnto hym: Thou arte altogether bozne in synne, and doest thou teach vs? And they cast hym out. Jesus herde that they had caste hym out, & whan he had founde hym, he sayd vnto hym: Doest thou beleue on þe sone of man? He answerd and sayd: Who is it LORDE, that I may beleue on hym? And Jesus sayd vnto hym:

Math. 16. 7
Mark. 14. 28
Joh. 4. 2

* Thou hast sene hym, and he that speaketh wth the is it. But he sayd: LORDE, I beleue. And fallynge downe he worshipped hym. I And Jesus sayd vnto hym: I am come to iudgement into thys worlde, þe they whych se not, maye se: and they that se, maye be made blynde. And some of the pharises that were wth hym herde it, and sayd vnto hym: Art we also blynde? Jesus sayd vnto them:

Joh. 1. 19. 6

* Yf ye were blynde, ye shulde haue no synne: but now ye say: we se, therfore doth your synne remaine.

The .x. Chapter. +

Verely I saye vnto you: He that entreceth not into the shepefolde at the doze, but goeth by another waye, the same is a thefe & murdherer. But he that goeth in at the doze, is the shepheard of the shepe: vnto hym openeth the porter, & the shepe heare hys voyce, and he calleth hys owne shepe by name, & leadeþ them forth. And whan he hath sente out hys owne shepe, he goeth before hem, and the shepe followe hym, for they knowe hys voyce. But a straunger do they not followe, but

Joh. 1. 2. 9
Joh. 17. 6

Nisi esset hic a Deo, non poterat facere quicquam. Responderunt & dixerunt ei: In peccatis natum es totus, & tu doces nos? Et eiecerunt eum foras. Audiuit IESVS quia eiecerunt eum foras, & cum inuenisset eum, dixit eis: Tu credis in filium Dei? Respondebat ille, & dixit: Quis est Dominus, ut credam in eum? Et dixit ei IESVS: Et uidisti eum, & qui loquitur tecum ipse est. At ille ait: Credo Domine. Et prociðes adorauit eum. Et dixit ei IESVS: In iudicium ego in hunc mundum ueni, ut qui non uident, uideant: & qui uident, cæci fiant. Et audierunt quidam ex pharisæis qui cum ipso erant, & dixerunt ei: Nunquid & nos cæci sumus? Dixit eis IESVS: Si cæci essetis, non haberetis peccatum: nunc uero dicitis, quia uidemus, peccatum ergo uestrum manet.

CAPVT X.

Amen dico uobis, qui non intrat per ostium in ouile ouium, sed ascendit aliunde, ille fur est & latro. Qui autem intrat per ostium, pastor est ouium. Huic ostiarius aperit, & oues uocem eius audiunt, & proprias oues uocat nominatim, & educit eas. Et cum proprias oues emisserit, ante eas uadit, & oues illum sequuntur, quia sciunt uocem eius. Alii autem non sequuntur, sed

effugiant ab ea, quia non nouerunt uocem alienorum. Hoc pro uerbum dixit IESVS. Illi autem non cognouerunt quid loqueretur eis. Dixit ergo eis iterum IESVS: Amen amen dico uobis, quia ego sum ostium ouium. Omnes quotquot uenerint, fures sunt & latrones, sed non audierunt eos oues. Ego sum ostium, per me si quis introierit, saluabitur, & ingredietur & egredietur, & pascua inueniet. Fur non uenit, nisi ut furetur, & mactet, & perdat: ego ueni ut uitam habeant, & abundantius habeant. Ego sum pastor bonus. Bonus pastor animam suam ponit pro ouibus suis. Mercenarius autem, & qui non est pastor, cuius non sunt oues propriæ, uidet lupum uenientem, & dimittit oues, & fugit, & lupus rapit, & dispergit oues, mercenarius autem fugit quia mercenarius est, & non pertinet ad eum de ouibus. Ego sum pastor bonus, & cognosco oues meas, & cognoscunt me meæ. Sicut nouit me pater, & ego agnosco patrem, & animam meam pono pro ouibus meis. Et alias oues habeo, quæ non sunt ex hoc ouili, & illas oportet me adducere, & uocem meam audiet, & fiet unum ouile & unus pastor. Propterea me diligit pater, quia ego pono animam meam, ut iterum sumam eam: nemo tollit eam a me, sed ego pono eam a meipso. Potestatem habeo ponendi eam, & potestatem habeo iterum sumendi eam. Hoc mandatum accepi a patre meo.

Dissen

but flye from hym, for they knowe not the voyce of strangers. & this prowerbe spake Iesus vnto the: but they knewe not what he spake vnto the. Then sayd Iesus agayne vnto the: Verely verely I say vnto you I am the doze of the shepe. As many as are come, were theues and murderers, and the shepe herde them not. * I am the doze. Who soeuer goeth in by me, he shalbe saved, and shall go in and out, and shall fynde pasture. A thefe cometh not saue that he maye steale, and kyll, and destroy. I am come that they maye haue lyfe, and haue it abundantly. + * I am a good shepheard. A good shepheard geueth his lyfe for his shepe. But an hyrclyng, and he that is not the shepheard, whose owne the shepe be not, seyth the wolfe comynge, and leaueth the shepe, and flyeth: and the wolfe catcheth & scattereth the shepe. But the hyrclynge flyeth, because he is [but] a hyred seruante, and careth not for the shepe. I am a good shepheard, + * I knowe my shepe, and my [shepe] knowe me. + As my father knoweth me, so do I knowe the father, and I leaue my lyfe for my shepe. And I haue other shepe that be not of this folde, those must I also bynge, & they shal heare my voyce, and ther shalbe one folde, and one shepheard. + Therefore doth the father loue me, because I leaue my lyfe, and take it agayne. Noman taketh it from me, but I leaue it of myself. I haue power to leaue it, & I haue power to take it agayne. This commaundment haue I receaued of my f. l. father

Joha. 14. 6

B
Ezech. 34. 2
Mich. 7. 2

1. Tim. 2. 4

Mark. 11. 8
Luc. 19. 4
1. Cor. 10. 6

1. Cor. 10. 6

1. Cor. 10. 6

IOANNES.

Matth. 9. d
Matth. 1. c

Joh. 7. d
8. c. 9. b

Matth. 10. b

1. Reg. 6. a

Joh. 1. c. d

Joh. 1. 14. a
and. 17. c
Joh. 1. 1. c

Joh. 1. d

Joh. 1. 1. a

father. Ther was a diffencion agayne amonge the Jewes because of these wordes, * and many of them sayd: He hath the deuill and is mad. What do ye heare hym? Some sayd: * These wordes are not of one haupinge the deuell. Can the deuell open the eyes of the blinde? + And it was the dedicacion at Jerusalem, and it was winter. And Iesus walked in the temple in Salomons porche. Then compassed hym the Jewes & sayd vnto hym: How longe dost thou kepe vs in doute? If thou art Christ tell it vs openly. Iesus answered the I speake vnto you, and ye beleue not. * The workes that I do in my fathers name, the same beare record of me. But ye beleue not, because ye are not of my shepe. My shepe heare my voyce, and I knowe them, and they follow me, and I geue the euerlastynge lyfe, and they shall not perishe for euer, and noman shall take them out of my hande. My father that gaue me them, is greater than all, and noman is able to take [them] out of my fathers hande. * I and the father are one. * Then toke the Jewes vp stones agayne, that they myght stone hym. Iesus answered them: I haue shewed you many good workes fro my father, for whych worke of those do ye stone me? The Jewes answered him: We do not stone the for the good worke, but for the blasphemy, that saynge thou arte a man, thou makest thyself God. Iesus answered them: Is it not wyrtten in your lawe: * I haue sayd: ye are goddes? If he cal the god

des

Diffensio iterum facta est inter Iudeos propter sermones hos. Dicebant autem multi ex ipsis: Daemonium habet & insanit, quid eum auditis? Alii dicebant: Hæc uerba non sunt daemonium habentis. Nunquid daemonium potest cæcorum oculos aperire? Facta sunt autem Encæniam in Hierosolymis, & hiemps erat. Et ambulabat IESVS in templo in porticu Salomonis. Circumde derunt ergo eum Iudæi, & dicebant eis: Quousque animam nostram tolis? Si tu es Christus, dic nobis palam. Respondit eis IESVS: Loquor uobis, & non creditis: opera quæ ego facio in nomine patris mei, hæc testimonium perhibent de me: sed uos non creditis, quia non estis ex ouibus meis. Oues meæ uocem meam audiunt, & ego cognosco meas, & sequuntur me, & ego uitam æternam do eis, & non peribunt in æternum, & non rapiet eas quisquam de manu mea. Pater meus qui dedit mihi maiorem omnibus est, & nemo potest rapere de manu patris mei. Ego & pater unum sumus. Sustulerunt ergo iterum lapides Iudei, ut lapidaret eum. Respondit eis Iesus: Multa bona opera ostendi uobis ex patre meo, propter quod eorum opus me lapidatis? Respondit ei Iudei: De bono opere non lapidamus te, sed de blasphemia & quia tu homo es, facis teipsum deum. Respondit eis Iesus: Nonne scriptum est in lege uestra: Ego dixi dii esis? Si illos dixit deos ad quos

ad quos sermo Dei factus est, & non potest solui scriptura, quem pater sanctificauit, & misit in mundum, uos dicitis: Quia blasphemus, quia dixi filius Dei sum. Si non facio opera patris mei, noli te credere mihi, si autem facio, & si mihi non uultis credere, operibus credite, ut cognoscatis, & credatis, quia pater in me est, & ego in patre. Querebant ergo eum apprehendere, & exiuit de manibus eorum. Et abiit iterum trans Iordanem in eum locum ubi erat Ioannes baptizans primum, & mansit illic. Et multi uenerunt ad eum, & dicebant: Quia Ioannes quidem signum fecit nullum: omnia autem quaecumque dixit Ioannes de hoc, uera erant. Et multi crediderunt in eum.

CAPVT XI.

Erat autem quidam laqueus Lazarus a Bethania, de castello Marthe & Marthe sororum eius. Maria autem erat quam unxit Dominum unguento, & extersit pedes eius capillis suis, cuius frater Lazarus infirmabatur. Misertus ergo sorores eius ad eum, dicentes: Domine, ecce quem amas, infirmatur. Audiens autem IESVS, dixit eis: Infirmitas haec non est ad mortem, sed pro gloria dei, ut glorificetur filius Dei per eam. Diligebat autem IESVS Martha, & sororem eius Mariam, & Lazarum. Ut ergo audiuit quia infirmabatur, tunc quidem mansit in eodem loco duobus diebus.

Deinde

unto whome the worde of God happened, and the scripture can not be disanulled: ye do saie: * Thou blasphemest [unto hym] whom f father hath halowed, & sente into f worlde, because I sayd I am f sone of God. * Yf I do not my fathers workes, beleue me not. But yf I do them, and yf ye wyl not beleue me, beleue the workes, that ye may knowe and beleue, that the father is in my, and I in the father. * Therefore soughte they to take hym, and he escaped out of their handes. And he wente agayne beyonde Iordane, unto that place, where Ihon was first baptysynge, and he abode there, and many came to hym, and sayde: Ihon dyd no miracle, * but all that Ihon spake of thys man, were true. And many beleued on hym.

The xi. Chapter. +

Ther was one syche, [cal. I leu] Lazarus of Bethany of the towne of Marys Marthe hys sisters. * It was Mary that anoynted the Lord wth oyle, and deyed his fete wth hyr heere, whose brother Lazarus was syche. * Then sente hys sisters unto hym, sayenge: Lord, behold, he whome thou louest, is syche. And Iesus hearyng it, sayde unto them: * Thys synnesse is not unto death, but for the glorie of God, * that the sonne of God maye thereby be glorified. Iesus loued Marthe, & hys sister Mary, and Lazarus. * When he herde now that he was syche, then abode he in the same place two dayes.

A. II. After

IOANNES.

Afterwarde sayde he vnto hys disci-
ples: Let vs go agayne into Ieruzp.

The disciples sayde vnto hym:

Joh. 7. 1
L. c. 10. 6

* Wherfor the Jewes sought latly
to stone the, and goest thou thither
agayne? Jesus answered: Hath
not the daye twelife houres? Yf any
man shall walke in the daye, he doth
not stamble, because he seyth & lyght
of this worlde: but yf he walke in &
nyghte, he stamblyeth, because there
is no lyght in hym.

Math. 9. 1
Mark. 5. 2
Luc. 8. 1

Thys sayde
he, and after thys he sayeth vnto
them: Lazarus our frende * sle-
peth, but I go to rase him fro slepe.

Then sayd hys disciples: Lorde,
yf he slepe, he shalbe safe. But Jesus
spake of hys death, but they thought
that he had spoke of the bodely slepe.

Therefore sayde Jesus openly vnto
them: Lazarus is deade, and I am
glad for your sakes, that ye maye
believe, for I was not there: but let
vs go to hym.

Joh. 10. 6

Then sayd Thomas,
(whych is surnamed Didymus) vn-
to his fellowdisciples: Let vs go also,
let vs dye wyth hym. Then came Je-
sus, and fonde hym haupnge lyen
fourte dayes in the graue. Bethany
was nye Ierusalem, aboute fyfene
furlonges. And many of the Jewes
were come to Martha and Mary to
comforte them ouer theyr brother.

Martha thā herde that Jesus
dyd come, she met hym, but Mary

Joh. 11. 3

sat at home. Thā sayd Martha vnto
Jesus: * Lorde, yf thou haddest be here,
my brother had not ben deade. But
yet I know, & what soeuer thou shalt re-
quyre of God, God shal geue it. Je-
sus sayeth to her: Thy brother shall

ryse

Deinde post hec dixit discipulis
suis: Eamus in Iudream iterum.
Dicunt ei discipuli: Rabbi, nunc
querebant te Iudei lapidare, &
iterum uadis illuc? Respondit IESVS:
Nonne duodecim sunt ho-
re diei? Si quis ambulauerit in
die, non offendit, quia lucem hu-
ius mundi uidet: si autem ambu-
lauerit in nocte, offendit, quia
lux non est in eo. Hec ait, & post
hec dicit eis: Lazarus amicus no-
ster dormit, sed uado ut a somno
fiscitem eum. Dixerunt ergo di-
scipuli eius: Domine, si dormit,
saluus erit. Dixerat autē IESVS
de morte eius, illi autē putau-
runt quod de dormitione somni
diceret. Tunc ergo IESVS dixit
eis manifeste: Lazarus mortuus
est, & gaudeo propter uos, ut cito
datis quia non eram ibi, sed ea-
mus ad eum. Dixit ergo Thomas
(qui dicitur Didymus) ad condi-
scipulos: Eamus & nos, moria-
mur cum eo. Venit itaq; IESVS
& inuenit eum quatuor dies iam
in monumento habentem. Erat
autem Bethania iuxta Hieroso-
lymam quasi stadiis quindecim.
Multi autem ex Iudeis uenerant
ad Martham & Mariam, ut con-
solarentur eas de fratre suo. Mar-
tha ergo ut audiuit quia Iesus ue-
nit, occurrit illi, Maria autem do-
mi sedebat. Dixit ergo Martha
ad Iesum: Dñe, si fuisses hic, fra-
ter meus nō fuisset mortuus. Sed
& nunc scio, quia quaecunque
poposceris a Deo, dabit tibi de-
us. Dicit ei Iesus: Resurget frater

tunc,

IOANNES.

Joh. 9. a

*whych opened the eyes of þ blynde bozne, haue made that he shoulde not haue dyed: Than came Iesus to the graue, gromyng agayne in hymself: It was a caue, and a stone was layed thereon. Iesus sayd: Take awaye the stone. Martha hys syster þ was dead, sayd: Lord, he stynereth, for he hath iyen foure dayes. Iesus sayd vnto her: Sayd not I vnto the, that yf thou beleuest, thou shalt se þ glo-
E rpe of God? Than toke they awaye the stone. But Iesus his eyes beyng lyste vpwarde, sayd: Father I thāke the, because thou hast herde me. I knew that thou hearest me alwayes

Joh. 11. b

*but because of the people whych standeth aboute [here] haue I sayde it, that they maye beleue that thou hast sente me. When he sayde thys,

Joh. 9. c

he cryed wpyth a loude voyce: Lazarus come forth. * And straght way came he forth that was dead, bounde hande and foote wpyth graue clothes and hys face was bounde wpyth a nap-
E kyn. Iesus sayd vnto them: Lowse hym, and let hym go. * Many of the Jewes therfore, whych came to Mary and Martha, and had sene what he had done, they beleued on hym: but some of them wente to the pharises, & tolde them what thynges

Joh. 7. c

Iesus had done. + + + Then gather-
E red the hygh prestes and pharises a counsell, and sayd: * What do we? for thys man doth many tohens. Yf we leaue hym so, all men shall beleue on hym, * and the Romaynes shall come, and shall take a-
E waye our place and people. And one of the, by name Caiphas,

Mat. 12. a

Mat. 15. a

Mat. 14. a

Luce. 11. a

Act. 4. b

Mat. 9. b

for thys man doth many tohens. Yf we leaue hym so, all men shall beleue on hym, * and the Romaynes shall come, and shall take a-
E waye our place and people. And one of the, by name Caiphas,

qui aperuit oculos caeci nati, fa-
E cere ut hic non moreretur? IESVS ergo rursum fremens in se metipso, uenit ad monumentum: erat autem spelunca, & lapis superpositus erat ei. Ait IESVS: Tollite lapidem. Dicit ei Martha, soror eius, qui mortuus fuerat: Domine, iam foetet, quatuor-
E anus est enim. Dicit ei IESVS: Nonne dixi tibi, quoniam si credideris, uidebis gloriam Dei? Tulerunt ergo lapidem. IESVS autem eleuatis sursum oculis, dixit: Pater, gratias ago tibi, quoniam audisti me. Ego enim sciebam quia semper me audis, sed propter populum qui circumstat, dixi: ut credant quia tu me misisti. Haec cum dixisset, uoce magna clamauit: Lazare, ueni foras. Et statim prodit qui fuerat mortuus, ligatus manus & pedes iustis, & facies eius sudario erat ligata. Dixit eis IESVS: Soluite eum, & sinite abire. Multi ex
E go ex iudeis qui uenerat ad Mariam & Martham, & uiderant quae fecit, crediderunt in eum: quidam autem ex ipsis abierunt ad phariseos, & dixerunt eis quae fecit IESVS. Colleguntur ergo pontifices & pharisei concilium, & dicebant: Quid facimus? quia hic homo multa signa facit. Si dimittimus eum sic, omnes credent in eum, & uenient Romani, & tollent nostrum locum & gentem. Unus autem ex ipsis Caiphas nomine,
E cum

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cum esset pontifex anni illius, dixit eis: Vos nescitis quicquam, nec cogitatis, quia expedit uobis, ut unus moriatur homo pro populo, & non tota gens pereat. Hoc autem a semetipso non dixit, sed cum esset pontifex anni illius, prophetauit quod IESVS moriturus erat pro gente: & non tantum pro gente, sed ut filios Dei qui erant dispersi, congregaret in unum. Ab illo ergo die cogitauerunt ut interficerent eum. IESVS ergo non in palam ambulabat apud Iudeos, sed abiit in regionem iuxta desertum, in ciuitatem quae dicitur Ephrem, & ibi morabatur cum discipulis suis. Proximum erat autem pascha Iudeorum, & ascenderunt multi Hierosolimam de regione ante pascha, ut sanctificarent seipsos. Querebant ergo IESVS M, & colloquebantur adinuicem, in templo stantes: Quid putatis, quia non uenit ad diem festum? Dederunt autem pontifices & pharisaei mandatum, ut si quis cognouerit ubi sit, indicet, ut apprehendant eum.

CAPVT XII.

IESVS ergo ante sex dies paschae uenit Bethaniam, ubi Lazarus fuerat mortuus, quem suscitauit IESVS. Fecerunt autem ei coenam ibi, & Martha ministrabat: Lazarus uero unus erat ex discumbentibus cum eo. Maria ergo accepit libram un-

guenti

as he was hygh prest that yere, said vnto them: Ye knowe nothyng, neither comyste, * for it behoueth you that one man dye for all the people, and all the people perishe not. Thys if he sayde not of hymselfe, but for as much as he was hygh prest of that yere, he prophetyed that Iesus was for to dye for the people: and not on ly for the people, but that he shulde gather together the chyldre of God, whiche were scattered abroad.

* Therefore dyd they ymagyne from that day forth how they might slaye hym. For thys cause walked not Iesus openly amonge the Iewes, but he wente into a contry by the deserte, into a place that is called Ephrem, and there he abode wth his disciples. And the Iewes Easter was at hande, and many of the contry wente up to Ierusalem before Easter, to purishe themselves. Then soughte they Iesus & spake together standynge in the temple: * What thynke ye, that he cometh not vnto the feast? * But the hygh prestes and pharises had geuen a commandement, that if any man shal knowe where he be, he shulde shewe it, that they myght take hym.

The .xii. Chapere.

Six dayes than before Easter came Iesus vnto Bethany, where Lazarus (whome Iesus rased by agayne) had ben dead. There dyd they make hym a supper, and Martha serued: but Lazarus was one of them that sat at boorde wth hym.

* Then toke Mary a pottle of oyle
A.iiii. ment

Joh. 12. b

Mat. 21. b
Matt. 21. a
Joh. 12. b

Joh. 7. a

Joh. 19. c

Mark. 16. a
Matt. 24. a
Luce. 24. a

Luce. 7. b

IOANNES.

mente of pure costly Nardus, and anointed Iesus fete, and dyed hys fete wth hyr heere, and the house was fylled wth the sauoure of the opntemente. Than sayde one of hys disciples, Judas Iscariot, which shulde betraye hym: Why was not thys opntemente solde for thre hundred pence, and was geuen to the pooze? But thys he sayd, not that he cared for the pooze, but because he was a thefe, and hauyng the purse, he carped it that was geuen. Than sayde Iesus: Let her alone, that she maye kepe it vntyll the daye of my burpall. For ye haue alwayes the pooze wth you, but me haue ye not alwaye. Much people of the Jewes than hadde knowlege, that he was there, and came, not onely for Iesus sake, but that they shulde se Lazarus whom he had raysed from þ dead.

Than were the hygh prestes aduysed, to put Lazarus to death also: because many of the Jewes went and beleeued on Iesus for hys sake. +

But on the morowe much people that were come to the feaste, when they had herde that Iesus came to Jerusalem, they toke bryanches of palmes, and wente to mete hym and cryed: Hosanna, blessed be he that cometh in the name of the LORD a kynge of Israel. And Iesus sende a yonge asse, and he sat thereon, as it is wytten: +

Great not thou daughter Sion, behold, thy kynge cometh settinge vpon an asse foale. Thys knewe not hys disciples at the feaste, but when Iesus was glorified, than remembered they

guenti nardi pistice preciosi, & unxit pedes IESV, & extensis pedes eius capillis suis, & domus impleta est ex odore ungenti. Dixit ergo unus ex discipulis eius, Judas Iscariotes qui erat eum traditurus: Quare hoc unguentum non uenit trecentis denariis, & datum est egenis? Dixit autem hoc, non quia de egenis pertinebat ad eum, sed quia fur erat, & loculos habens, ea que mittebatur portabat. Dixit ergo IESVS: Sine illa, ut in die sepulture mee seruet illud. Pauperes enim semper habetis uobiscum, me autem non semper habebitis. Cognouit ergo turba multa ex Iudeis quia illic est, & uenerunt non propter IESVM tantum, sed ut Lazarum uiderent, quem suscitauit a mortuis. Cogitauerunt autem principes sacerdotum ut & Lazarum interficerent: quia multi propter illum ibant ex Iudeis, & credebant in IESVM. In crastinum autem turba multa que uenerat ad discessum, cum audissent quia uenit IESVS Hierosolymam, acceperunt ramos palmarum, & processerunt obuiam ei, & clamabant Hosanna, benedictus qui uenit in nomine Domini rex Israel. Et inuenit IESVS asellum, & sedit super eum, sicut scriptum est: Noli timere filia Sion, ecce rex tuus uenit, sedens super pullum asine. Hec non cognouerunt discipuli eius primum, sed quando glorificatus est IESVS, tunc recordati sunt

Joha. 13. c

W

Joha. 11. c

Math. 21. a

Marc. 11. a

Luce. 19. c

Psal. 117. c

Mich. 6. c

Jach. 9. d

sunt, quia hæc scripta erant de eo, & hæc fecerunt ei. Testimoniū ergo perhibebat turba, quæ erat cū eo quādo Lazarū uocauit de monumento, & suscitauit eum a mortuis. Propterea obuiam uenit ei turba, quia audierunt eum fecisse signum. Pharisei ergo dixerunt ad semetipsos: Videtis quia nihil proficimus? ecce mundus totus post eum abiit. Erant autem quidam gentiles ex his qui ascenderant, ut adorarent in die festo. Hi ergo accesserunt ad Philippum, qui erat a Bethsaida Galilee, & rogabant eum, dicentes: Domine, uolumus IESV Muidere. Venit Philippus, & dicit Andreæ. Andreas rursum & Philippus dixerunt IESV. IESVS autem respōdit eis, dicens: Venit hora, ut clarificetur filius hominis. Amen amen dico uobis, nisi granum frumēti cadens in terram mortuum fuerit, ipsum solum manet: si autem mortuum fuerit, multum fructum affert. Qui amat animam suam, perdet eam: qui odit animam suam in hoc mundo, in uitam æternam custodit eam. Si quis mihi ministrat, me sequatur: & ubi sum ego, illic & minister meus erit. Si quis mihi ministrauerit, honorificabit eum pater meus. Nunc anima mea turbata est, & quid dicam? Pater, saluifica me ex hac hora. Sed propterea ueni in horam hanc. Pater, clarifica nomen tuum. Venit ergo uox de celo,

they that these thynges were wyrtē of hym, and that they had done suche thynges vnto hym. The people that was wyth hym when he called Lazarus out of þe graue, and rased hym from the deade, testified of hym. Therefore met the people hym, because they herd hym to haue done a myracle. Then sayde the pharisees amonge themselves: Se ye [not] that we prynciple nothyng? beholde, all the whole world is gone after hym. + Ther were some Iewes then me amonge them, & that were come vp to praye at the feaste. The same came to Philippe, whych was of Bethsaida of Galilee, and prayed hym sayenge: Syr we wolde se Iesus. Philippe came and tolde it Andrewe. And agayne Andrewe and Philippe tolde it vnto Iesus. But Iesus answered them, sayenge: + The houre is come that the sonne of man must be glorified. + Verily verily I saye vnto you: + Excepte þe wheat corne fallynge into the grounde be deade, it abyedeth alone: but yf it be deade it byngeth much frute. + He that loueth hys lyfe, shall lose it: he that hateth hys lyfe in this worlde, he shall kepe it vnto lyfe euerlastyng. He that serueth me, let hym folowe me, and where I am, there shall my minister be also. Yf any man shall serue me, my father shall honour hym. + Nowe is my soule heuy, and what shall I saye? Father saue me from this houre. But therefore am I come into this houre. Father make thy name glorious. Then came ther a voyce from hea-

1. Reg. 3. 1
Actu. 1. 1
1. Joh. 1. 1

1. Joh. 1. 1
and. 17. 1

1. Cor. 15. 1

1. Joh. 1. 1
and. 17. 1

1. Joh. 1. 1
and. 17. 1

D

IOANNES.

Joh. 11. 9

Joh. 1. 8
and. 8. c

Mat. 109. a
Esa. 9. b
Deut. 7. c
Joth. 5. a

Eph. 5. a
1. Cor. 5. a

Joh. 8. b

Esa. 53. a
Roma. 10. c

Esa. 6. b

heauen, sayeng: I haue glorified it, and wll glorifye it agayne. Then the people that stode by and herde, sayd it to haue thondered. Other sayd: * An angell hath spoken vnto hym. Jesus answered & sayde: Thys voyce is not come for my sake, but for your sake. + Now is the iudgement of thys worlde, now shall the prince of thys worlde be cast out. * And whan I shalbe lyfte vp from the earth, I shall drawe all thynges to my selfe. But that he sayd to signifye what death he shuld dye. The people answered hym: * We haue herde of the lawe that Christe abyde for euer, and how sayest thou: The sonne of man muste be lyfted vp? And who is thys sonne of man? Then sayd Jesus vnto them: The lyght is yet a lytle whyle with you. Walke whyle ye haue y lyght, that the darke nesse do not catch you. And he that walketh in the darke nesse woteth not where he goeth. As longe as ye haue the lyght, beleue on the lyght, that ye may be the chyldren of lyght. + Thys sayd Jesus, and went and hyd hymselfe from them. And though he had done so great miracles, they beleued not on him, that y worde of Esaye myght be fulfilled, whych he sayd: * LORDE, who hath beleued our preachinge? vnto who is the arme of the LORD declared? Therefore coude not they beleue, because Esaye sayde agayne: * He hath blinded they: eyen, and hath hardened they: harte, that they se not wth they: eyen, & vnderstande not wth they: harte, and be turned; & I heale them

celo, dicens: Et clarificauit, & iterum clarificabo. Turba ergo quae stabat & adiebat, dicebat tonitruum esse factum. Alii autem dicebant: Angelus ei locutus est. Respondit IESVS, & dixit: Non propter me haec uox uenit, sed propter uos. Nunc iudicium est mundi, nunc princeps huius mundi efficietur foras. Et ego si exaltatus fuero a terra, omnia traham ad meipsum: hoc autem dicebat significans quia morte esset moriturus. Respondit ei turba: Nos audiuimus ex lege, quia Christus manet in aeternum, & quomodo tu dicis: Oportet exaltari filium hominis? & quis est iste filius hominis? Dixit ergo eis IESVS: Adhuc modicum lumen in uobis est. Ambulate dum lucem habetis, ut uos non tenebrae comprehendant. Et qui ambulat in tenebris, nescit quo uadat. Dum lucem habetis, credite in lucem, ut filii lucis sitis. Haec locutus est IESVS, & abiit, & abscondit se ab eis. Cum autem tanta signa fecisset coram eis, non credebant in eum: ut sermo Isaiae impleretur, quem dixit: Domine, quis credidit auditui nostro? & brachium Domini cui reuelatum est? Propterea non poterant credere, quia iterum dixit Isaia: Excæcauit oculos eorum, & indurauit cor eorum, ut non uideant oculis, & non intelligant corde, & conuertantur, & sanem eos.

eos. Hæc dixit Isaias, quando uidi gloriam eius, & locutus est de eo. Veruntamen & ex principibus multi crediderunt in eum. Sed propter phariseos non constabantur, ut e synagoga non essent licerentur: dilexerunt enim gloriam hominum magis, quam gloriam Dei. IESVS autem clamauit & dixit: Qui credit in me, non credit in me, sed in eum qui misit me. Et qui uidet me, uidet eum qui misit me. Ego lux in mundum ueni, ut omnis qui credit in me, in tenebris non maneat. Et si quis audierit uerba mea, & non custodierit, ego non iudico eum: non enim ueni ut iudicem mundum, sed ut saluificem mundum. Qui spernit me, & non accipit uerba mea, habet qui iudicet eum: sermo quem locutus sum, ille iudicabit eum in nouissimo die. Quia ego ex meipso non sum locutus, sed qui misit me pater, ipse mihi mandatum dedit quid dicam, & quid loquar: & scio quia mandatum eius uita æterna est. Quæ ergo loquor, sicut dixit mihi pater, sic loquor.

CAPVT XIII.

Nte diem festum paschæ sciens IESVS quia uenit hora eius, ut transeat ex hoc mundo ad patrem, cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta,

them. Thys spake Esaye when he sawe hys glozys, and spake of hym.

¶ Nevertheless, many of the rulers had also beleue on him. But because of pharises they wold not be acknowe of it, & they shoulde not be the ust out of the synagoge: for they loued moze the prayse of men, than the prayse of God. Iesus cryed and said: he that beleueth on me, beleueth not on me, but on hym that sent me: And he that seyth me, seyth hym that sente me. ¶ I am come a lycht in the worlde, that euery man that beleueth on me, abyde not in darthe- nesse. And yf ony man do heare my wordes, and do not hepe them, I do not iudge him: for I am not come that I shoulde iudge the worlde, but that I shoulde saue the worlde. He that despyseth me, and receaureth not my wordes, he hath one that iudgeth hym: the word that I haue spoken, the same shall iudge hym at the last daye. for I haue not spoken of my selfe, but the father that sente me, he hath geuen me a commaundement what I shall saye and what I shall speake: and I knowe that hys commaundement is lyfe euerlastyng: The thynges that I speake therfore do I speake as the father hath sayde vnto me. ¶

The xiii. Chapter.

Iesus knowynge before þe feaste of Easter that hys houre was come, that he shoulde passe from thys worlde vnto the father, when he had loued hys that were in the worlde, he loued them vntyll the ende. And the

Joh. 7.2

Joh. 9.2

Joh. 9.2

Joh. 1.1

2.2.9.2

Joh. 1.1

Joh. 1.1

Joh. 1.1

IOANNES

Math. 14. b
 Marc. 14. b
 Luc. 22. a

Math. 11. e
 Luc. 10. e
 1 Joh. 16. b

Math. 3. b

Mat. 50. a

Joh. 6. g

the supper beyng done, * whan the
 deuyl had now put into þe harte that
 Judas Iscariot Simons sonne shuld
 betraye hym, knowynge that the fa-
 ther * had geuen hym al thynges in
 hys hādes, and that he was come
 forth from God, & goeth vnto God,
 he riseth from the supper, and layeth
 downe hys clothes: and whā he had
 taken a towell, he gvyded hymselfe.
 After that put he water into a bāse,
 and beganne to washe hys disciples
 fete, and to drye them wth þe towell
 that he was gvyded aboute. Then
 came he to Simon Peter, and Pe-
 ter sayd vnto hym: * **LORDE**, doest
 thou wash my fete? Jesus answered
 and sayd vnto him: What I do canst
 not thou tell nowe, but thou shalt
 knowe it afterwarde. Peter sayeth
 vnto hym: Thou shalt neuer wash
 me fete. Jesus answered vnto hym:
 Yf I shall not * wash the, thou shalt
 haue no parte wth me. Simon Pe-
 ter sayd vnto him: **LORDE**, not on-
 ly my fete, but also the handes and þe
 head. Jesus sayth vnto hym: He that
 is washen, nedeth not but to washe
 the fete, and is cleane euery whytte.
 And ye are cleane, * but not all: for
 he knewe who it was that shulde be-
 traye hym, therfore sayd he: Ye are
 not all cleane. After than that he had
 washen theyr fete, he toke hys clo-
 thes. And whan he was set agayne
 at boorde, he sayd vnto them: Note
 ye what I haue done vnto you? Ye
 call me mapster and **LORDE**, and
 ye saye well, for I am it. Yf I than
 pour **LORDE** and mapster haue
 washen your fete, ye oughte also to
 wash

etia, cum diabolus iam misisset
 in cor ut traderet eum Iudas Si-
 monis Iscariotes, sciens quia om-
 nia dedit ei pater in manus, &
 quia a Deo exiuit, & ad Deum
 uadit, surgit a cena, & ponit ue-
 stimenta sua: & cum accepisset
 linteam, praeinxit se. Deinde mi-
 sit aquam in peluim, & cepit la-
 uare pedes discipulorum, & ex-
 tergere linteo quo erat praein-
 ctus. Venit ergo ad Simonem
 Petrum, & dicit ei Petrus: Domi-
 ne, tu mihi lauas pedes? Respon-
 dit Iesus, & dixit ei: Quod ego
 facio, tu nescis modo, scies au-
 tem postea. Dicit ei Petrus: Non
 lauabis mihi pedes in aeternum.
 Respondit ei Iesus: Si non laue-
 ro te, non habebis partem me-
 cum. Dicit ei Simon Petrus: Do-
 mine, non tantum pedes meos,
 sed & manus & caput. Dicit ei Ie-
 sus: Qui lotus est, non indiget
 nisi ut pedes lauet, sed est mun-
 dus totus. Et uos mundi estis,
 sed non omnes. Sciebat enim
 quisnam esset qui traderet eum,
 propterea dixit: Non estis muni-
 di omnes. Postquam ergo lauit
 pedes eorum, accepit uestimen-
 ta sua, & cum recubuiisset iterum,
 dixit eis: Scitis quid fecerim
 uobis? Vos uocatis me ma-
 gister & Domine, & bene dici-
 tis: sum etenim. Si ergo ego
 laui pedes uestros, Dominus
 & magister, & uos debetis alter
 alte.

alterius lauare pedes. Exemplū enim dedi uobis, ut quemadmodum ego feci, ita & uos faciatis. Amen amen dico uobis, non est seruius maior domino suo, neque Apostolus maior est illo qui misit illum. Si hæc scitis, beati eritis si feceritis ea. Non de omnibus uobis dico: ego scio quos elegerim. Sed ut impleatur scriptura: Qui manducat mecum panem, leuabit contra me calcaneum suum. A modo dico uobis, priusquam fiat, ut cum factum fuerit, credatis, quia ego sum. Amen amen dico uobis: Qui accipit si quem misero, me accipit: qui autem me accipit, accipit eum qui me misit. Cum hæc dixisset IESVS, turbatus est spiritu, & protestatus est, & dixit: Amen amen dico uobis, quia unus ex uobis tradet me. Aspiciebant ergo adinuicem discipuli, hæsitantes de quo diceret. Erat ergo recubens unus ex discipulis in sinu IESV quem diligebat IESVS. Innuit ergo huic Simon Petrus, & dixit ei: Quis est de quo dicit? Itaque cum recubisset ille super pectus IESV, dixit ei: Domine quis est? Respondit IESVS: Ille est cui ego intinxi panem porrexero. Et cum intinxisset panem, dedit Iudæ Simonis Iscariote. Et post buccellam intinxit in eum satanas. Et dicit ei IESVS: Quod facis, fac citius. Hoc

washe one anothers fete. For I haue geuen you an ensample, that lyke as I haue done vnto you, so may ye do also. Verely verely I say vnto you: The seruunt is not greater than his lord, nor no messenger is greater than he that sent him. If ye knowe these thynges, happye shall ye be if ye do the. I speake not of you all, I knowe whome I haue chosen, but by the scripture [mays] he fulfilld: he that eateth with me, hath lyfte vp his heele agaynst me. & henceforth do I tel it you before it be done, & what it is done, ye may helue that it is I. Verely verely I say to you, he that receaueth me, receaueth me: but he that receaueth me, receaueth hym that sent me. When Iesus had sayd this, he was troubled in spiete, and testified, and sayde: Verely verely I say vnto you, that one of you shal betraye me. Then looked the disciples ech vpon other, doutynge of whome he spake. And ther was one of his disciples leanyng on Iesus bosome: whome Iesus loued. Then betokened vnto hym Simon Peter, & sayd vnto him, [that he shuld say:] What is it of whome he speaketh? What he therfore leaned vpon Iesus bosome, he sayd vnto hym: Lord, who is it? Iesus answered: He it is, vnto whome I shall geue & dyppe bread. And when he had dyppe the bread, he gaue it vnto Iudas Iscariot, Simons sanner. And after the morsell [eaten,] Satan dyp entre into hym: And Iesus sayeth vnto hym: That thou doest, do it quicklye.

Exat. 1. a
1. Pet. 1. c

Mark. 10. c
Luc. 6. b
Ioh. 13. b

Mark. 1. b

Ioh. 4. b

Ioh. 14. c
and. 16. a

Mark. 10. a
Ioh. 9. b
Luc. 10. b

Mark. 16. b
Mark. 14. c
Luc. 11. a
1. Ioh. 1. c
Ioh. 13. b

Ioh. 13. a

Ioh. 13. a

Wm

IOANNES.

Johā. 11. a

But none of them that sat at borde
dyd knowe where to he sayd that vn
to hym. ffo; some thought: because
Judas had the bagges) that he hadde
sayd: Wye such thynges as we ne de
at the fraste, or that he shulde geue
some thyng to the poore. When he
than hadde receaued the morfell, he

D

Joh. 11. c
and. 17. a

went forth straught waye. And it
was nyght. When he therfore was
gone forth, Iesus sayd: * Now is the
sonne of man glorified, and God is
glorified in hym. Yf God is glori-
fied in hym, God shall also be glori-
fied in hymselfe, and he shal straight
waye glorifye hym. + Deare chyldre
I am yet a lytle whyle wyth you.

Johā. 7. b
and. 8. b

* Ye shall see me, and (as I told the
Jewes) where I go can not ye come
And now I saye vnto you: I geue
you * a new commaundement, that
ye loue eche other as I haue loued
you, so loue ye amonge your selues.

1. Joh. 1. a
and. 3. b

* Wp that shal al men knowe that ye
be my disciples, yf ye haue loue one
to another. Simon Peter sayd vn-
to hym: LORDE, whether goest thou?
Jesus answered: Where I go canst
thou not now followe me, * but thou
shalt followe afterwarde. Peter
sayd vnto hym: * Wherfore can not
I followe the now? I wyll prepare
my lyfe for the. Jesus answered vn-
to hym: Wylte thou prepare thy
lyfe for me? Verely verely I saye vn-
to the, * the cocke shall not crowe vn-
tyll thou hast denyed me thryse. I

Math. 26. c
Marc. 14. c
Luce. 22. c

Joh. 13. c

The. xiiii. Chapter. +

A

And he sayd vnto hys disciples:
Let not your hart be troubled
Yf ye beleue on God, beleue
also

Hoc autem nemo scilicet discen-
bentium, ad quid dixerat ei. Qui
dā enim putabant, (quia loculos
habebat Iudas) quod dixisset ei
I E S V S: Eme ea quæ opus sunt
ad diem festum, aut egenis ut a-
liquid daret. Cum ergo accepis-
set ille buccellam, exiuit conti-
nuo. Erat autem nox. Cum ergo
exisset, dixit I E S V S: Nunc cla-
rificatus est filius hominis, & De-
us clarificatus est in eo. Si Deus
clarificatus est in eo, & Deus cla-
rificabit eum in semetipso, & cō-
tinuo clarificabit eum. Filii, adhuc
modicum uobiscum sum. Quæ-
retis me, & sicut dixi Iudas
is, quo ego uado, uos non pote-
stis uenire, & uobis dico modo.
Mandatum nouum do uobis, ut
diligatis inuicem, sicut dilexi
uos: ut & uos diligatis inuicem.
In hoc cognoscent omnes, quia
discipuli mei estis, si dilectio-
nem habueritis ad inuicem. Di-
xit ei Simon Petrus: Domine,
quo uadis? Respondit I E S V S:
Quo ego uado, non potes me
modo sequi, sequeris autem post
ea. Dicit ei Petrus: Quare non
possum te sequi modo? Ani-
mam meam pro te ponam. Res-
pondit I E S V S: Animam tuam
pro me pones? Amen amen di-
co tibi, non cantabit gallus, do-
nec ter me neges.

CAPVT XIII.

ET ait discipulis suis: Non
turbetur cor uestrum. Cre-
ditis in Deum, & in me
credite.

credite. In domo patris mei mansiones multe sunt. Si quominus, dixissem uobis: quia uado parare uobis locum. Et si abiero & preparauero uobis locum, iterum uenio, & accipiam uos ad meipsum: ut ubi sum ego, & uos sitis: & quo ego uado scitis, & uiam scitis. Dicit ei Thomas: Domine, nescimus quo uadis, & quo modo possumus uiam scire? Dicit ei IESVS: Ego sum uia, & ueritas, & uita: nemo uenit ad patrem, nisi per me. Si cognouissetis me, & patrem meum utique cognouissetis, & amodo cognoscitis eum, & uidistis eum. Dicit ei Philippus: Domine, ostende nobis patrem, & sufficit nobis. Dicit ei IESVS: Tanto tempore uobiscum sum, & non cognouistis me? Philippe, qui uidet me, uidet & patrem. Quomodo tu dicis: Ostende nobis patrem? Non credis quia ego in patre, & pater in me est? Verba que ego loquor uobis, a meipso non loquor, pater autem in me manens, ipse facit opera. Non creditis quia ego in patre, & pater in me est? Alioquin propter opera ipsa credite, Amen amen dico uobis, qui credit in me, opera que ego facio, & ipse faciet, & maiora horum faciet, quia ego ad patrem uado: & quodcumque petieritis patrem in nomine meo, hoc faciam, ut glorificetur pater in filio. Si quid petieritis me in nomine,

also on me. In my fathers house are many dwellynge. Yf it were not so I wolde haue told it your for: I go to prepare a place vnto you. And yf I shall go, and prepare you a place, I do come agayne, and shall take you to my selfe, & ye also maye be, where I am. And whether I go can ye tel, and the waye do ye know. Thomas sayd vnto him: Lord, we can not tell whether thou goest, and howe we knowe the waye? Iesus sayeth vnto hym: I am the waye, the truth, & the lyfe. & Noman cometh to the father, but by me. Yf ye had knowen me, ye shulde haue knowen the father also. And now ye knowe hym, and ye haue seene hym. Philip sayde vnto hym: Lord, shewe vs the father, and it sufficeth vs. Iesus sayeth vnto hym: Thus longe am I togeder with you, and haue not ye knowen me? Philippe, he that seyth me, seyth also the father. Why sayest thou shewe vs the father? Beleuest thou not that I am in the father, and the father in me? The wordes whiche I speake vnto you, do not I speake of my selfe, but the father abydinge in me, he doth the workes. Beleue ye not that I am in the father, and the father in me? Or els beleue for the workes themselves. Verely verely I saye vnto you, he that beleueth on me, the workes that I do, shal he do also, and shall do greater than these: for I go to the father. And what so euer ye shall aske the father in my name, that shall I do, that the father maye be prayesed in the sonne. Yf ye aske any thyng of me in my name, that

Joh. 1. 6

Joh. 1. 8

and. 11. 6

Joh. 6. 8

Joh. 10. 6

Joh. 1. 8

Joh. 8. 1

11. 6. 14. 8

Joh. 17. 8

Joh. 17. 8

Joh. 17. 8

and. 16. 6

IOANNES

that wyl I do. I + Yf ye loue me
kepe my commaundementes. And I
shal praye the father, & he shal sende
you another comforter, that he may
abide wth you forreuer, the spere
of truth, whome the worlde can not
receaue: it seyth hym not, nor know
eth him. But ye shal knowe him, for
he shal abide wth you, & shalbe in
you. * I wyl not leaue you comfort
lesse, I wyl come vnto you. It is yet
a litle while, and the worlde seyth
me nomore, * but ye se me, for I lye
and ye shal lye [also]. In that daye
shal ye knowe that I am in my fa
ther, and you in me, and I in you.

* He that hath my commaundemen
tes and heareth them, he it is that lo
ueth me. But he that loueth me,
shalbe loued of my father, and I shal
loue hym, and shal shewe my selfe
vnto hym. I * Judas sayd vnto hym,
not the Iscariot: LORDE, what is
the cause that thou shalte shewe thy
selfe vnto vs, and not vnto þ worlde?
Jesus answered and sayd vnto hym:

+ Yf ony mā loueth me, he shal kepe
my worde, and my father shal loue
hym, & we shall come to hym & make
a dwelling place wth hym. He that
loueth me not, heareth not my sayen
ges. * And the worde that ye haue
herde is not myne, but the fathers,
whych hath sent me. These thynges
haue I spoken vnto you, abyding w
you. But the comforter & holy goost

Johā. 1. e
7. b. 8. c. 13. f
and. 14. a

Actu. 1. a
1. Tim. 1. a
1. Jo. 16. b

* whome the father shal sende in my
name, & he shal teach you all thyng
ges, and shal bypge to your reme
braunce all thynges that I shal haue
tolde you. Peace I leaue vnto you,

mine meo, hoc factū. Si diligitis
me, mandata mea seruare. Et ego
rogabo patrem, & alium pa
racketum dabit uobis, ut maneat
uobiscum in æternum, spiritum
ueritatis, quem mundus non pos
test accipere, quia non uidet eu
m, nec scit eum. Vos autem co
gnosceretis eum, quia apud uos
manebit, & in uobis erit. Non re
linquam uos orphanos, ueniam
ad uos. Adhuc modicum, & mun
dus me iam non uidet. Vos au
tem uidetis me, quia ego uiuo, &
uos uiuetis. In illo die uos co
gnossetis quia ego sum in patre
meo, & uos in me, & ego in uo
bis. Qui habet mandata mea, &
seruat ea, ille est qui diligit me
qui autem diligit me, diligitur a
patre meo, & ego diligam eum,
& manifestabo ei meipsum. Di
cit ei Iudas, non ille Iscarioteus
Domine, quid factum est, quia
manifestaturus es nobis teipsum
& non mundo? Respondit Ie
sus, & dixit ei: Si quis diligit
me, sermonem meum seruabit, &
pater meus diliget eum, & ad eu
m ueniemus, & mansionem a
pud eum faciemus. Qui non dili
git me, sermones meos non ser
uat. Et sermonem quem audi
stis, non est meus, sed eius qui
misit me patris. Hæc locutus
sum uobis apud uos manens. Pa
racketus aut spiritus sanctus, quē
mittet pater in nomine meo, ille
uos docebit omnia, & suggeret
uobis omnia quæcunque dixero
uobis. Pacem relinquo uobis,
pacem

pacem meam do uobis: non quo modo mundus dat, ego do uobis. Non turbetur cor uestrum, neque formidet. Audistis quia ego dixi uobis: Vado & uenio ad uos. Si diligeretis me, gauderetis utique quia uado ad patrem, quia pater maior me est. Et nunc dixi uobis priusquam fiat, ut cum factum fuerit, credatis. Iam non multa loquar uobiscum: uenit enim princeps mundi huius, & in me non habet quicquam. Sed ut cognoscat mundus, quia diligo patrem, & sicut mandatum dedit mihi pater, sic facio. Surgiteamus hinc.

CAPVT XV.

Ego sum uitis uera, & pater meus agricola est. Omnem palmitem in me non ferentem fructum tollet eum, & omnem qui fert fructum, purgabit eum, ut fructum plus afferat. Iam uos mundi estis propter sermonem quem locutus sum uobis. Manete in me, & ego in uobis. Sicut palmes non potest ferre fructum a semet ipso, nisi manserit in uire: sic nec uos nisi in me manseritis. Ego sum uitis, uos palmites: qui manet in me, & ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. Si quis in me non manserit: mittetur foras sicut palmes, & arefcet, & colligent eum, & in ignem mittent, & ardet. Si manseritis in me,

I geue my praece vnto you. I do not geue vnto you, as the world geueth. Let not your harte be troubled, neither feare. Ye haue herde that I sayde vnto you, I go and come vnto you. Yf ye loued me ye shuld reioyce because I go to the father: for the father is greater than I. And now I tell it you before it happen, & when it shalbe done, ye may beleue. I wyl not now talke much wpth you. For the pryncce of this worlde cometh, and he hath nothyng in me. But the worlde maye knowe that I loue the father. And as the father hath geuen me & commaundemente, so do I. & Arpse let vs go hence.

The. xv. Chapter. +

Iam & true vine, and my father is & husbandman. Every bryanch not bryngyng forth the frute in me, shall he take away: and every one that bryngeth forth the frute, he shall cleane it, that it maye bryng forth moze frute. Now are ye & cleane because of the worde that I haue spoken vnto you. Abpde ye in me, and I in you. As a bryanche can not bryng forth frute of hymselfe, wpthout it do abpde in the vyne: euen so ye nother, wpthout ye abpde in me. I am the vyne, ye [are] the bryanches. He that abpde in me, and I in hym, the same bryngeth forth muche frute: For wpthout me can ye do nothyng. He that abpde in me, shalbe caste out as a bryanche, and shall wpyther, and they shal gather hym, and cast hym into a fyre, and be burneth. Yf ye shall abpde

E. 1. in

Joh. 15. b
and. 16. a

Joh. 15. b

Eccl. 14. e

Joh. 15. b
Act. 15. b

Joh. 15. b

IOANNES.

Matth. 12. c
Johā. 14. b
and. 16. c

Johā. 14. b

Johā. 13. b
1. Johā. 3. c

Matth. 12. c

Ephē. 1. c

Joh. 2. c

Ephē. 1. a

Collo. 1. a

1. Johā. 3. b

in me, and my wordes shall abyde in
you, ye shal are what so euer ye wyl,
and it shalbe done vnto you. + Here
in is my father praised, that ye bring
forth much frute, and become my di
sciples. As my father hath loued me,
euen so haue I loued you. Continue
in my loue. * Yf ye shall kepe my co
mmandementes, ye shal abyde in me
loue: eue as I also haue kepte my fa
thers commaundementes, & abyde
in hys loue. These thynges haue I
sayd vnto you, that my ioye maye a
byde in you, and that your ioye may
be perfecte. + * This is my coman
demente that ye loue together as I
haue loued you. Noman hath grea
ter loue than thys, [namely] that
he set hys lyfe for hys frendes. * Ye
are my frendes, yf ye shall do those
thynges that I commaunde you. * I
wyl not now call you seruantes:
for a seruante knoweth not what
hys mayster doth. But I haue called
you frendes: * for al that euer I herd
of my father, haue I made you kno
wen. Ye haue not chosen me, but * I
haue chosen you, and set you that ye
go and bringe frute, and your frute
do remayne: and that what so euer
ye shall are the father in my name,
he maye geue it you. + + Thys I
commaunde you, that ye loue toge
ther. * Yf the worlde do hate you,
knowe ye, that it hath hated me be
fore you. Yf ye had ben of the worlde
the worlde wolde loue that hys is.
But because ye are not of þ worlde,
but I haue chosen you fro þ worlde,
therefore doth the worlde hate you.
Call to mynde my worde, the which

in me, & uerba mea in uobis ma
serint, quodcunque uolueritis pe
tetis, & fiet uobis. In hoc clari
ficatus est pater meus, ut fru
ctum plurimum afferatis, & effi
ciamini mei discipuli. Sicut dile
xit me pater, & ego dilexi uos.
Manete in dilectione mea. Si
præcepta mea seruaueritis, mane
bitis in dilectione mea, sicut &
ego præcepta patris mei serua
ui, & maneo in eius dilectione.
Hæc locutus sum uobis, ut gau
dium meum in uobis sit, & gau
dium uestrum impleatur. Hoc est
præceptum meum, ut diligatis in
uicem sicut dilexi uos. Maiorem
hac dilectionem nemo habet,
quam ut animam suā ponat quis
pro amicis suis. Vos amici mei e
stis, si feceritis quæ ego præci
pio uobis. Iam non dicam uos
seruos: quia seruus nescit quid
faciat Dominus eius. Vos autem
dixi amicos: quia omnia quæcum
que audiui a patre meo, nota fe
ci uobis. Non uos me elegistis,
sed ego elegi uos, & posui uos ut
eatis & fructum afferatis, & fru
ctus uester maneat: & quodcum
que petieritis patrem in nomi
ne meo, det uobis. Hæc mando
uobis, ut diligatis inuicem. Si mū
dus uos odit, scitote quia me pri
orem uobis odio habuit. Si de
mundo fuissetis, mundus quod
suū erat diligeret. Quia uero de
mūdo nō estis, sed ego elegi uos
de mūdo, propterea odit uos mū
dus, Memōtote sermōis mei quē
ego

ego dixi uobis: Nō est seruus maior dñō suo. Si me persecuti sunt, & uos psequētur: si sermonē meū seruauerunt, & uestrū seruabunt. Sed hæc omnia facient uobis propter nomen meum, quia nesciunt eum qui misit me. Si non uenissem, & locutus non fuisset eis, peccatum non haberent: nunc autem excusationem non habent de peccato suo. Qui me odit, & patrem meum odit. Si opera non fecissem in eis que nemo alius fecit, peccatum non haberent: Nunc autem & uiderunt & oderunt, & me & patrem meū. Sed ut adimpleatur sermo qui in lege eorum scriptus est: Quia odio habuerunt me gratis. Cum autem uenerit paracletus (quem ego mittam uobis a patre) spiritus ueritatis qui a patre procedit, ille testimonium perhibebit de me, & uos testimonium perhibebitis, quia ab initio mecum estis.

CAPVT XVI.

Hæc locutus sum uobis, ut non scandalizemini. Absq; synagogis facient uos. Sed uenit hora, ut omnis qui interficit uos, arbitretur obsequium se præstare Deo. Et hæc facient uobis, quia non nouerunt patrem, neque me. Sed hæc locutus sum uobis, ut cum uenerit hora, eorū remiscamini, q̃a dixi uobis.

Hæc

I sayd vnto you: * The seruant is no greater than hys lord. Yf they haue persecuted me, they shall persecute you also: Yf they haue kept my worde, they shall kepe yours also.

* But all these thynges shall they do vnto you for mynames sake, because they knowe not hym that sente me. Yf I had not come, and had not spoken vnto them, they shulde haue no synne: but now haue they no excusation of theyr synne. He that hateth me, hateth my father also. * Yf I had not done the workes amonge them,

& whych none other hath done, they shuld haue no synne: But now haue they sene them, and haue hated both me and my father. But [thys cometh] that the sayenge be fulfilled, whych is spokē in theyr law: They haue hated me wpythout a cause. I.

+ But whan the cōfōrter shal come (whome I shall sende you from the father) the sprete of truty, that proceedeth of the father, the same shall beare wytnesse of me. * And ye shall beare wytnesse also, for ye are wpyth me from the begynnyng.

The. xvi. Chapter.

These thynges haue I sayd vnto you, & ye shulde not be offended. * They shall excommunicate you. * Yee the houre cometh, that euery man putteth you to death, shal thynke to do a seruyce vnto God. * And suche thynges shal they do vnto you, because they knowe not f father, nor me. * But these thynges haue I told you that whā f houre shal come, ye may remembre the, & I haue tolde it you. I.

I. ii. But

Math. 10. c
Luce. 6. d
Ioh. 1. b

Ioh. 16. a

Ioh. 8. d
and. 10. d

Ioh. 14. c
and. 58. a

Ioh. 14. c
and. 16. a
Act. 1. a

Act. 1. a
and. 1. d

Math. 10. b
and. 14. a
Luce. 16. b
Act. 9. a

Ioh. 15. c
1. Cor. 1. a

Ioh. 11. b
and. 14. c

IOANNES.

But these thynges dyd not I tel you from the begynnynge, for I was to you. + And now I go to hym & sente me, & no man of you axeth me: Whe ther goest thou? But because I tolde you these thynges, heupnes hath fyl led your hart. But I tel you & truth, it is expedient for you that I go.

For yf I go not, the comforter shall not come vnto you. But yf I shall go, I shall sende hym vnto you, and whā he shal come, he shal rebuke the woꝛlde of synne, of ryghteousnesse, & of iudgemēt: of synne verely, because they haue not beleued on me: of righ teousnes, because I go to the father, & now ye shal not se me: of iudgemēt, because * the prince of this woꝛld is

Johā. 14. c
and. 15. c

Joh. 12. d

now iudged. I haue yet many thyges to say vnto you, but ye can not now beare the: But whā & same sprete of truth shall come, * he shall teache you al trnth. * For he shal not speake of hymselfe, but what so euer he shal heare, that shall he speake, and the thynges that are to come, shall he shewe you. He shall glorifye me, for he shall receaue of myne, and shewe it you. * All thynges that the father

Johā. 14. c
Johā. 11. f

Math. 11. c
Luc. 10. c
Johā. 1. c

Johā. 5. d

hath, are myne: therfore sayde I: he shall receaue of myne, and shewe it you. + + * [It is yet] a lytle whyle and now ye shall not se me: and a gayne a lytle whyle, & ye shall se me, for I go to the father. Than sayde some of hys disciples to eche other: What is it that he sayeth vnto vs: [It is yet] a lytle whyle, and ye shall not se me, & agayne: a lytle whyle & ye shall se me, and that because I go to the father. Therfore sayde they:

What

Hæc autem vobis ab initio nō dixi, quia vobiscum erā. Et nunc uado ad eū qui misit me, & nemo ex vobis interrogat me: Quo uadis? Sed quia hæc locutus sum vobis, tristitia impleuit cor uestrū. Sed ego ueritatem dico vobis, expe dit uobis ut ego uadam. Si enim non abiero, paracletus non ueniet ad uos. Si autem abiero, mit tam eū ad uos: & cum uenerit ille, arguet mundū de peccato, & de iustitia, & de iudicio: de pec cato quidē, quia non crediderunt in me: de iustitia uero, quia ad pa trem uado, & iam non uidebitis me: de iudicio autē, quia princeps huius mundi iam iudicatus est.

Adhuc multa habeo vobis dice re, sed non potestis portare mo do. Cū autē uenerit ille spiritus ue ritatis, docebit uos omnē uerita tem. Non enim loquetur a semet ipso, sed quæcunque audierit lo quetur, & quæ uentura sunt an nunciabit uobis. Ille me clarifica bit, quia de meo accipiet, & an nunciabit uobis. Omnia quæcun que habet pater, mea sunt. Prop terea dixi, quia de meo accipiet, & annuntiabit uobis. Modicum & iam non uidebitis me, & ite rum modicum, & uidebitis me, quia uado ad patrē. Dixerunt ergo ex discipulis eius ad inuicem: Quid est hoc qd dicit nobis: Mo dicū & non uidebitis me, & ite rā modicum, & uidebitis me, & quia uado ad patrem? Dicebant ergo:

Quid

Quid est hoc quod dicit modicum? Nescimus quid loquitur, Cognouit autem IESVS quia uolebant eum interrogare, & dixit eis: De hoc queritis inter uos, quia dixi: Modicum & non uidebitis me, & iterum modicum & uidebitis me. Amen amen dico uobis, quia plorabitis & flebitis uos, mundus autem gaudebit uos autem contristabimini, sed tristitia uestra uertetur in gaudium. Mulier cum parit tristitiam habet, quia uenit hora eius: cum autem peperit puerum, iam non meminit pressuræ propter gaudium, quia natus est homo in mundum. Et uos igitur nunc tristitiam habetis: iterum autem uidebo uos, & gaudebit cor uestrum, & gaudium uestrum nemo tollet a uobis. Et in illo die me non rogabitis quicquam. Amen amen dico uobis: Si quid petieritis patrem in nomine meo, dabit uobis. Vtique modo non petistis quicquam in nomine meo. Petite, & accipietis, ut gaudium uestrum sit plenum. Hæc in prouerbis locutus sum uobis. Venit hora cum iam non in prouerbis loquar uobis, sed palam de patre annuntiabo uobis. In illo die in nomine meo petetis. Et non dico uobis, quia ego rogabo patrem de uobis: ipse enim pater amat uos, quia uos me amastis, & credidistis, quia a Deo exiui. Exiui a patre

What is it that he sayeth: It is a lytle whyle. We knowe not what he sayeth. Chan knewe Iesus that they wolde aske at hym, and he sayd vnto them: Ye enquire of this amonge you that I sayde: [It is yet] a lytle whyle, and ye shall not se me: and agayne after a lytle whyle, & ye shall se me. Verely verely I say vnto you that ye shall wepe and lamente, but the worlde shall reioyce: you shall be sorowful, but your sorow shall be turned into ioye. A woman whan she travaileth, she hath sorowe, because hir houre cometh: but whan she is deliuered of the chyld, she remembereth now the angurys nomore, for ioye that a man is borne in þe worlde. And ye also haue now sorowe: but I shall se you agayne, and your harte shall reioyce, and noman shall take your ioye awaye from you. And in that daye shall ye are nothinge at me. Verely verely I say vnto you: If ye shall aske my father ought in my name, he shal geue you it. Wherefore haue ye asked nothinge in my name. Aske and ye shall receaue, that your ioye maye be full. These thynges haue I spoken vnto you by prouerbes. [Nevertheless] the houre cometh whan I shall not nowe speake by prouerbes vnto you, but I shall shewe you openly of my father. In that daye shall ye aske in my name. And I saye not vnto you that I shall praye the father for you: for the father hymselfe loueth you, because ye loued me, and haue beleued that I am come forth from God. I am come oute from

Ioha. 10. c
Esa. 54. c

Math. 7. a
and. 11. c
Marci. 11. c
Luce. 11. b
Ioh. 14. b
and. 15. a

Math. 11. a
Marc. 4. a

Ioh. 14. a
and. 10. b

Ell. the

IOANNES.

God the father, and am come into þ
worlde: agayne I leaue the worlde,
and go to the father. Hys disciples
saye vnto hym: Behold, now talkest
thou openly, & speakest no prouerbe
* Nowe are we sure that thou knowest
all thynges, and it is not nede
that ony man aske the: hereby we be
leue that thou arte come fro God.
Jesus answerd the: Beleue ye now?
Beholde, * the houre commeth, and
is now come, that ye shalbe scatterd
euerp man to hys owne, and that ye
shall leaue me alone: * and yet am
not I alone, for þ father is wpth me
These thynges haue I spoken vnto
you, that in me ye may haue * peace.
Ye shall haue trouble in the worlde,
but be of good chere, I haue ouerco-
me the worlde.

The. xviij. Chapter. +



Hys sayd Jesus, and hys
eyes lyfted vp to heauen
he said: * father, þ houre
is come, glorify thy sone,
that thy sonne glorifye the, as thou
hast * geuen hym power of all flesh:
that vnto all that thou hast geuen
hym, he maye geue lyfe euerlastyng
* But thys is the lyfe euerlastyng,
that they knowe the the onely true
God, and whome thou hast sente
Jesus Christ. I haue glorified the
wþ earth, I haue * synysed þ worke
that thou hast geuen me that I
shulde do. And nowe father, glo-
rifye thou me by thyselfe, wpth
the glorie that I hadde before the
worlde was made by the. I haue de-
clared thy name vnto þ men whom
thou gauest me fro þ worlde. They
wrote

patre, & ueni in mundum, itorum
relinquo mundum, & uado ad pa-
trem. Dicunt ei discipuli eius:
Ecce nunc palam loqueris, &
proverbium nullum dicis. Nunc
scimus quia scis omnia, & non
opus est tibi, ut quis te interro-
get: In hoc credimus quod a De-
o existi. Respondit eis I E S V S:
Modo creditis? Ecce uenit hora
& iam uenit, ut dispergamiu-
nusquisque in propria, & me so-
lum relinquatis: & tamen non
sum solus, quia pater mecum est.
Hæc locutus sum uobis, ut in me
pacem habeatis. In mundo pres-
suram habebitis, sed confidite,
ego uici mundum.

CAPVT XVII.



Hæc locutus est I E
S V S, & subleuatis o-
culis in cælum, dixit:
Pater, uenit hora, cla-
rifica filium tuum, ut filius tuus
clarificet te, sicut dedisti ei pote-
statem omnis carnis: ut omne
quod dedisti ei, det eis uitam æ-
ternam. Hæc est autem uita æter-
na, ut cognoscant te solum De-
um uerum, & quem misisti I E
S V M Christum. Ego te glori-
ficaui super terram, opus con-
summaui, quod dedisti mihi,
ut faciam. Et nunc clarifica me
tu pater apud te ipsum, clari-
tate quam habui prius quam
mundus fieret apud te. Ma-
nifestaui nomen tuum homini-
bus, quos dedisti mihi de mudo.

Tui

Joha. 11. f

Jach. 15. b
Matth. 16. f
Mat. 14. b

Joh. 14. b

Roma. 5. a

Joh. 11. f
and. 13. b

Joh. 5. b

Joh. 1. a

Joh. 19. c
2. Tim. 4. a

Tui erant, & mihi eos dedisti, & sermonem tuum seruauerunt. Nunc cognouerunt quia omnia que dedisti mihi, dedi eis, & ipsi acceperunt, & cognouerunt uere, quia a te exiui, & crediderunt quia tu me misisti. Ego pro eis rogo. Non pro mundo rogo, sed pro his quos dedisti mihi, quia tui sunt. Et mea omnia tua sunt, & tua, mea sunt, & clarificatus sum in eis. Et iam non sum in mundo, & hi in mundo sunt, & ego ad te uenio. Pater sancte, serua eos in nomine tuo, quos dedisti mihi, ut sint unum sicut & nos. Cum essem cum eis, ego seruabam eos in nomine tuo. Quos dedisti mihi, ego custodiui, & nemo ex eis perit, nisi filius perditionis, ut scriptura impleatur. Nunc autem ad te uenio, & hæc loquor in mundo, ut habeant gaudium meum impletum in semetipsis. Ego dedi eis sermonem tuum, & mundus eos odio habuit, quia non sunt de mundo, sicut & ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serues eos a malo. De mundo non sunt, sicut & ego non sum de mundo. Sanctifica eos in ueritate. Sermo tuus ueritas est. Sicut tu me misisti in mundum, ita & ego misi eos in mundum: et pro eis ego sanctifico meipsum, ut sint & ipsi sanctificati in ueritate. Non pro eis autem rogo tantum,

were thynne, and thou gauest them vnto me, & they haue kept my word. Now knowe they that all that thou hast geuen me, are of thee: & for the wordes that thou gauest me, haue I geue them, and they haue receaued and knowen for a truth, that I am come forth from thee, and haue beleued that thou hast sente me. I praye for thee. I praye not for the worlde, but for them whom thou gauest me, for they are thynne: And all myne are thynne, and thyn are myne, and I am glorified in them. And nowe am I not in the worlde, and they are in the worlde, and I come vnto the. Holy father, saue them in thy name whiche thou gauest me, that they maye be one as we. Whiche I was with them, I kepte them in thy name. [Those] whom thou gauest me, haue I kept, and none of them perished, saue the sonne of perdition, that the scripture myghte be fulfilled. But nowe I come vnto the, and thus I speake in the worlde, that they maye haue my ioye fulfilled in them. I haue geuen them thy worde, and the worlde hated them, because they are not of the worlde, as I also am not of the worlde. I praye not that thou take them out of the worlde, but that thou kepe them from euill. They are not of the worlde, as I also am not of the worlde. Malowe them in the truth. Thy worde is the truth. As I haue sent me in the worlde, so haue I also sente them in the worlde: & for they sake do I sanctify my selfe, that they maye also be sanctified in the truth. Verily, I praye not only for them.

Joh. 4. 0

1. Joh. 1. c

Eph. 2. d

Joh. 13. a

Joh. 4. 0
and 10. aSap. 2. c
Joh. 13. b

Joh. 6. b

Joh. 13. c

C. lll. them

IOANNES.

them, but also for them that shall be
leue on me thowowe theys worde :
that they all be one, as thou father
in me, and I in the, that they also be
* one in vs: that the worlde may be
leue, that thou hast sent me. And the
glorpe that thou gauest me, haue I
geuen them, that they may be one,
as we also are one: I in them, & thou
in me, that they maye be perfecte in
one, and that the worlde may know
that thou hast sente me, and I haue
loued them, as thou hast loued me.
* ffather, I wpll that they whome
thou hast geue me be also wpth me,
where I am, that they maye se the
glorpe that thou hast geuen me: for
thou hast loued me before the crea-
cion of the worlde. Ryghteous fa-
ther, the worlde hath not knowen
the, but I haue knowe the, and these
haue knowen that thou hast set me.
And I haue declared thy name vn-
to them, and I shall declare it, that
the loue wherwpth thou hast loued
me be in them, & I in them. †

The. xviij. Chapter. †

Whan Jesus hadde spoken
these wordes, he wente
forth wpth hys disciples
beyond the broke Cedron
where ther was a garden, into the
whych he entred and hys disciples.
But Judas, whych betrayed hym,
knewe the place also: for Jesus reso-
ted thither ofte wpth hys disciples.
* Now whan Judas hadde taken a
bende of men, & mynisters of p hygh
prestes & pharises, he came thither
wpth lanternes, & cressettes & wea-
pens. Jesus than knowynge al thyn-
ges

tantum, sed & pro eis qui credi-
turi sunt per uerbum eorum in
me: ut omnes unum sint, sicut tu
pater in me, & ego in te, ut & ip-
si in nobis unum sint: ut credat
mundus, quia tu me misisti. Et es-
go claritatem quam tu dedisti
mihi, dedi eis, ut sint unum sicut
& nos sumus: Ego in eis, & tu in
me, ut sint consummati in unum,
& cognoscat mundus quia tu me
misisti, & dilexisti eos, sicut & me
dilexisti. Pater, quos dedisti mi-
hi, uolo ut ubi sum ego, et ip-
si sint mecum: ut uideant clari-
tatem meam quam dedisti mihi
quia dilexisti me ante constitu-
tionem mundi. Pater iuste, mun-
das te non cognouit, ego autem
te cognoui, & hi cognouerunt,
quia tu me misisti. Et notum feci
eis nomen tuum, & notum faci-
am, ut dilectio qua dilexisti me,
in ipsis sit, & ego in ipsis.

CAPVT XVIII.

Hec cum dixisset I E-
SVS, egressus est cū
discipulis suis trans tot-
rentem Cedron, ubi e-
rat hortus, in quem introiit ipse
& discipuli eius. Sciebat autem
& Judas qui tradebat eum lo-
cum: quia frequenter I E S V S
conuenerat illuc cum discipulis
suis. Iudas ergo cum accepisset
cohortem, & a pontificibus, &
phariseis ministros, uenit illuc
cum laternis & facibus & armis.
IESVS itaque sciens omnia
qua

que uetura erant super eum pro-
cessit, & dixit eis: Quem queri-
tis? Responderunt eis: IESVM
Nazarenū. Dicit eis IESVS: Ego
sum. Stabat autē & Iudas, qui tra-
debat eum cū ipsis. Vt ergo dixit
eis: Ego sū, abierūt retrorsum, &
cecidērunt in terrā. Iterū ergo in-
terrogauit eos: Quē queritis? Illi
dixerūt IESVM Nazarenū. Res-
pōdit IESVS: Dixi uobis quia e-
go sum: si ergo me queritis sinite
hos abire. Vt impleretur sermo
quē dixit: Quia quos dedisti mi-
hi, nō perdidī ex eis quēquā. Si-
mon ergo Petrus habens gladiū,
eduxit eū, & percussit pontificis
seruum, & abscidit auriculā eius
dexteram. Erat autē nomē seruo
Malchus. Dixit ergo IESVS Pe-
tro: Mitte gladiū tuū in uaginā.
Calicem quem dedit mihi pa-
ter, nō uis ut bibam illum? Co-
hors autem & tribunus & mini-
stri Iudeorum comprehēderunt
IESVM, & ligauerunt eum, &
adduxerunt eum ad Annam pri-
mum, erat enim socer Caiphæ,
qui erat pontifex anni illius: erat
autē Caiphās qui consiliū dederat
Iudeis: Quia expedit unū homi-
nem mori pro populo. Seque-
batur autem IESVM Simon
Petrus & alius discipulus. Disci-
pulus autem ille erat notus pon-
tifici, & introiuit eum IESVS in
atrium pontificis: Petrus autem
stabat ad ostium foras. Exiuit
ergo discipulus alius, qui erat
notus pontifici, et dixit osti-
ari, et introduxit Petrum.

Dicit

ges that were to come vpon hym, he
wente forth & sayd vnto the: Whom
do ye see? They answered hym: Je-
sus of Nazareth. Jesus sayeth vnto
them: I am he. Judas that betrayed
hym stode also wyth them. When he
than sayd vnto them: I am he, they
wente backwarde, & fell to þ grounde.
Than ased he them agayn: Whom
do ye see? They sayd: Jesus of Na-
zareth. Jesus answered: I haue told
you, that I am he: Yf ye therfore see
me, let these go. That þ word might

be fulfilled which he sayd: * Of the
whō þ gauest me, haue I lost none.

Than byd Simon Peter, hauinge
a swerde drawe it out, & smote the
hygh prests seruaunte, & cut of hys
ryght eare. The seruaunt was cal-
led Malchus. Than sayd Jesus vn-

to Peter: Put vp the swerde into
the sheeth. The cuppe that my fa-
ther hath geuen me wylt not thou þ

I drynke it? * Than byd the vende-
of men, and the captayne, & the ser-
uautes of the Jewes take Jesus, &

boilde hym, & broughte him to Annas
syster: for he was father in lawe to
Caiphas, whiche was hygh prest þ

prete. It was Caiphas * þ had grud
the Jewes þ collesel: It behoueth one
mā to dye for þ people. Simō Peter

& the other disciple followed Jesus.
And þ same disciple was acquainted
w the hygh prest, & he went in w Je-

su, into þ palace of þ hygh prest: but
Peter stode wythout at the doze.
Than wente forth the other disci-
ple whiche was acquainted wyth þ

hygh prest, and sayd vnto the dame-
sel þ kept þ doze, & brought in Peter
Than

Joh. 17. 6

Math. 26. 2
Marc. 14. 2
Luc. 22. 2

Joh. 11. 8

IOANNES.

¶ Chan sayd the portereſſe vnto Peter: Art not thou of thyſe mans diſci-
ples? He ſayd: I am not. The ſeruantes
and officers ſtoode by a fyre made
of coles (for it was colde) and war-
med them. Peter was alſo ſtādpnge
wpyth them, and warminge hym.

¶ Chan aſed the hygh preſte Jeſus of
hys diſciples, and of hys doctrine.

Jeſus answered hym: * I haue ſpoke
openly vnto the worlde. I haue al-
waye taught in the ſynagoge and in
the temple, where all ꝑ Jewes come
together, and I haue ſpoke nothynge
in ſecrete. Why aſteſt thou me? Aſe
them that haue herde what I haue
ſayd vnto them: beholde, they knowe
what I haue ſayd. * When he had
ſayd all theſe thynges, one of the offi-
cers ſtādpnge by ſmote Jeſus on ꝑ
face, ſaynge: Answereſt thou ꝑ hygh
preſt ſo? Jeſus answered: Yf I haue
ſpoken euell, beare wytnesſe of euell:
but ꝑ I haue ſpoken wel, why ſmyt-
eſt thou me? And Annas ſente hym
bounde to Caiphas the hygh preſt.

* And Simon Peter was ſtādpnge
and warminge hym. Chan ſayd they
vnto hym: Art not thou alſo one of
hys diſciples? He denyed it and ſayd:
I am not. One of the hygh preſtes
ſeruantes, ꝑ coſin of him whoſe care
Peter dꝑd cut of ſayd: Dꝑd not I ſe
the in the garden wpyth hym? Chan
denyed Peter agayne, * and ſorth-

wpyth dꝑd the cocke crowe. * Chan
broughte they Jeſus from Caiphas
into the cōmune hall. And it was in
the mornyng. And they theſelues en-
tered not into the cōmune hall, ꝑ they
ſhulde not be deſpyled, but that they
myght

Dicit ergo Petro ancilla oſtia-
ria: Nunquid & tu ex diſcipulis
es hominis iſtius? Dicit ille: Non
ſum. Stabant autem ſerui & mi-
niſtri ad prunas (quia frigus erat)
& calefaciebant ſe. Erat autem
& cum eis Petrus ſtans & calefa-
ciens ſe. Pontifex ergo interro-
gauit I E S V M de diſcipulis ſuis,
& de doctrina eius. Reſpondit
ei I E S V S: Ego palam locu-
tus ſum mundo, ego ſemper do-
cui in ſynagoga, & in templo,
quo omnes iudei conueniunt, &
in occulto locutus ſum nihil.
Quid me interrogas? Interroga
eos qui audierunt quid locutus
ſum iſtis, ecce hi ſciunt quæ di-
xerim ego. Hæc omnia cum di-
xiſſet, unus aſſiſtens miniſtrorum
dedit alapam I E S V, dicens:
Sic reſpondeſ pontifici? Reſpon-
dit I E S V S: Si male locutus
ſum, teſtimonium perhibe de ma-
lo: ſi autem bene, quid me ca-
diſ? Et miſit eum Annas ligatum
ad Caiſiam pontificem. Erat au-
tem Simon Petrus ſtans & cale-
faciens ſe. Dixerunt ergo ei: Nun-
quid & tu ex diſcipulis eius es?
Negauit ille, & dixit: Non ſum.
Dixit ei unus ex ſeruis pontifi-
cis, cognatus eius, cuius abſcidit
Petrus auriculam: Nonne ego te
uidi in hortu cum illo? Iterum er-
go negauit Petrus, & ſtatim gal-
lus cantauit. Adducunt ergo
I E S V M a Caiſia in præto-
rium. Erat autem mane. Et iſſi
non introierunt in prætorium,
ut non contaminarentur, ſed ut
mandu-

Joh. 7. b

Jere. 10. a

Mat. 16. b

Mat. 17. a

Mat. 16. b

Mat. 17. a

Luc. 11. b

Joh. 11. b

Mat. 17. a

Mat. 17. a

Luc. 11. a

manducarent pascha. Exiit ergo Pilatus ad eos foras, & dixit: Quam accusationem assertis aduersus hominem hunc? Responderunt, & dixerunt ei: Si non esset hic malefactor, non tibi tradidissimus eum. Dixit ergo eis Pilatus: Accipite eum uos, & secundum legem uestram iudicate eum. Dixerunt ergo ei Iudaei: Nobis non licet interficere quemquam. Ut sermo IESV impleretur, quem dixit, significans quam morte esset moriturus. Introiit ergo iterum in praetorium Pilatus, & uocauit IESVM, & dixit ei: Tu es rex Iudeorum? Respondit IESVS: A temetipso hoc dicis, an alii tibi dixerunt de me? Respondit Pilatus: Nunquid ego Iudaeus sum? Gens tua & pontifices tradiderunt te mihi. Quid fecisti? Respondit IESVS: Regnum meum non est de hoc mundo. Si ex mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Iudaeis: nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus: Ergo rex es tu? Respondit IESVS: Tu dicis quia rex sum ego. Ego in hoc natus sum, & ad hoc ueni in mundum, ut testimonium perhibeam ueritati. Omnis qui est ex ueritate, audit uocem meam. Dicit ei Pilatus: Quid est ueritas? Et cum hoc dixisset, iterum exiit ad Iudaeos, & dixit eis: Ego nullam inuenio in eo causam. Est autem consuetudo

myghte eat the Easterlambe. Therfore wente Pilate forth vnto them, and sayde: What accusacion hyngge ye agaynst thys man? They answered and sayd vnto hym: Yf he were none euill doer, we wolde not haue deliuered hym vnto the. Than sayd Pilate vnto them: Take ye hym, & iudge hym after your lawe. Than sayd the Jewes vnto hym: It is not lawfull for vs to put ony man to death. That the worde of Iesus myght be fulfilled, wherby he spake, significyng what death he shuld dye. Then entered Pilate agayne into the comune hall, and called Iesus, and said vnto hym: Arte thou the kynge of Jewes? Iesus answered: Sayst thou that of thy self, or haue other told it the of me? Pilate answered: Am I a Jewe? Thy people and the hygh prestes haue deliuered the vnto me. What hast thou done? Iesus answered: My kyngdome is not of this worlde. Yf my kyngdome were of this worlde, my mynisters wolde surely fyghe, that I shulde not be deliuered to Jewes: but now is not my kyngdome from hence. Than sayd Pilate vnto hym: Arte thou a kynge than? Iesus answered: Thou sayest it: for I am a kynge. I am born therfore & therfore came I into the worlde, that I mape beare wytnesse vnto the truthe. Euerie one that is of the truthe, heareth my voyce. Pilate sayeth vnto hym: What is the trueth? And whan he had sayd that, he went forth agayne vnto the Jewes, and sayeth vnto them: I fynde no cause in hym. But ye haue a custom

Job. 11. 3

Math. 17. 5

Mark. 14. 6

Luc. 23. 8

Job. 4. 6

Math. 17. 5

Mark. 14. 6

Luc. 23. 8

John. 17. 5

Mat. 27. a
Luce. 23. a

stume that I shal let loose vnto you
one at Easter: Wpl ye therfore that
I let loose vnto you the kynge of the
Jewes: Than cryed they all agayne
sayenge: Not thys but Barrabas.
Yet was Barrabas a murtherer.

Chr. xix. Chapter.

mat. 27. c. b
Mat. 27. b
Luce. 23. b

Than * toke Pilate Iesus
and scourged hym. And þ
souldyers platyng a crow
ne of thornes, they set it
vpon hys heade, and put a purple
garmente aboute hym, and came to
hym and sayde: Haple kynge of the
Jewes. And they smote hym on the
face. Pilate went forth agayne and
sayd vnto them: Beholde, I bynge
hym forthe vnto you, that ye maye
knowe that I fynde no cause in hym.
Than went Iesus forth bearynge a
crowne of thornes, and a purple gar
ment. And he sayeth vnto them: Be
holde the man. Whan the byphe
prestes and mynisters hadde sene
hym they cryed, sayenge: Crucifixe,
crucifixe hym. Pilate sayeth vnto
them: Take ye hym and crucifixe
hym, for I fynde no cause in hym.

Luce. 24. c

Joh. 5. b

The Jewes answered: We haue * a
lawe, and after that lawe muste he
dye, * for he hath made hymselfe the
sonne of God. Whan Pilate herde
thys sayeng, he feared the more, and
he wente agayne into the commune
hall, and sayeth vnto Iesu: Whence
arte thou? But Iesus gaue no an
swere. Than said Pilate vnto hym.
Dost thou not speake vnto me?
Knowest thou not þ I haue power
to crucifixe the and haue power to
let the loose? Iesus answered: Thou
shuldest

IOANNES

suetudo uobis, ut unum dimitte
uobis in Pascha. Vultis ergo di
mittam uobis regem Iudeorum?
Clamauerunt rursum omnes di
centes: Non hunc, sed Barrabam.
Erat autem Barrabas latro.

CAPVT XIX.

TVnc ergo apprehendit
Pilatus IESVM, &
flagellauit eum. Et mili
tes plectentes coronā
de spinis imposuerunt capiti e
ius, & ueste purpurea circumdeder
unt eū, & ueniebant ad eum, & di
cebant: Aue rex Iudeorum. Et da
bant ei alapas. Exiit iterum Pila
tus, & dicit eis: Ecce adduco
uobis eum foras, ut cognoscatis
quia in eo nullam inuenio cau
sam. Exiit ergo IESVS foras,
portans coronam spineam, &
purpureum uestimentum. Et die
cit eis: Ecce homo. Cum ergo ui
dissent eū pontifices & ministri,
clamabant dicentes: Crucifige,
crucifige eum. Dicit eis Pilatus:
Accipite eum uos & crucifigite,
ego enim non inuenio in eo cau
sam. Responderūt ei Iudæi: Nos
legem habemus, & secundum
legem debet mori, quia filium
Dei se fecit. Cum ergo audisset
Pilatus hunc sermonem, magis
timuit. Et ingressus est pactori
um iterum, & dicit ad IESVM:
Vnde es tu? IESVS autē respōsum
nō dedit ei. Dicit ergo ei Pilatus:
Mihi nō loqueris? Nescis quia po
testatem habeo crucifigere te,
et potestatem habeo dimitte
re te? Respondit IESVS: Non
habeo.

haberes potestatem aduersus me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, maius peccatum habet. Et exinde querebat Pilatus dimittere eum. Iudæi autem clamabant, dicentes: Si hunc dimittis, non es amicus Cæsaris. Omnis enim qui se regem facit, contradicit Cæsari. Pilatus autem cum audisset hos sermones, adduxit foras IESVM, & sedit pro tribunali, in loco qui dicitur Lithostrotos, Hebraice autem Gabbatha. Erat autem parasceue Paschæ, hora quasi sexta, & dicit Iudæis: Ecce rex uester. Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem uestrum crucifigam? Responderunt pontifices: Nō habemus regem, nisi Cæsarem. Tunc ergo tradidit eis illum, ut crucifigeretur. Susceperunt autem IESVM, & eduxerunt eum. Et baiulans sibi crucem, exiit in eum qui dicitur Caluarie locum, Hebraice autem Golgotha, ubi crucifixerunt eum, & cum eo alios duos hinc & hinc, medium autem IESVM. Scripsit autem & titulum Pilatus, & posuit super crucem. Erat autem scriptum: IESVS Nazarenus rex Iudæorum. Hunc ergo titulum multi Iudæorum legerunt, quia prope ciuitatem erat locus ubi crucifixus erat IESVS. Et erat scriptum Græce, Latine, & Hebraice. Dicebant ergo Pilato pontifices Iudæorum: Noli scribere rex Iudæorum: sed

shuldest haue no power agaynst me without it were geuen the from above. Therefore he that deliuered me vnto the, hath the more sonne. From that tyme forth sought Pilate to let hym loose. But the Jewes cryed, sayenge: Yf thou lettest this man loose, thou arte not the Emperours frende: * For whosoever maketh hymselfe a kynge, gainsayeth the Emperoure. * When Pilate herde those wordes, he brought forth Iesus and sat vpon the iudgemente seate, in the place that is called the pavemente, but in Hebrue, Gabbatha. And it was the daye of the preparatione of the Easter, nearehande the sytte houre, and he sayeth vnto the Jewes: Beholde your kynge. But they cryed: Awaye with hym, awaye with hym, crucifixe hym. Pilate sayeth vnto them: Shall I crucifixe your kynge? The hygh prestes answered: We haue no kynge but the Emperour. Therefore toke he hym vnto them, & he myght be crucifxed. And they toke Iesus, & led hym forth. And bearyng the crosse to hymselfe, he went forth vnto the place called the place of dead mens skulles called in Hebrue Golgotha, wher they crucifxed him & two other with him, one on either syde but Iesus in the myddes. * Pilate wrote a title also, & set it vpon the crosse. And ther was writte Iesus of Nazareth, kynge of the Jewes. This tittle dyd many of the Jewes reade, for the place wher Iesus was crucifxed was neare to the cylie, & it was writte in, Greke, Latine and Hebrue. Then sayd the hygh prestes vnto Pilate: Write not kynge of the Jewes, but

Sap. 6.8
Job. 1. 9
Roma. 13. 8

Actu. 17. 8
March. 17. 8
Matth. 17. 8
Luce. 23. 8

Luce. 23. 8

Hebr. 13. 8

Matth. 17. 8
March. 17. 8
Luce. 23. 8

IOANNES.

that he hath sayd: I am hynge of the Jewes. Pilate answered: What I haue wrytten that haue I wrytten.

E * When the souldyers had crucified hym. they toke hys raymentes, and made foure partes, vnto euery souldyer a parte and the cote. The cote was vnsewn. wrought vpo theow out. Therfore sayde they to eche other: Let vs not cut it, but let vs cast lottes therevpon who shal haue it, that the scripture myght be fulfpled, sayng: * They haue parted my garmentes vnto themselues, & vpon my raymente haue they cast lottes. Thys dyd the souldyers in dede.

John. 11. b

Ther stode by þ crossse of Iesus hys mother and hys mothers syster Mary the wyfe of Cleophe, and Mary Magdalene. When Iesus now sawe hys mother and the disciple whome he loued standynge by, he sayde vnto hys mother: Woman beholde, [this is] thy sonne. Afterwarde sayd he vnto the disciple: Beholde [thys is] thy mother. And fro that houre dyd the disciple take her to hys [provision.] Afterwarde Iesus knowynge that all thynges are now fulfpled, & þ the scripture myght be fulfpled, he sayd: I am athyrst. And ther was set a vessell ful of vnegre, and they fpled a sponge with vnegre and bysope. & wpyndng it aboute [a rede,] they put it to hys mouth. When Iesus now had taken the vnegre, he sayd: It is fynished, and the head beynge bowd he gaue vp the goost.

John. 6. c

Math. 27. e
Mark. 15. d

D The Jewes than, (soz so much as it was the daye of preparyng,) that the boddys shulde not remayne on the crosse

quia ipse dixit, rex sum Iudeorum. Respondit Pilatus: Quod scripsi scripsi. Milites ergo cum crucifixissent eum, acceperunt uestimenta eius, & fecerunt quatuor partes, unicuique militi partem, & tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad inuicem: Non scindamus eam, sed sortiamur de illa culus sit. Vt scriptura impleteretur dicens: Partiti sunt uestimenta mea sibi, & super uestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem iuxta crucem IESV mater eius, & soror matris eius Maria Cleopha, & Maria Magdalene. Cum uidisset ergo IESVS matrem, & discipulum stantem quem diligebat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit illa discipulus in sua. Postea sciens IESVS quia omnia consummata sunt, ut consummaretur scriptura, dicit: Sitio. Vas autem erat positum aceto plenum, illi autem spongiam plenam aceto, hyssopo, circumponentes, obtulerunt ori eius. Cum ergo accepisset IESVS acetum, dixit: Consummatum est. Et inclinato capite tradidit spiritum. Iudei ergo (quoniam Parascæue erat) ut non remanerent in cruce

cruce corpora sabbato (erat enim magnus dies ille sabbati) rogaue-
runt Pilatum, ut frangerentur eo-
rum crura, & tollerentur. Vene-
runt ergo milites, & primi quidē
fregerunt crura, & alterius qui
crucifixus est cum eo. Ad I E
S V M autem cum uenissent, &
uiderunt eum iam mortuum, non
fregerunt eius crura, sed unus mi-
litum lancea latus eius aperuit, &
continuo exiuit sanguis & aqua.
Et qui uidit, testimonium perhi-
buit, & uerum est testimonium e-
ius. Et ille scit quia uera dicit, ut
& uos credatis. Facta sunt enim
hæc, ut scriptura impleteretur, quæ
dicit: Os nō comminuetis ex eo.
Et iterum alia scriptura dicit: Vi-
debunt in quem transfixerunt.
Post hæc autem rogauit Pilatum
Ioseph ab Arimathia (eo quod
esset discipulus I E S V, occultus
autem propter metum Iudeo-
rum) ut tolleret corpus I E S V.
Et permisit Pilatus. Venit ergo,
& tulit corpus I E S V. Venit au-
tem & Nicodemus qui uenerat
ad I E S V M nocte primum, fe-
rens mixturam myrrhæ & aloes,
quasi libras centum. Acceperunt
autem corpus I E S V, & ligaue-
runt illud linteis cum aromati-
bus, sicut mos est Iudeis sepelire.
Erat autem in loco ubi crucifi-
xus est hortus, & in horto monu-
mentum nouum, in quo nondum
quisquam positus erat. Ibi er-
go propter parasceuē Iudeorum,
quia

croffe vpon the sabbat, (for that sab-
bat day was great,) they prayed Pi-
late that they legges myght be bro-
ken, and they taken dōwne. Then
came the souldiers, and brake þ leg-
ges of the fyrst, and of the other that
was crucified wyth hym. But whā
they were come to Iesus, as they
sawe hym now to be deade, they dyd
not breake hys legges, but one of þ
souldiers opened hys syde w a spear
and * continently ther wente oute
bloude and water. And he that sawe
it dyd beare recorde, and hys recorde
is true, and he knoweth þ he sayeth
true, þ ye also may beleue. These
thynges were done that þ scripture
myght be fulfilled which sayth: Ye
shall not breake a bone of hym. And
agayne another scripture sayeth:

* They shall loke on hym whom
they haue pearced thorow. * After
this dyd Ioseph of Arimathia praye
Pilate that he myghte take dōwne
the bodye of Iesu, (because he was a
disciple of Iesu, but secretly for feare
of the Jewes.) And Pilate graunted
hym it. Then cam he, & toke dōwne
the body of Iesu. Ther came also
[one] * Nicodemus, whiche afore
cam vnto Iesus by nyght, bryngyng
Myrrhe & Aloes mixt together near
hande an hundred ponde. Then toke
they the body of Iesu, & bounde it w
lynnen clothes, and wyth the spices
as the Jewes maner is to burye.
And in the place wherre Iesus was
crucified ther was a garden, and in
the garden a new graue, wherin no
man had yet ben layed: there layde
they Iesus because of the Jewes day

Iach. 13. 8

Exo. 11. 8

Iach. 11. 8

Mat. 27. 8
Mark. 15. 8
Luc. 23. 8Job. 1. 8
and. 7. 8

of

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of prepar ynge, for the sepulchre was
at hande. †

The .xx. Chapter. †

A * the fyrste daye of the
sabbat, came Mary Mag
dalene early to the sepul
chre, whā it was yet dark
and sawe the stone taken awaye frō
the sepulchre. Therfore ranne she
came to Simon Peter and to the o
ther disciple whome Iesus loued, &
sayeth vnto them: They haue taken
awaye the LORD e out of þ graue,
& we wote not where they haue layd
hym. * Therfore wente out Peter &
the same other disciple, and came to
the graue. They rāne both together
and the same other disciple ranne
afore sooner than Peter, & he came
fyrst to the graue. And whan he had
stouped downe, he sawe the linnen
clothes layde, but he wente not in.
Then came Simon Peter, follow
yng hym, and he entred into the se
pulchre, and sawe the clothes layde,
and the naphē that had ben vpo hys
head, not layde wth the linnen clo
thes, but in a place seuerallye wrap
ped together. Then wente in also
the same disciple that came fyrst to
the graue, and he sawe and beleued.
For as yet theyd not they knowe the
scripture, þ he ought to ryste agayne
frō the deade. † Then wente þ disci
ples agayne together. † * Mary
stode wpyhout at the sepulchre we
pyng. Now whā she wepte, she stou
ped and loked into the sepulchre, and
sawe two angels sittyng in whyte,
one att the heade, and one att the
fete where the bodye of Iesus was
layde

quia iuxta erat monumentum,
posuerunt IESVM.

CAPVT XX.

Maria autem sabbati Ma
ria Magdalene uenit
mane, cum adhuc tene
bre essent, ad monu
mentum, & uidit lapidem subla
tum a monumento. Cucurrit ergo
& uenit ad Simonē Petrū, ad aliū
discipulū, quē amabat IESVS, &
dicit illis: Tulerūt Dominū de mo
numento, & nescimus ubi posue
runt eū. Exiit ergo Petrus, & ille
alius discipulus, & uenerūt ad mo
numentū. Currebant autē duo si
mul, & ille alius discipulus prae
currit citius Petro, & uenit pri
mus ad monumentū. Et cum se in
clinasset, uidit posita linteamina,
non tamē introiuit. Venit ergo Si
mon Petrus sequens eū, & introi
uit in monumentū, & uidit linte
amina posita, & sudariū quod fue
rat super caput eius, non cū linte
aminibus positū, sed separatim in
uolutum in unum locū. Tūc ergo
introiuit & ille discipulus, qui ue
nerat primus ad monumentum,
& uidit, & credidit: nondum e
nim sciebāt scripturam, quia o
portuit eum a mortuis resurge
re. Abierunt ergo iterum disci
puli ad semetiplos. Maria au
tem stabat ad monumentum for
is plorans. Dum ergo fletet,
inclinauit se, & prospexit in mo
numentum, & uidit duos ange
los in albis sedentes, unum ad
caput, et unum ad pedes, ubi
positum erat corpus IESV.
Dicunt

Math. 28. a
Mark. 16. a
Luc. 24. a

Joha. 11. c
and. 11. a

Luc. 24. a

Mat. 28. b
Act. 1. c
13. D. 17. a

Luc. 24. a

Dicunt ei illi: Muller, quid ploras? Dicit eis: Quia tulerunt Dominum meum, & nescio ubi posuerunt eum. Hæc cum dixisset, conuersa est retrorsum, & uidit IESVM stantem, & non sciebat quia IESVS est. Dicit ei IESVS: Mulier, quid ploras? Quem quaeris? Illa autem existimans quia hortulanus esset, dicit ei: Domine, si tu sustulisti eum, dicito mihi ubi posuisti eum, & ego eum tollam. Dicit ei IESVS: Maria. Cōuersa illa dicit eis: Rabboni, quod dicitur magister. Dicit ei IESVS: Noli me tangere: nondum enim ascendi ad patrem meum. Vade autem ad fratres meos, & dic eis: Ascendo ad patrem meum, & patrem uestrum, Deum meum, & Deum uestrum. Venit Maria Magdalene annuncians discipulis: quia uidi Dominum, & hæc dixit mihi. Cum ergo sero esset die illo una sabbatum, & fores essent clausæ ubi erant discipuli propter metum ludæorum, uenit IESVS, & stetit in medio, & dixit eis: Pax uobis. Et cū hæc dixisset, ostēdit eis manus, & pedes, & latus eius. Quia sunt ergo discipuli uiso Domino. Dixit ergo eis iterum: Pax uobis, sicut misit me pater, & ego mitto uos. Hæc cum dixisset, insufflauit, & dicit eis: Accipite spiritum sanctum, Quorum remiseritis

peccata

layde. They saye vnto her: Woman why wepest thou? she sayeth vnto them: For they haue taken away my Lorde, and I can not tell where they haue layed hym. When she had sayde thys, she turned herselfe aboute, and sawe Iesus standing, and knewe not that it was Iesus. Iesus sayeth vnto her: Woman, why wepest thou? What seekest thou? But she thynkyng that it had bene a gardener, sayd vnto hym: Syr if thou hast taken hym away, tel me where thou hast layd hym, and I wyl fetch him. Iesus said vnto her: Mary. She beyng turned about, sayd vnto him Rabboni, which is to saye mayster. Iesus sayeth vnto her: Touche me not, for I am not yet ascended vp to my father. But go vnto my brethren and saye vnto them: I go vp vnto my father and your father, my God and your God. Mary Magdalene came shewyng the disciples: I haue sene the Lorde, and these thynges hath he sayd vnto me. + + + When it was now late on the same syneste daye of the sabbat, & the doores were shut where the disciples were, for fear of the Jewes, Iesus came and stode in the myddest, and sayd vnto them: Peace be vnto you. And when he sayd this, he shewed them his handes, and fete, and his syde. + When were the disciples glad sayng the Lorde. + When sayde he agayne vnto them: Peace be vnto you. + Lyke as the father hath sent me, I also sende you. When he had sayd that, he breathed vpon the & sayeth vnto the: Receive ye the holy goost. Whose synnes ye shall

Ioh. 11.2

Ioh. 16.2

Luc. 24.8

Luc. 24.2

Ioh. 16.2

Ioh. 16.2

Luc. 4.2

Ioh. 17.1

Ioh. 1.1

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Joh. 1. 3

shall forgette, they are forgreud the: & whose spynnes ye retayne, they are retayned. + + But Thomas one of the twelve, & whych is called Didimus, was not wth them whan Iesus came. Then sayd the other disciples vnto hym: We haue sene the LORDE.

But he sayd vnto them: Without I shal se in hys handes the prynte of the nayles, & put my spnger into the place of the nayles, & put my hande into the hys spde, I wyl not beleue. And after eyght dayes were hys disciples agayne wythin, & Thomas with the. Iesus came the doores beinge shute, & stode in the myddes & sayd vnto the: Peace be vnto you. After that sayde he vnto Thomas: Reache hether thy spnger, and se my handes: & reach hether thy hande & put it into my spde & be not vnbeleupng, but beleupng. Thomas answered and sayde vnto hym: My LORDE & my God. Iesus sayeth vnto hym: Thomas because thou hast sene me, thou hast beleued. Blessed are they that haue not sene & haue beleued. + + And many other tokens dyd Iesus in the sight of hys disciples, which are not wyrtte in this booke. But these thynges are wyrtte, that ye maye beleue that Iesus is Christe the sonne of God, & that ye beleupng maye haue lyfe in hys name.

Joh. 11. 3

Chap. xxi. Chapter. +

Afterward dyd Iesus shew hymselfe agayne at the see of Tyberias. And on this wyse dyd he shew hymselfe. Ther were together Simon Peter and Thomas whych is called Didimus, and Nathanael that was of Cana

Joh. 1. 6

peccata, remittuntur eis: & quoniam retinueritis, retenta sunt. Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cum eis quando uenit IESVS. Dixerunt ergo ei alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi uidero in manibus eius fixuram clauorum, & mittam digitum meum in locum clauorum, & mittam manum meam in latus eius, non credam. Et post dies octo, iterum erant discipuli eius intus, & Thomas cum eis, uenit IESVS ianuis clausis, & stetit in medio, & dixit eis: Pax uobis. Deinde dicit Thomas: Infer digitum tuum huc, & uide manus meas, & affer manum tuam, & mitte in latus meum, & noli esse incredulus, sed fidelis. Respondit Thomas, & dixit ei: Dominus meus, & Deus meus. Dicit ei IESVS: Quia uidisti me Thomas, credidisti: Beati qui non uiderunt, & crediderunt. Multa quidem & alia signa fecit IESVS in conspectu discipulorum suorum, quae non sunt scripta in libro hoc. Haec autem scripta sunt, ut credatis quia IESVS est Christus filius Dei, & ut credentes uitam habeatis in nomine eius.

CAPVT XXI.

Postea manifestauit se iterum IESVS ad mare Tyberiadis. Manifestauit autem sic: Erant simul Simon Petrus & Thomas qui dicitur Didymus, & Nathanael qui erat a Cana Galilee,

læz, & filii Zebedæi, & alii ex discipulis suis duo. Dicit eis Simon Petrus: Vado piscari. Dicunt ei: Venimus & nos tecum. Et exierunt, & ascenderunt in nauim, & in illa nocte nihil prendiderunt. Mane autem facto, stetit IESVS in littore: non tamen cognouerunt discipuli quia IESVS est. Dicit ergo eis IESVS: Pueri, nunquid pulmentum habetis? Responderunt ei: Non. Dixit eis: Mittite in dexteram nauigii rete, & inuenietis. Miserunt ergo, & iam non ualebant illud trahere præ multitudinem piscium. Dicit ergo discipulus ille quem diligebat IESVS Petro: Dominus est. Simon Petrus cum audisset quia Dominus est, tunica succinxit se (erat enim nudus) & misit se in mare. Alii autem discipuli nauigio uenerunt (non enim longe erat a terra, sed quasi cubitis ducentis) trahentes rete piscium. Vt ergo descenderunt in terram, uiderunt prunas positas, & piscem superpositum, & panem. Dicit eis IESVS: Asserte de piscibus quos prædidistis nunc. Ascendit Simon Petrus, & traxit rete in terram plenum magnis piscibus centum quinquaginta tribus. Et cum tot essent, non est scissum rete. Dicit eis IESVS: Venite, prandete. Et nemo audebat discumbentium interrogare eum: Tu quis es? scientes quia Dominus est. Et uenit

Lana of Galile, and the chylidren of Zebede, and two other of hys disciples. Simon Peter sayeth vnto the: I go to fysh. They saye vnto hym: We come also wyth the. And they wente out, and gat them vp into a ship, & that nyght toke they nothyng. But whan it was become moynyng Jesus stode on the shore: neuertheless the disciples knewe not that it was Jesus. Than sayeth Jesus vnto them: Chylidren, haue ye any meate? They answered hym: No. He sayde vnto them: Cast out the net on the ryghtsyde of the ship, & ye shal fynde. Than cast they out, and were not now able to drawe it for the multitude of fyshes. Then a disciple, whos Jesus loued sayde vnto Peter: It is the LOKWE. Whan Simon Peter herde that it was the LOKWE, he gyrded hys miter about hym (for he was naked) & lepe into the see. But the other disciples came by ship, (for they were not farre from the lande, but as it were two hundred cubites) drawyng the nette of fyshes. Whan they came downe to lande, they saw burnyng coles layde, & a fysh layde thereon, and breade. Jesus sayeth vnto them: Wrynge hether of the fyshes that ye haue taken now. Simo Peter wente vp, and drew the nette vpon the lande, full of greete fyshes, hundred and thre and fyfye. And whan ther were so many, yet brake not the nette. Jesus sayeth vnto them: Come, dyne. And none of them that byd eate durst aske hym who arte thou? knowyng that it was the LOKWE. And Jesus

Luc. 5. 2

9. 6

Luc. 14. 3

U. 11. 1. 1. 1.

IOANNES

came and toke the breade, and gaue it them, and the fysh lphewyse. This is now the thyrde tyme that Iesus was shewed vnto hys disciples, whā he was rypen from the dead. + Whā they than had dyned, Iesus sayd vnto Simon Peter: Simon Iona, louest thou my more than these? He sayeth vnto him: Yee **LORDE**, thou knowest that I loue the. He sayeth vnto hym: ffeue my lambes, he sayeth agayne vnto hym: Simon Iona louest thou me? He sayeth vnto him: Yee **LORDE**, thou knowest that I loue the. He sayeth vnto hym: ffeue my lambes. He sayeth vnto hym the thyrde tyme: Simon Iona louest thou me? Peter was sorry, because he sayd the thyrde tyme vnto hym: Louest thou me? and he sayd vnto hym: + **LORDE**, thou knowest all thynges, thou knowest that I loue the. He sayeth vnto hym: ffeue my shepe. + **W**erely verely I saye vnto the, whā thou werest yonge thou dydest gyde the, & walkedest where thou woldest: + but whan thou shalt be olde, thou shalt reach out thyne handes, and another shall gyde the and lead the whether thou wylte not. But thys he sayd signyfyinge by what death he shoulde gloryfy God. And whā he had sayd that, he sayd vnto hym: + ffollowe me. Peter beyng turned aboute sawe the same disciple whom Iesus loued followynge, + whych also leaned vpon hys brest at supper, and sayd: **LORDE**, who is it that shal betraye the? Whan Peter than sawe the same, he sayeth vnto Iesu: But **LORDE** what shall thys? Iesus sayde vnto hym

Joh. 14. d

Joh. 11. d

Actu. 11. a

Joh. 13. c

uenit **IESVS**, & accepit panem, & dabat eis, & piscem similitur. Hoc iam tertio manifestatus est **IESVS** discipulis suis, cum surrexisset a mortuis. Cum ergo prandissent, dicit Simoni Petro **IESVS**: Simon Iona diligis me plus his? Dicit ei Etiam Domine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei iterum: Simō Iona diligis me? Ait illi: Etiam Domine tu scis, quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tertio Simō Iona, amas me? Contristatus est Petrus, quia dixit ei tertio: Amas me? & dixit ei Domine, tu omnia scis, tu scis quia amo te. Dicit ei Pasce oues meas. Amen amen dico tibi, cum esses iunior, cingebas te, & ambulabas ubi uolebas: cum autem senueris, extendes manus tuas, & alius cinget, & ducet quo tu non uis. Hoc autem dixit, significans quia morte clarificaturus esset Deum. Et cum hoc dixisset, dicit ei: Sequere me. Conuersus Petrus uidit illum discipulum, quem diligebat **IESVS**, sequentem, qui & recubuit in coena super pectus eius, & dixit: Domine, quis est qui tradet te? Hunc ergo cum uidisset Petrus, dicit **IESVS**: Domine, hic autem quid? Dicit ei

IESVS

IESVS: Si eum uolo manere donec ueniam, quid ad te? tu me sequere. Exiuit ergo sermo iste inter fratres, quia discipulus ille non moritur. Et non dixit ei IESVS: Non moritur, sed: Si eum uolo manere donec ueniam, quid ad te? Hic est discipulus ille qui testimonium perhibet de his, & scripsit hæc, & scimus quia uerum est testimonium eius. Sunt autem & alia multa, quæ fecit IESVS, quæ si scribantur per singula, nec ipsum arbitror mundum capere posse eos qui scribendi sunt libros.

hym: Yf I wyl hym to tary vntyll I come, what is that vnto the? Follow thou me. Chan wente thys sayenge abrode amonge the brethren: That that disciple dyeth not. And Iesus sayd not vnto him: He dyeth not, but Yf I wyl haue hym to tary vntyll I come, what is that to the? Thys is the same disciple, which beareth wytnesse of these thynges, and we know that hys wytnesse is true. + But ther are many other thynges also þe Iesus dyd, the whiche yf they were wyrtten one after another, I suppose the worlde shulde not be able to conteyne the booke that were to be wyrtten.

Joh. 20. 9

Euangelii secundum Ioan-
nem Finis.

The ende of the Gospell
after Ihon.

ACTA

The actes

Apostolorum qui est liber
secundus Euangelii
S. Lucæ.

of the Apostles, whych is the
seconde boke of the Gos-
pell of S. Luke.

CAPVT PRIMVM.

The fyrst Chapter. +

Primum quidē sermonem feci de omnibus o Theophile, quæ cepit IESVS facere & docere usque in diem qua (præcipiēs Apostolis per spiritū sanctū quos elegit) assump- tus est: quibus & præbuit seipsum uiuum post passionem suam in mul-

The fyrst treatyse be-
twix o Theophile ha-
ue I made of al thyng-
es þ which Iesus be-
gan to do & to teach,
vntyll the day where
in he commaundynge the apostles,
whom he dyd chose by þ holy goost,
was take vp: vnto whō also he shew-
ed hymselfe luyng after hys passio-
n.

Joh. 10. 15

Al. iii. by

ACT A.

by many tokens, appareynge vnto them by the space of fortye dayes, and speakynge of the kyngdome of
Lucas. 14. d God. And eatynge he commaunded that they shulde not departe fro Ierusalem, but waipte for the promyse
Joh. 14. c of the father, the whiche (sayd he) ye haue herde of my mouth. For I haue verely baptysed wth water, but ye shalbe baptysed wth the holy goost, after these fewe dayes. Therfor byd they that were come together are hym sayenge: * **LORDE** shalte thou at thys tyme restore the kyngdome
Mat. 24. c vnto Israel? he said vnto the: * It behoueth you not to knowe the tymes or seasons, the whiche þ father hath set in hys owne power: * but ye shall receaue the power of þ holy goost comynge on you, * and ye shalbe witten vnto me in Ierusalem, and in
Lucas. 24. d all Jewry, and Samaria, and vntill the ende of þ earth. And whā he had said these thinges, he was takē vp, as they loked vpon hym, and a cloude receaued hym from theyr sight. And whā they behelde hym goynge vp to heauen, beholde, two men stode by them in whyte garments, which also sayde: Ye men of Galilee what stande ye lohyng vnto heauen? Thys Iesus whiche is taken vp to heauen from you, * shall so come as ye haue sene hym goynge into heauen. Then returned they to Ierusalem from the mount whiche is called Oliuete, the whiche is nye Ierusalem, * hauyng a sabbats iourney. And whā they were gone in, they wēt vp into a parloure, where abode
Mat. 28. d Peter & Iohn, James & Andrew, Philippe

in multis argumentis; per dies quadraginta apparens eis, & loquens de regno Dei. Et conuiscens præcepit eis, ab Hierosolymis ne discederent, sed expectarent promissionem patris quam audistis (inquit) per os meū. Quia Ioannes quidem baptizauit aqua, uos autem baptizabimini spiritu sancto non post multos hos dies. Igitur qui conuenerant, interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israel? Dixit autem eis: Non est uestrum nosse tempora uel momenta, quæ patet posuit in sua ipsius potestate: sed accipietis uirtutem superuenientis spiritus sancti in uos, & eritis mihi testes in Hierusalem, & in omni Iudæa, & Samaria, & usque ad ultimum terre. Et cum hæc dixisset, uidentibus illis eleuatus est: & nubes suscepit eum ab oculis eorum. Cumque intuerentur in cælum euntem illum, ecce duo uiri astiterunt iuxta illos in uestibus albis, qui & dixerunt: Viri Galilei quid statis aspicientes in cælum? hic IESVS qui assumptus est a uobis in cælum, sic ueniet, quæ admodum uidistis eum euntem in cælum. Tunc reuersi sunt Hierosolymam a monte qui uocatur Oliueti, qui est iuxta Hierusalem, sabbati habens iter. Et cum introissent in cœnaculum, ascenderūt ubi manebat Petrus & Ioānes, & Iacobus, & Andreas, Philippus & Thomas,

Bartholemeus, & Mattheus, Iacobus Alphæi, & Simon Zelotes, & Iudas Iacobi. Hi omnes erant perseverantes unanimiter in oratione, & obsecratione cum mulieribus & Maria matre IESV, & fratribus eius. In diebus his exurgens Petrus in medio fratrum, dixit: (Erat autem turba hominum simul fere centum & uiginti) Viri fratres, oportet impleri scripturam quam prædixit spiritus sanctus per os Dauid de Iuda, qui fuit dux eorum, qui comprehendunt IESVM: qui connumeratus erat in nobis, & sortitus erat sortem ministerii huius. Et hic quidem possedit agrum de mercede iniquitatis, & suspensus crepuit medius, & diffusa sunt omnia viscera eius. Et notum factum est omnibus habitantibus Hierusalem, ita ut appellaretur ager ille lingua eorum Aeldema, hoc est ager sanguinis. Scriptum est enim in libro psalmorum: Fiat commoratio eorum deserta, & non sit qui inhabitet in ea. & Episcopatum eius accipiat alter. Oportet ergo ex his uiris qui nobiscum sunt congregati in omni tempore, quo intrauit & exiuit inter nos Dominus IESVS, incipiens a baptismo Ioannis, usque in diem qua assumptus est a nobis, testem resurrectionis eius nobiscum fieri unum ex istis. Et statuerunt duos, Ioseph, quod

Philippe and Thomas, Bartholomew & Mattheus, James the sonne of Alphaeus, & Simon Zelotes, & Judas James sonne. These all were continuing wth one accord in prayer and supplication, wth the women and Mary the mother of Iesu & his brethren. + In those dayes Peter began to saye in the myddes of the brethren sayd: (And the company of men together were nearehande hundred & twenty.) Ye men [and] brethren, the scripture must be fulfilled, & whych the holy goost hath spoken before by the mouth of Dauid concernynge Judas whiche was * the gyde of the that toke Iesus: & the whiche was not bred amonge vs, and had obtained a rowme of this mynistracion. * The same truly hath possessed the feilde of the rewarde of wychednesse, & beinge hanged he burst in the myddes and all his bowels gushed out. And it is made known vnto all them that dwell at Jerusalem, insomuche that the same feilde was called in theyr tounge, Aeldema, that is, the bloude feilde. For it is wyrtten in the booke of the psalmes: * Let the habitation be voyde, & let there be no man that dwel therein. And his shoppe another take. Wherefore, of these men that haue ben gathered wth vs all the whyle that the Lord Iesus wente in and out amonge vs, begynnynge at the baptisme of Iohn, vntill the daye wherein he was taken vp from vs, one of these muste wth vs be wyrtnesse of his resurrection. * And they appoynted two, * Ioseph whiche is called

Matth. 1. 2
Luc. 6. 13
act. 1. 2

Matth. 26. 6
Ioh. 13. 8
act. 1. 2

Matth. 27. 8

Psal. 68. 8

Psal. 108. 8

Act. 6. 2

Act. 4. 2

U. lili. Barthe

ACTA

1. Pet. 29. c

Barfabas, whose surname is Justus and Mathias. And they prayenge sayd: Thou LORD, * whych knowest the hartes of al mē, shewe which one of these twayne thou hast chosen to take the rowme of thys ministra- cion: & Apostle shippe, fro the whych Judas is decyuered, that he myghte go into hys owne place. And they gaue them the lottes, and the lot fell vpon Mathias, and he was costed wyth the eleuen Apostles. 1-

The.ii. Chapter. +

Lou. 11. c
Deut. 16. c
Luc. 14. D

AND whā þ dapes of * Wyt-
fontpde were fulfilled,
they were all together in
one place. And sodenly
ther happened a sounde from heauē,
as of a myghty wynde, and it fylled
all the house where they were syt-
tyng. And ther appeared vnto them
clouen tungen, lyke fyre, and sat vpon
euery one of them, and they all
were * fylled wyth the holy goost,
* and they beganne to speake wyth
sundry tungen, as the holy gooste
gaue them to vter. Ther were
dwellynge at Jerusalem Jewes de-
uoute men, of euery nacion that is
vnder the heauen. Now whan thys
voyce was happened, the multitude
came together, and were abashed in
mynde: for euery man herde them
speake w hys owne langage. They
were all astōnyed & maruailed say-
enge: Beholde, are not all these that
speak Galileas? & how haue we herd
euery man our langage, wherein we
are borne: the Parthians, & Medes, &
Elamites, & they þ dwell in Mesopotamia,
Jewry, & Cappadocia, Pontus
& Asia, Phrygia & Paphlagonia, &

Johā. 7. b
Act. 4. D
1. Cor. 16. c

uocatur Barfabas, qui cognominatus est Iustus, & Mathiam. Et orantes dixerunt: Tu Domine qui corda nosti hominum, ostende quem elegeris ex his duobus unum, accipere locum ministerii huius & apostolatus, de quo preuaricatus est Iudas, ut abiret in locum suum. Et dederunt sortes eis, & cecidit sors super Mathiam, & annumeratus est cum undecim Apostolis.

CAPVT II.

ET cum complerentur dies pentecostes, erant omnes pariter in eodem loco. Et factus est repente de cælo sonus, tanquam aduentantis spiritus uehementis, & repleuit totam domum ubi erant sedentes. Et apparuerunt illis dissipate lingue, tanquam ignis, sediteque supra singulos eorum, & repleti sunt omnes spiritu sancto, & coeperunt loqui variis linguis, prout spiritus sanctus dabat eloqui illis. Erant autem in Hierusalem habitantes Iudei, uiri religiosi, ex omni natione, quæ sub cælo est. Facta autem hac uoce, conuenit multitudo, & mente confusa est, quoniam audiebat unusquisque lingua sua illos loquentes. Stupebant autem omnes, & mirabantur, dicentes: Nōne ecce omnes isti qui loquuntur, Galilæi sūt? & quomodo nos audimus unusquisque linguam nostrā, in qua nati sumus, Parti, & Medi, & Elamite, & qui habitant Mesopotamiā, Iudæā & Cappadociā, Pontum, & Asiā, Phrygiā, & Paphlagoniā, Æ-

gypti, & partes Lybie q̄ est circa
Cyrenem, & aduenæ Romani, lu
dæi quoque & Profelyti, Cretes,
& Arabes, audiuius eos lo
quentes nostris linguis magna
lia Dei. Stupebant autem omnes
& mirabantur, adinuicem dicen
tes: Quidnam uult hoc esse? Alii
autem irridentes, dicebant: Mu
sto pleni sunt isti. Stans autē Pe
trus cum undecim, leuauit uocem
suam, & locutus est eis: Viri ludæi
& qui habitatis Hierusalem uni
uersi, hoc uobis notum sit, & auri
bus percipite uerba mea. Non e
nim sicut uos æstimatis, hi ebrii
sunt, cum sit hora diei tertia, sed
hoc est quod dictum est per pro
phetam Ioel: Et erit in nouissi
mis diebus, dicit Dominus, effun
dam de spiritu meo super omne
carnem, & prophetabunt filii ue
stri & filiae uestræ, & iuuenes ue
stri uisiones uidebunt, & seniores
uestri somnia somniabunt. Et qui
dem super seruos meos, & super
ancillas meas in diebus illis ef
fundam de spiritu meo, & pro
phetabunt, & dabo prodigia in
cælo sursum, & signa in terra de
orsum, sanguinem, & ignem, & ua
porem fumi. Sol conuertetur in
tenebras, & luna in sanguinem,
antequam ueniat dies Domini
magnus & manifestus. Et erit, om
nis quisque inuocauerit no
men Domini, saluus erit. Viri
Israelite audite uerba hæc: I E
S V M Nazarenum, uirum pro
batum a Deo in uobis uirtutibus,
prodigiis, & signis que fecit Deus
per ille

gypte and þ parties of Libia, whiche
is aboute Lyrene, and the strangers
of Rome, the Iewes also and. *Math. 22. b*
scriptes, the Cretians and the Ara
bians, we haue herde the speake the
greate woordes of God in oure owne
tonges. + They were all astonnyed
and maruailed, sayeng to ech othere
What wyl this be? But other moc
kynges sayd: They are full of swete
wyne. + Chan dyd Peter lyfte vp
hys voyce, standyng wyth the ele
uen, and sayd vnto them: Ye men of
Ieruzp, and ye all that dwell at Jeru
salem, be thys knowen vnto you, & per
ceauie my wordes in your eares: for
these be not dronke as ye suppose, se
yng it is the thyrde houre of þ dape
but thys is it that is spoken by Ioel
the prophete: + And it shall come to
passe in þ last dapes sayeth þ *2 Cor. 12. b*
I shall poure out of my spyete vpon al
flesch, & poure sones and + pour dough
ters shall prophesy, & your yongemen
shal se visions, and + your olde men
shal dreame dreames. And truly on
my seruantes & on my handmaydes
shall I poure forth of my spyete in
those dapes, & they shal prophesy. +
I shal geue widders in heauē aboue,
& tohes in earth beneth, blood, & fyre
& vapoure of smoke. The sone shal
be turned into darlinesse, & þ Moone
into bloud, befoze þ great & manifest
day of þ *2 Cor. 12. b* do come. And it shal
come to passe, þ + euery man þ shal
cal vpon þ name of þ *2 Cor. 12. b* shal be
saued. + + Ye men of Israel heare
these wordes: Iesus of Nazareth, þ
ma allowed of God among you in mi
racles, widders & tohes, & which God
hath wrought

Act. 44. a
Exod. 16. b
Joel. 2. f

Luce. 1. f

Act. 1. b

Act. 10. b

and. 16. b

Math. 17. f

Luce. 12. b

Roma. 10. b

by hym in the myddest of you, as ye knowe. * The same, (bepnge taken, by the afore despynd counsell & foreknowledge of God) haue ye punysshynge hym slayen by the handes of wyched men: * whom God hath raysed vp the sorowes of hell bepngeloused, for so much as it was impossible hym to be holden there wyth.

30sa. 15. b. ffor Dauid sayeth of hym: * I haue alwaye set the **LORDE** afore me in my spght, for he is at my ryght hāde lest I be moued. Therfore my harte is glad, and my tunge hath reioyced mozeouer my flesh also: shall rest in hope. ffor thou shalt not leaue my soule in hell, nother shalt thou suffer thy holypone to se corrupcion. Thou hast made the wayes of isre knowe vnto me, thou shalt make me ful of ioyfulnesse wyth thy countenance. I Ye men [and] brethzen, let me boldelye speake vnto pou of Dauid the Pa-

1. Reg. 1. b. **D**triarke, * for he also is deade and buryed, and hys sepulchre is wyth vs, vntyll this daye. Wherfore seynge he was a prophete, and knewe that God wyth an othe had sworne vnto hym, * of the frute of hys lynes to syt vpon hys seate, seynge it aforehande he spake of the resurreccion of Christ. ffor he was nother leste in hell, nor hys flesh sawe corrupcion.

The same Iesus hath God raysed a gayne, * whose wytnesses we are.

30sa. 1. a. **S**eynge than that he is & exalted by the ryghthande of God, and promyse of the holy goost bepnge receaued of the father, he hath poured out this gyfte that ye se and heare. ffor Dauid is not gone vp into heauen, but

per illum in medio uestri, sicut uos scitis: hunc (definito consilio & praescientia Dei traditum) per manus iniquorum affligentes, interemistis: quem Deus suscitauit solutis doloribus inferni, iuxta quod impossibile erat teneri illum ab eo. Dauid enim dicit in eum: Prouidebam Dominum in conspectu meo semper, quoniam a dextris est mihi ne commouear. Propter hoc letatum est cor meum, & exultauit lingua mea: insuper & caro mea requiescet in spe. Quoniam non dereliques animam meam in inferno, nec dabis sanctum tuum uidere corruptionem. Notas mihi fecisti uias uitae, replebis me iocunditate cum facie tua. Viri fratres, liceat audenter dicere ad uos de patriarcha Dauid, quoniam & defunctus est & sepultus est: & sepulchrum eius est apud nos usque in hodiernum diem. Propheta igitur cum esset, & sciret quia iure iurando iurasset illi Deus, de fructu lumbi eius sedere super sedem eius, prouidens locutus est de resurrectione Christi. Quia neque derelictus est in inferno, neque caro eius uidit corruptionem, Hunc **I E S U M** resuscitauit Deus, cuius nos testes sumus. Dextera igitur Dei exaltatus, & promissione spiritus sancti accepta a patre, effudit hoc donum, quod uos uidetis & auditis. Non enim Dauid ascendit in coelum, dicit

diclt autem ipse: Dixit Dominus
 Domino meo, sede a dextris me
 is: Donec ponam inimicos tuos
 scabellum pedum tuorum. Certis
 sime sciat ergo omnis domus Is
 rael, quia & Dominum & eum
 Christum fecit Deus, hunc I E
 S V M quem uos crucifixistis. His
 autem auditis, compuncti sunt
 corde, & dixerunt ad Petrum &
 ad reliquos Apostolos: Quid fa
 ciemus uiri fratres? Petrus autem
 ad illos: Pœnitentiam (inquit) agi
 te, & baptizetur unusquisque ue
 strum in nomine I E S V Christi
 in remissionem peccatorum ue
 strorum, & accipietis donum spi
 ritus sancti. Vobis enim est pomis
 sio & filiis uestris, & omnibus qui
 longe sunt, quoscumque aduoca
 uerit Dominus Deus noster. Aliis
 etiam uerbis plurimis testificatus
 est, & exhortabatur eos, dicens:
 Saluamini a generatione ista pra
 ua. Qui ergo receperunt sermo
 nem eius, baptizati sunt, & appo
 sitæ sunt in die illa animæ creden
 tium circiter tria milia. Erant au
 tē perseverantes in doctrina Apo
 stolorum, & communicatione, &
 fractione panis, & orationibus.
 Fiebat autem omni animæ ti
 mor. Multa quoque prodigia
 & signa per Apostolos fiebant in
 Hierusalem, & metus erat ma
 gnus in uniuersis. Omnes etiam
 qui credebant erant pariter & ha
 bebant omnia communia. Pos
 sessiones & substantias uende
 bant, & diuidebant illa omnibus,
 prout

but he sayeth hymselfe: * The LOR
 D E sayde vnto my L O R D E:
 sytte at my ryghte hande, vntyll I
 set thyne enemyes a stooile for thy
 fete. Let all the house of Israel ther
 fore knowe surely that God hath
 made the same Jesus, whom ye haue
 crucified both LOR D E and Christ.
 * These thynges beyng herde, they
 were pricked at the harte, and sayde
 vnto Peter & the other Apostles: Ye
 men [and] brethren, what shal we
 do? But Peter sayd vnto them: Re
 pente, and let euerie one of you be
 baptysed in the name of Jesu Christ
 for the remission of your synnes, &
 ye shall receaue the gyste of the holy
 goost. For vnto you is the prompse
 [made] and vnto your chyldren, and
 vnto all them that are farre of, whō
 so euer the LOR D E our God shall
 call hethereto. And wpth many othe
 r wordes dyd he wytnesse and exhorte
 them, sayenge: We sauēd from thys
 wyched generation: They than that
 dyd receaue hys worde, they were
 baptysed, and in that daye ther were
 added [vnto] them about thre thou
 sande beleupnge soules. And they
 were continupnge in the doctrine
 of the Apostles, and in the commu
 nion, and in the breakynge of bread,
 and prayers. And ther came a feare
 vpon euerie soule. And many won
 ders and tohens were done by the
 apostles at Jerusalem, and a greate
 feare was on euerie one. And al they
 that beleued were together, * And
 had all thynges commune. They
 solde theyr possessions and substaun
 ces, and parted the vnto euerie one,
 after

Iach. 11. 8

Luc. 1. 6
Actu. 2. 4
and. 16. D

Joel. 1. 8

Actu. 4. 32

ACTA

after as euery one had nede. And co
tinuynge daylye one mynded in the
Esaie. 58. b temple, and breakynge bread about
the houses, they toke meate wpyth
soye and synglenesse of harte, pray-
spnge God together, and haupng fa-
uoure wpyth all the people. And the
LORDE toyned dayly there vnto
them that shulde be saued.

The.iii. Chapter.

Peter and Ihon wente vp
into the tēple at synthe
houre of prayer. And a cer-
tayne man, whyche was
halte fro hys mothers wombe, was
borne, whome they set daylye at the
gate of the temple, whyche is called
the Bewtysfull, that he myght aye al-
messe of the goers into the temple.
The same whan he saw Peter and
Ihon, begynnynge to entre into the
temple, he axed that he myght re-
ceauē an almesse. And Peter wpyth
Ihon beholdynge hym, sayd: Loke on
vs. And he lokēd on them, hoppyng
that he shulde haue receaued some
thyng of them. But Peter sayd: Syl-
uer & gold haue I not, but þ I haue,
that geue I the: * In the name of Je-
sus Christ of Nazareth cryse, & walke
And hys ryght hande taken, he lyfte
hym vp. And strapght waye were
hys legges and fete strengthed, and
leappng he stode and walked: and
entred into the temple wpyth them,
walkpng, and leappng, and pray-
spnge God. And all the people sawe
him walkpng & praispng God. And
they knew hym þ he it was þ sat for
almesse at the bewtysfull gate of the
tēple, & they were fylled w wonder-
spnge

Johā. 4.

prout cuique opus erat. Quotidie
quoque perdurantes unanimiter
in templo, & frangentes circa do-
mos panem, sumebant cibum cū
exultatione, & simplicitate cor-
dis, collaudantes Deum, & ha-
bentes gratiam ad omnem ple-
bem. Dominus autem augebat
qui salui fierēt quotidie in idipso.

CAPVT III.

Petrus autem & Ioan-
nes ascendebant in tē-
plum ad horam oratio-
nis nonam. Et quidam
uir quierat claudus ex utero mā-
tris suæ baiulabatur, quem pone-
bant quotidie ad portam templi,
quæ dicitur Speciosa, ut peteret
eleemosynam ab introeuntibus
in templum. Is cum uidisset Pe-
trum & Ioannem incipientes in-
troire in templum, rogabat ut e-
leemosynam acciperet. Intuens
autem in eū Petrus cū Ioanne, di-
xit: Respice in nos. At ille inten-
debat in eos, sperans se aliquid
recepturū ab eis. Petrus autē di-
xit: Argentum & aurū non est mi-
hi, quod autē habeo hoc tibi do-
In nomine IESV Christi Nazare-
ni surge, & ambula. Et apphēsa ma-
nu eius dextera, alleuauit eū. Et
protinus cōsolidatę sūt basēs eius
& plātę, & exiliēs stetit, & ambula-
bat, & intrauit cū illis in tēplū am-
bulās, & exiliēs, & laudās Deū. Et
uidit oīs populus eū ambulātē &
laudantē Deū. Cognoscebāt autē
illū, q ipse erat q ad eleemosynā
sedebat ad speciosā portā tēpli,
& impletus sūt stupore & extasi, in

eo

eo quod contigerat illi. Cum uiderent autem Petrum & Ioan-
nem, cucurrit omnis populus ad
eos ad porticum, qui appellatur
Salomonis, stupentes. Videns au-
tem Petrus, respondit ad popu-
lum, Viri Israelitæ, quid miramini
in hoc, aut nos quid intuemini,
quasi nostra uirtute, aut potesta-
te fecerimus hunc ambulare? De-
us Abraham, & deus Isaac, & de-
us Iacob, deus patrum nostro-
rum glorificauit filium suum I E-
SVM, quem uos quidem tradidi-
stis, & negastis ante faciem Pila-
ti, iudicante illo dimitti. Vos au-
tem sanctum & iustum negastis,
& petistis uirum homicidam do-
nari uobis: autorem uero uitæ
interfecistis, quem deus suscita-
uit a mortuis, cuius nos testes su-
mus. Et in fide nominis eius,
hunc quem uos uidetis & nostis,
confirmauit nomen eius, & fides
quæ per eum est, dedit integram
sanitatem istam in conspectu om-
nium uestrum. Et nunc fratres
scio, quod per ignorantiam feci-
stis, sicut & principes uostri. De-
us autem quæ prænuñciauit per
os omnium prophetarum pati
Christum suum, sic impleuit. Pœ-
nite mini igitur, & conuertimini,
ut deleantur peccata uestra, ut
cum uenerint tempora refrige-
rii a conspectu Domini, et mise-
rit eum qui prædicatus est uobis
IESVM Christum, quem oportet
guidem eorum suscipere usq; in
tempo

rynge and were astonnyed vpon the
same that had happened vnto hym.

Whan all the people sawe Peter &
Ihon, they wonderynge ranne vn-
to them to the porch wherch is cal-
led Salomons. Peter saynge [it]

1. Reg. 6. a
Joh. 10. c
Acta. 5. b

answered to the people: Ye men of
Israel, why maruaile ye at thys, or
what do ye behold vs, as though we
had made the same to walke by oure
owne strength or power? The God
of Abraham, and the God of Isaac,
and the God of Jacob, the God of
oure fathers hath glorified hys sonne

Math. 17. c
Luc. 11. b

Jesus, whom ye truly haue deli-
uered and denyed in the presence of
Pilate, he iudgyng hym to be lette
loose. But ye haue denyed the holy

and righteous, and haue despyed the
manslayer to be geuen you: but the
author of lyfe haue ye slayen, whom
God hath rased from the deate,
whose wytnesses we be. And in the
sayth of hys name hath hys name
confirmed the same whom ye se
and knowe: and the sayth that is the
row hym hath geue hym thys whole
strength in the syght of you all. And
now brethren I knowe, that & tho-
rowe ignorance ye haue done [it],
lyke as your rulers also. But the

Cap. 12

thynges that God shewed afore by
the mouth of all hys prophetes that
hys Christe shulde suffer, he hath so
fulfilled them. Repent therfore & be
turned, & your synnes may be done
away, & whan the tyme of refrechyng
shal come, & the presence of the Lord
shal sende vnto you the same Jesus
Christe who is preached vnto you, which
verely must receaue heaue vntyll the
tyme

Eccl. 17. b

ACTA.

Deut. 18. 6
Actu. 7. 6

tyne of restorynge agayne of al thynges þe God hath spoken by þe monthe of hys holy prophetes, sence þe begynnyng of the worlde. + Moses truly dyd saye: * That the LORD your God shal raise you a prophete, from amonge your brethren, lyke vnto my selfe: Hym shal ye heare, accordyng to all thynges whatsoever He shall speake vnto you. And it shall come to passe, euery soule that shall not heare the same prophete, shalbe rooted out of the people. And all the prophetes, from Samuel & thenceforth, that haue spoken, haue shewed these dayes. Ye are the chyldren of the prophetes and of the conuenaunte, the whiche God hath made vnto our fathers, sayenge vnto Abraham: * And in thy seide shal al kynreds off earth be blessed. * Vnto you hath god rayssyng his sone sent him fyrst, blesyng you, that euery man turne hymselfe from hys wyckednesse.

Gen. 12. 8
and. 11. 6
Macth. 10. 2

The. iiii. Chapter.

But as they spake vnto the people, the prestes, and rulers of the temple, and the Saducees came vnto the, beinge greued that they taught the people, and shewed the resurrection from the deade in Iesu, and layed handes on them, and put them in holde tyll the morowe: for it was now euetyde. Howbeit many of them heard the worde, dyd beleue: and the nombre of the men was about foure thousande. And it chaunced on þe morowe that they: rulers, and elders, and scribes were gathered in Ierusalem. Annas also þe hygh prest, & Caiphas,

tempora restitutionis omnium, quæ locutus est Deus per os sanctorum suorum a seculo prophetarum. Moses quidem dixit: Quoniam prophetam suscitabit uobis Dominus Deus uester, de fratribus uestris, tanquam metipsum audietis iuxta omnia quæcunque locutus fuerit uobis. Erit autem, omnis anima quæ non audierit prophetam illum, exterminabitur de plebe. Et omnes prophete a Samuele & deinceps, quotquot locuti sunt, etiam annuntiauerunt dies istos. Vos estis filii prophetarum & testamenti, quod disposuit Deus ad patres nostros, dicens ad Abraham: Et in semine tuo benedicentur omnes familie terre. Vobis primum Deus suscitauit filium suum, misit eum benedicentem uobis, ut conuerteret se unusquisque a nequitia sua.

CAPVT III.

Loquentibus autem illis ad populum, superuenerunt sacerdotes & magistratus templi & Sadducei, doctores qui docerent populum, & anticiparent in Iesu resurrectionem ex mortuis, & iniecerunt in eos manus, & posuerunt eos in custodiam usque in crastinum: erat autem illa uespera. Multi autem eorum qui audierant uerbum, crediderunt: & factus est numerus uirorum quinque milia. Factum est autem in crastinum, ut congregarentur principes eorum, & seniores, & scribæ in Hierusalem, & Annas princeps sacerdotum, & Caiphas

&

& Ioannes, & Alexander, & quot
 quot erant de genere sacerdotu-
 li. Et statuentes eos in medio in-
 terrogabant: In qua uirtute, aut
 in quo nomine fecistis hoc uos?
 Tunc Petrus repletus spiritu
 sancto, dixit ad eos: Principes
 populi & seniores Israel audite, si
 nos hodie diiudicamur in bñsa-
 cto hominis infirmi, in quo iste sal-
 uus factus est: notum sit omnibus
 uobis, & omni plebi Israel, quod
 in nomine Domini nostri IESV
 Christi Nazareni, quem uos cru-
 cifixistis, quem Deus suscitauit a
 mortuis, in hoc astat hic coram
 uobis sanus. Hic est lapis qui te-
 probatus est a uobis edificanti-
 bus, qui factus est in caput angu-
 li, & non est in aliquo alio salus:
 Nec enim aliud nomen est sub
 cælo datum hominibus, in quo
 oporteat nos saluos fieri. Viden-
 tes autem Petri constantiam &
 Ioannis, comperto quod homi-
 nes essent sine litteris & idiotæ,
 admirabantur, & cognoscebant
 eos, quoniam cum IESV fue-
 rant: hominem quoque uidentes
 stantem qui curatus fuerat, nihil
 poterant contradicere. Iusserunt
 autem eos foras extra cōcilium
 secedere, & conferebant ad inui-
 cem, dicentes: Quid faciemus
 hominibus istis? quoniam qui-
 dem notum signum factum est
 per eos oibus habitantibus Hie-
 rusalem, manifestū est, & nō possu-
 mus negare. Sed ne apertius diuul-
 getur in populi, cōminemur eis
 ne ultra loquātur in nomine hoc
 ulli

and Iohn, and Alexander, and as ma-
 ny as were of the prestes hymed.

And settinge them in the myddest,

they asped: * In what power, or in

what name haue ye done thys?

+ Then Peter fylled wth the ho-
 ly goost sayd vnto them: Ye rulers
 of the people, and elders of Israel, yf
 we thys daye be examined in þ good
 dede of the syche man, wherby he is
 made whole: be it knowen vnto you
 and vnto al the people of Israel, that

* in the name oure IESUS

Christe of Nazareth, whom ye haue

crucified, whome God hath rased

from the dead, in the same standeth

he here before you whole. * Thys is

the stone, whiche is refused of you

builders, whych is become the head

of the corner, and ther is no saluati-

on in any other. * Noether is ther any

other name geuen vnto men vnder

heauen, whererin we ought to be sa-

ued. + They seyng Peter's stedfast

nesse & Iohns, beyng sure that they

were men wthout learninge and

lape, they maruailed soze, and knew

them that they had ben wth Iesu:

and seyng wth them also the man

standinge that was made whole,

they coulde saye nothyng agaynst

it. But they commaunded them to go

aspede out of þ collee, and they traso-

ned together sayng: * What shall

we do vnto these men? for by them

truely is done a token knowen to al

the inhabitants of Ierusalem, it is ma-

nifest, and we can not denye it. But

lest it be moze noyed abrode amōge

the people, let vs threaten them that

they speake no moze vnto any man

in

Math. 11. 2

Act. 1. 8

Col. 1. 17. c

Math. 11. c

1. Pet. 1. 8

Math. 1. c

John. 1. 8

W

John. 1. 8

Acta. 5. 1

in that name. * And callynge them they charged them, that in no wyse they shulde speake nor teache in the name of Iesus. But Peter and Iohn answerynge, sayd vnto them: Whether it be ryghte in the syght of God rather to heare you than God, iudge ye: for we can not but speake that we haue seene and herde. But they threatenynge them, let them go, not synnynge how they myght punyssh the, because of the people: for al mē prayfed it whych had ben done in it that happened. For the man in whome this token of health happened, was

Acta. 5. 2

¶

more than forty yere [olde.] But they beyng let go, came to theys, & shewed how great thynges the hygh prestes and elders had said vnto the. The whych whā they herde it, they lyst vp theyr voyce wth one accord vnto God, and sayd: LORDE God, thou that hast made heauen & earth, the see, & all thynges that are in the, whych by the holy goost thorow the mouth of oure father Dauid thy seruaunte hast sayd: * Wherefore haue the heythen raged, and the peoples haue ymagined vayne thynges?

Psal. 1. 4

The kynges of the earth stode by, & the rulers agreed in one against the LORDE, and agaynst his Christe. For verely Herode, and Poncius Pilate wth the heythen and people of Israell are come together in this cytie (agaynst thy holy chyld Iesus, whome thou hast anoynted,) to do that thyne hande and thy counsel haue determined to be done. And now LORDE loke vpon theyr threathynge, and graunte vnto thy seruauntes

ulli hominum. Et nocantes eos, denunciauērant ne omnino loquerentur neque docerent in nomine IESV: Petrus uero & Iohannes respondentes dixerunt ad eos: Si iustum est in conspectu dei, uos potius audire quam deum, iudicate: non enim possumus quæ uidimus & audiuius non loqui. At illi cōminantes dī miserunt eos, non inuenientes quomodo punirent eos, propter populum: quia omnes glorificabant deum in eo quod acciderat. Annorum enim erat amplius quadraginta homo, in quo factū fuerat lignum illud sanitatis. Dimissi autem uenerunt ad suos, & annunciauerunt eis quanta ad eos principes sacerdotum & seniores dixissent. Qui cum audissent, unanimiter leuauerunt uocem ad deum, & dixerunt: Domine, tu es qui fecisti cælum & terram, mare, & ōnia quæ in eis sunt, qui spiritu sancto per os patris nostri Dauid pueri tui dixisti: Quare fremuerunt gentes, & populi meditati sunt inania? Astiterunt reges terræ, & principes conuenerunt in unum aduersus dominum, & aduersus Christum eius. Conuenerunt enim uere in ciuitate ista (aduersus sanctum puerum tuum IESVM, quem unxisti) Herodes, & Pontius Pilatus cum gentibus & populis Israel, facere quæ manus tua & consilium tuum decreuerunt fieri. Et nūc dñs respice in minas eorum, & da ser

uis tuis cum of fiducia loqui uer-
bum tuum, in eo quod manum tu-
am extēdas ad sanitates, signa,
& prodigia fieri per nomen san-
cti filii tui Iesu. Et cum orassent,
motus est locus in quo erant cō-
gregati, & repleti sunt ōnes spi-
ritu sancto, & loquebantur uer-
bum dei cum fiducia. Multitudi-
nis autem credētium erat cor u-
num & anima una: nec quisquā
eorum quæ possidebat, aliquid
suum esse dicebat, sed erant illis
omnia communia. Et uirtutē ma-
gna reddebant Apostoli testi-
monium resurrectionis Iesu Chri-
sti domini nostri, & gratia ma-
gna erat in oībus illis. Neq; em̃
quisq; egēs erat inter illos. Quot
enim possessores agrorū aut do-
morū erant, uendētes afferebant
precia eorū quæ uendebāt, & po-
nebant ante pedes Apostolorū:
dinidebatur autē singulis prout
cuīq; opus erat. Ioseph autē qui
cognominatus est Barnabas, ab
Apostolis (quod est interpretā-
tum filius cōsolationis) Leuitēs,
Cyprius genere, cum haberet a-
grum, uēdidit eum, & attulit pre-
cium, & posuit ante pedes Apo-
stolorum.

CAPVT V.

V Ir autem quidam no-
mine Ananias, cū Sa-
phira uxore sua uendi-
dit agrum, & fraudā-
uit de precio agri, conscia uxore
sua: et afferēs partem quandam,
ad pedes Apostolorū posuit. Di-
xit autē Petrus ad Ananiā: Ana-
nias, cur tētauit satanas cor tuum
men-

uautes to speake the worde wth
all confidēce in that that thou teach-
out thyne hande that healynges, to-
kens, and wōders be done by the na-
me of the holy chyldre Iesus. * And
whā they had prayed, & place where
in they were gathered was moued,
* and they were all fylled wth the
holy goost, and they spake the worde
of God wth boldnesse. + * Of the
multitude of the beleuers ther was
one harte, and one soule: nother said
ony mā ought to be hys of those thin-
ges that he possesse, but they had al-
thynges commune. And wth great
power dyd the Apostles beare wyt-
nesse of the resurrection of oure
LORD Iesus Christ, and ther was
great grace in them all. Nother was
ther ony that wanted amonge the.
For so many as were possers of
landes or houses, they sellyng them,
brought & pyces of the & they solde,
& layed the at & Apostles fete, & unto
euery mā was distributed after as e-
uery mā had nede. + * Ioseph, which
also was surnamed Barnabas of &
apostles (whych interpreted is, & son
of cōsolaciō) a leuite, of & cōtry of Cy-
pres whā he had lande, he solde it, &
brought & pyce & layed it at & apost-
les fete. The. v. Chapter.

B ut a certayne mā by na-
me Ananias & Saphira
hys wyfe solde a fild, and
hepte away parte of & ma-
ny, hys wyfe beyng a cōseil therof,
& byngyng one part, he layed it at
the Apostles fete. But Peter sayd
to Ananias: Ananias, wherfore hast
satanas tempted thy hart that thou
shul-

Actu. 16. 8

Actu. 1. 2
and. 19. 2Actu. 1. 2
and. 4. 3

Actu. 1. 2

ACT A.

shuldest lye vnto the holy goost, and to wythdrawe of the pryce of þe feld? Dyd it not [unsold] wholy remaine vnto the, & beyng sold, was it not in thy power? Why hast þu set thys thynge in thyne harte? Thou hast not lped vnto men, but vnto God.

Ananias hearpyng these wordes, he fel downe & dyed. And ther happened a great feare vpo all the þe dyd heare it. The ponge men rpyng vpo had hym awaye, & bearpng hym out, they burped hym. And it fortunyd þe space of nearehade thre houres, & his wyfe not knowpyng what had happened came in also: And Peter sayde vnto her: Tell me woman, dyd ye sell the lande for somuch? And she sayd: Yee, for so much. But Peter [sayd] vnto her: Why do ye so ager to tempt the sprete of þe Lorde? Beholde þe fete of them þe haue burped thy husbande are at þe doore, they shal beare the out also. Immediatly she fell befoze hys fete & dyed. And þe ponge me entring in, dyd spynde her deade, & carped her out, and burped her by hir husbande. And ther happened a great feare in the whole congregacion, and on all them that herde it. * Ther were many tokens and wonders done by the Apostles handes amonge þe people. (And they were all wyth one accorde in Salomons porche: But none of the other durst ioyn hymselfe vnto them, but the people magnified them. And the multitude of men and women beleupng in the Lorde, was augmented more.) insomuch that they put forth þe speche vpon the stretes, & layed them vpon beddes

mentiri te spiritui sancto, & fraudare de precio agri? Nonne manens tibi manebat, & uenditum in tua erat potestate? Quare posuisti hanc rem in corde tuo? Non es mentitus hominibus, sed Deo. Audiens autem hæc uerba Ananias, cecidit, & expirauit. Et factus est timor magnus super omnes qui audierunt. Surgentes autem iuuenes amouerunt eum, & efferentes eum, sepelierunt. Factum est autem quasi horarum trium spacium, & uxor ipsius nesciens quod factum fuerat, introiuit. Dixit autem ei Petrus: Dic mihi si tanti agrum uendidistis? At illa dixit: Etiam, tanti. Petrus autem ait ad eam: Quid utique couenit uobis tentare spiritum Domini? Ecce pedes eorum qui sepeliesunt uirum tuum ad ostium, & efferent te. Confestim cecidit ante pedes eius, & expirauit. Intrantes autem iuuenes inuenerunt illam mortuam, & extulerunt, & sepelierunt ad ultimum suum. Et factus est timor magnus in uniuersa ecclesia, & in omnes qui audierunt. Per manus autem Apostolorum fiebant signa & prodigia multa in plebe. (Et erant unanimites omnes in porticu Salomonis. Ceterorum autem nemo audebat se coniungere illis, sed magnificabat eos populus. Magis autem augebatur creditum in Domino multitudo uiro- rum ac mulierum, ita ut in plateas ellicerent infirmos, & poneret in lectus

Mat. 26. 2

9. Regu. 6. 2
Joh. 10. 1
Actu. 3. 2

lectulis & grabatis, ut ueniente Petro saltem umbra illius obumbraret quenquam eorum, & liberaretur omnes ab infirmitatibus suis. Cōcurrebat autē multitudo uicinarum ciuitatum Hierusalē, afferentes ægros, & uexatos a spiritibus immundis, qui curabantur omnes. Exurgēs autem princeps sacerdotum, & omnes qui cum illo erant, (que est hæresis Sadduceorū), repleti sunt zelo, & iniecerunt manus in Apostolos, & posuerunt eos in custodia publica. Angelus autem Domini per noctem aperiens ianuas carceris, & educens eos, dixit: **Ite, & stantes loquimini in templo plebi omnia uerba uite huius.** Qui cum audissent, intrauerunt diluculo in templum, & docebant. Adueniens autem princeps sacerdotum & qui cum eo erant, conuocauerunt cōcilium, & omnes seniores filiorum Israel, & miserunt ad carcerem ut adducerentur. Cū autē uenissent ministri, & aperto carcere nō inuenissent illos, reuersi nuntiauerunt, dicentes: Carcerem quidē inuenimus clausum cū omni diligentia, & custodes stantes ante ianuas, aperiētes autem neminē intus inuenimus. Vt autē audierunt hos sermones magistratus templi & principes sacerdotū, ambigebāt de illis quidnā fieret. Adueniens autē quidā nuntiavit eis: Quia ecce uiri quos posuistis in carcerē sūt in templo stantes, & docemes populū. Tunc abiit magis

beddes and barowes, that as Peter came, hys shadowe at þe lest myght ouershadde some of the, & that they all myght be deliuered of thes diseases. And ther came runnyng together to Jerusalem a multitude of cyties that laye thereby, bryngyng the sycke, & them that were vexed wth vncleane spyes, whych all were healed. But the hygh prest & synagoge, & all they þe were wth hym, (whych is the secte of þe Saducees,) they were felled wth enuye, & layde handes on the Apostles, & put the in þe comune wards. But the angel of þe Lord openyng the doores of the prison by nyght, & leadyng them out sayde: Go ye & standyng speake in þe temple vnto the people al the wordes of thys lyfe. The whych whā they herd it, they entered very early into þe temple, & taught. But cōmyng the hygh prest & they þe were wth hym, they called together a colcell, & all the elders of the chyldzen of Israel, & ded sende vnto the preso, þe they shoulde be brought to them. But whā the ministers came, & the preso beyng opened, ded not fynde them, they beyng returned shewed, sayng: The preso in dede ded we fynde shut wth all diligence, and the keepers stadyng before the doores, but openyng we founde no man therein. Whā the rulers of the temple & the hygh prest herd these wordes, they doubted what wolde become of those thynges. But one cōmyng shewed them: Behold, the men whych ye haue put in þe preso, are standyng in the temple and teachyng the people. Than wente

F.H. the

Actu. 4. a

Actu. 11. b
and. 16. b

ACTA.

the rulers wth the ministers & brought
 Math. 11. • the wthout force: • for they feared
 the people lest they shuld be stoned.
 And whā they had brought thē, they
 set thē befoze ꝑ consel. And the hygh
 Actu. 4. b. prest aied them sapenge: • We dyd
 earnestly commaunde you, that ye
 shulde not teach in thys name, & be-
 holde ye haue fylled Ierusalem wth your
 Math. 27. c. doctrine, & wyl bypunge in the bloud
 of thys man vpon vs. But Peter &
 Actu. 4. b. ꝑ apostles answerng, sayde: • We
 ought to obeye God moze thā men.
 The God of our fathers hath rap-
 sed Iesus whom ye haue slayne, hāg-
 ynge [hym] on a tre. The same prin-
 ce & Sauicoure hath God exalted wth
 hys ryghtheande, to geue repentance
 vnto Israel, and forguenesse of syn-
 nes: & we ar wytneses of these wor-
 des, & the holy goost whome he hath
 geuen vnto all them that obey hym.
 Whan they had herde these thynges
 they were cut asunder, and thought
 to slaye them. But a Pharise by
 name • Gamaliel rysynge vp in the
 Actu. 22. a. councell, a doctoz of the lawe, hono-
 rable vnto all the people, comāded
 the Apostles to go forth a lytle at
 one spde, & sayd vnto them: Ye men
 of Israel, take hede vnto youre selfe
 concernynge these mē what ye shall
 do. For afore these dayes ther was
 Theudas, sayenge hymselfe to be
 some one, vnto whome dyd agree the
 nombre of about foure hundreth mē,
 whych was slayne, and all they that
 beleued hym were scattered, and
 brought to naughte. After thys ther
 was • Judas the Galilean, in the
 dayes of the tax, & he turned away
 the

magistratus cum ministris, & ad-
 duxit illos sine vi: timebant e-
 nim populum, ne lapidarentur.
 Et cum adduxissent eos, statue-
 runt in concilio. Et interrogauit
 illos princeps sacerdotū, dicens:
 Precipiendo præcepimus uo-
 bis, ne doceretis in nomine isto,
 & ecce replestis Hierusalem do-
 ctrina uestra, & uultis inducere
 super nos sanguinē hominis isti-
 us. Respondens autē Petrus, & A-
 postoli dixerunt: Obedire oportet
 deo magis quā hominibus.
 Deus patrum uestrorum suscita-
 uit IESVM, quem uos interemi-
 stis suspendentes in ligno. Hūc
 principem, & saluatorem Deus
 exaltauit dextera sua, ad dandā
 pœnitentiam Israel, & remissio-
 nem peccatorum, & nos sumus
 testes horum uerborum, & spiri-
 tus sanctus quē dedit deus omni-
 bus obediētibz sibi. Hęc cum
 dixissent dissocabantur, & cogi-
 tabāt interficere illos. Surgens
 autem quidam in concilio pha-
 riseus nomine Gamaliel, legis
 doctoz honorabilis uniuersę ple-
 bi, iussit foras modicum Aposto-
 los secedere, dixitq; ad illos: Vi-
 ri Israelitę, attendite uobis super
 hominibus istis, quid acturi si-
 tis. Ante hos enim dies extitit
 Theudas, dicens se esse aliquē,
 cui consensit numerus uirorū cir-
 citer quadringentorū, qui occisus
 est, & oēs qui credebant ei, dissi-
 pati sunt & redacti ad nihilum.
 Post hūc extitit Iudas Galilęus
 in diebus professiōis, & auertit
 popu-

populum post se, & ipse perit & omnes, quotquot consenserunt ei, dispersi sunt. Et nunc dico uobis, discedite ab hominibus istis & sinitte illos. Quoniam si est ex hominibus consilium hoc aut opus, dissolueretur: si uero ex deo est, non poteritis dissoluere, ne forte & deo repugnare uideamini. Consenserunt autem illi: & conuocantes Apostolos, caesis denunciae uenunt ne oino loqueretur in nomine IESU, & dimiserunt eos. Et illi quidem ibant gaudentes a conspectu concilii, quia digni habiti sunt pro nomine Iesu contumeliā pati. Omni autem die non cessabant in templo, & circa domos docētes, & euāgelizantes IESVM Christū.

CAPVT VI.

IN diebus autem illis, crescente numero discipulorum, factū est murmur Gregorij aduersus Hebreos, eo quod despiceretur in ministerio quotidiano uiduā eorum. Conuocantes autem duodecim multitudinē discipulorum, dixerunt: Non est equū nos derelinquere uerbū dei, & ministrare mēsis. Cōsiderate ergo fr̄es, uiros ex uobis boni testimonij septē, plenos spiritu sancto, & sapientia, quos constituamus super hoc opus: Nos uero orationi & ministerio uerbi in stantes erimus. Et placuit sermo coram omni multitudine. Et elegerunt Stephanum, uirum plenum fide & spiritu sancto, & Philipum, & Prochorum, & Nicanorem, & Timonē, Parmenā, & Ni-

the people after hym, & he perished, and all they as many as consented vnto hym, were scattered. And now I saye vnto you wythdrawe you fro these men, and let them alone. * For if thes counsell or worke is of men, it shalbe lowsed: But if it is of God ye shall not be able to lowse it, lest perchance ye shall seme to stryue agaynst God. Thā agreed they vnto hym, & callynge together ꝑ apostles, they cōmāded the * beyng beateen ꝑ in nowyse they shuld speake in the name of Iesu, & they let the go. And they verely wente * reioycynge fro ꝑ presence of ꝑ coscel, ꝑ they are costed woꝝthꝑ to suffre rebuke for ꝑ name of Iesus. But they ceased not teachynꝑ & preachynꝑ Iesus Christ in the tēple & aboute ꝑ houses every daye. The. vi. Chapter.

AD in those dayes the nombre of ꝑ disciples growing: ther hapned a grudge of the Grekes agaynst ꝑ Hebrues, because ꝑ they wedowes were despyed in the dayly handteachynꝑ. The twelfe callynꝑ together ꝑ multitude of ꝑ disciples, they sayd: It is not mete for vs to leaue the worde of God, & serue the tables. Appre out therfore brethꝛ amōꝑ you seue * mē of good repute, ful of ꝑ holy goost & wysedom, whō we may set ouer this worke: But we wyll be diligente in prayer & ministracion of the worde. And the sayeng pleased befoꝛe al the multitude. And they dyd chose Steuen, a mā ful of fapth & ꝑ holy goost, and Philippe, and Prochorus, and Nicanor, & Timon, & Parmenas, & N.

Mat. 1. 1. a
Mark. 1. 1. a

Mat. 2. 1. c
Actu. 4. b

Mat. 5. a

1. Tim. 4. 6

3. 11. 11.

ACTA.

Apo. 1. a

Num. 27. b

Actu. 1. b

1. Tim. 4. b

2. Tim. 1. b

+ Nicolaus the straunger of Anti-
oche. * These set they befoze the A-
postles, & prayenge they layd [they?]
handes vpon them. And the worde
of God increaced, and the nombze
of the disciples multiplied greatly at
Jerusalem: a great company also of
prieses dyd obey the sayth. + But

W Steuen full of sayth and power dyd
great tokens and wonders amonge
the people. Than arose ther some of
the synagoge that is called the Ly-
bertines, & Cyrenenses, & Alexandri-
nes, & of them that were in Cilicia,
& Asia disputinge wth Steuen, & they
coude not respite the wysedome &
sperte that spake. Than sent they
prievely men, whych shulde saye + the
to haue herde hym speake wordes of
blasphemy agaynst Moses & God.
Thā moued they þ people, & elders,
& scribes, & runnyng together they
caught hym, & brought hym into the
council, & set false wytnesses, whych
shulde say: Thys mā ceaseth not to
speake wordes agaynst the holy pla-
ce & lawe. For we haue herde hym
sayenge, that this Iesus of Nazareth
shal destroy thys place, & shal chalge
the tradicions, the which Moses hath
geuen vnto vs. And all they that sat
in the coscel beholdynge hym, sawe
hys face as the face of an angel.

The. vii. Chapter.

Than sayd þ hygh prest: Are
these thynges so? Whych
sayd: Ye mē, & bze thē & fa-
thers, herke: The God of
glorpe dyd appeare vnto our father
Abraham whan he was in Mesopo-
tania, afoze he dwelte in þ lande of

Nicolaū aduenam Antiochenū.
Hos statuerunt ante conspectum
Apostolorum, & orantes impo-
suerunt eis manus. Et uerbum
Dei crescebat, & multiplicabatur
numerus discipulorum in Hieru-
salem ualde: multa etiam turba
sacerdotum obediebat fidei. Ste-
phanus autem plenus gratia &
fortitudine, faciebat signa & pro-
digia magna in populo. Surrexe-
runt autem quidam de synago-
ga, quæ appellatur Lybertino-
rum, & Cyrenensium, & Alexan-
drinorum, & eorum qui erant a
Cilicia, & Asia, disputantes cum
Stephano: & non poterant resis-
tere sapientiæ & spiritui qui lo-
quebatur. Tunc submiserunt ui-
ros, qui dicerent se audiuisse di-
centē uerba blasphemie in Mo-
sen & Deum. Commouerunt ita-
que plebem, seniores, & scribas,
& concurrentes rapuerunt eum,
& adduxerunt in conciliū, & sta-
tuerūt falsos testes, qui dicerent:
Homo iste nō cessat loqui uerba
aduersus locū sanctū & legē. Audi-
uimus em̄ eū dicentē, quoniā Ie-
sus Nazareus hic destruet locū
istū, mutabit traditiōes, quas tra-
didit nobis Moses. Et intuentes in
eū oēs q̄ sedebāt in cōcilio, uide-
runt faciē eius tanq̄ faciē angeli.

CAPVT VII.

Dixit autē princeps sacer-
dotum: Si hec ita se ha-
bēt? Qui ait: Viri fides &
patres audite: Deus glo-
rie apparuit patri nostro Abrahe,
cum esset in Mesopotamia, prius
quā moraretur in terra Charran,

& dixit ad illū : Exi de terra tua,
& de cognatione tua, & ueni in
terram quam monstraui tibi.
Tunc exiit de terra Chaldaeorū,
& habitauit in Charran. Et inde
postquam mortuus est pater e-
ius, transtulit eum in terram istā,
in qua nunc uos habitatis. Et nō
dedit illi hereditatem in ea, nec
passum pedis: sed re-promisit da-
re illi eam in possessionem, & se-
mini eius post ipsum, cum non ha-
beret filium. Locutus est autē illi
deus, quia erit semen eius acco-
la in terra aliena, & seruituti eos
subicient, & male tractabunt e-
os annis quadringentis: & gen-
tem cui seruerint, iudicabo ego
dicit dominus: & post hæc exi-
bunt, & seruient mihi in loco isto.
Et dedit illi testamentum circun-
cisionis, & sic genuit Isaac, & cir-
cuncidit eum die octauo, & Isaac
Iacob, & Iacob duodecim patri-
archas. Et patriarchæ æmulan-
tes Ioseph, uendiderūt in Aegyp-
tū: & erat deus cum eo, & eripuit
eū ex oībus tribulationibus eius, &
dedit ei gratiā & sapientiā in con-
spectu Pharaonis regis Aegypti
orū. Et cōstituit eū præpositū sup
Aegyptū, & super omnē domū iu-
am. Venit autem fames in uniuersam
Aegyptum, & Chanaan, &
tribulatio magna, & non inueni-
runt cibos patres nostri. Cum
audisset autem Iacob esse fru-
mētum in Aegypto, misit patres
nostros primū & in secundo co-
gnitus est Ioseph a fratribus suis,
& manifestatum est Pharaoni
genus

Charran, & he sayd vnto hym: Get
the out of thy lande and of thy kyn-
red, and come into the lande that I
shall shewe the. * Then went he out
of the lande of the Chaldees, & dwelt
in Charran. * And fro thence after
his father was deade, he broughte
hym ouer into thys lande, where in
you dwel now. And he gaue hym no
heretage therein, not the bredth of a
foote, but he * promysed to geue hym
it in possession & hys sede after hym,
whan he had no chyldre. And God
sayd vnto hym: * Thy sede shalbe an
indweller in a straunge lande, and
they shall make them subiecte to bō-
dage, and they shall increate them e-
uell foure hundredeth yere: and þ pro-
ple to whome they shall serue, shall I
iudge sayeth the Lord: and ther-
after shall they go out and serue me
in thys place. * And he gaue hym the
conuenaunt of circumcision, and so
he * begat Isaac, and circumsised him
the eght daye, and * Isaac Jacob, &
Jacob * the xii. patriarches. * And þ
patriarches enupenge Ioseph, solde
[hym] into Egipte: and God was
wpyth hym, and epyd hym out of al his
tribulacions, and gaue hym grace &
wysedom in the presence of Pharaon
kyng of þ Egipcians. * And he ordey-
ned hym a geuernoure ouer Egipte
and ouer all hys house. * And ther
came a berth into al Egipte, & Cha-
naan, and a great trouble, and ouer
fathers lande no meates. But whil
Jacob herde cozne to be in Egipte,
he sente sypst our fathers: and at the
* seconde tyme was Ioseph knowen
of hys brethren, and hys kyndred was
K.iii. made

Gen. 12. 9

Gen. 12. 9

Gen. 13. 9

Gen. 15. 6

Gen. 17. 9

Gen. 21. 8

Gen. 25. 6

Gen. 29. 8

Gen. 29. 8

Gen. 29. 8

Gen. 29. 8

Gen. 41. 8

Gen. 41. 8

Gen. 41. 8

Gen. 45. 8

ACTA.

made knowen vnto Pharaos. But
 Jeseeph sendynge called his father Ja
 cob, and all hys kynred in thre score
Gene. 46. a and fyftene soules. * And Jacob wēt
Gene. 49. e dowlne into Egipte, and * he dyed
Gene. 50. e our fathers. And they were * carped
Iosu. 24. f ouer into Sichem, and were layed
Gene. 33. d in the Sepulchre, the whych * Abra-
 ham bought for mony of the chyldre
 of Emor the sōne of Sichem. * But
Exod. 1. a whan the tyme of promyse dūe npe
Psal. 104. f the whych God had confessed vnto
 Abraham, the people dyd growe and
 was multiplied in Egipt, vntyl ther
 arose another kynge in Egipt, which
 knewe not Jeseeph. The same dea-
 synge sutely to our kynred, he intrea-
 ted our fathers euil, that they shuld
 put forth theyr yonge chyldren, lest
Exod. 1. a they shulde be made to lye. * At the
 same tyme was Moses bozne, & was
 accepte vnto God: whych was no-
 ryshed thre monethes in his fathers
 house. But whan he was put forth,
 Pharaos doughter toke him vp, & no-
 rished him for a sōne to herselfe. And
 Moses was taught al þ wisedō of þ
 Egipcians, & he was myghtye in hys
 wordes & workes. But whā þ tyme
 of forty yere was fulfilled vnto him
 it came vp into hys mynde to visite
 his brethre, & chyldren of Israel. And
 whā he had sene one suffrynge inu-
 ry, he deliuered hym, & auenged him
 þ suffred wronge, smytynge þ Egipt-
 iā. And he thought [his] brethre to
 vnderstād. þ god dyd geue thē health
 by his hāde: But they vnderstode it
 not. But on þ nexte daye he shewed
 hymself vnto thē chyldynge, & dyd recō-
 cyle thē in peace, sayeng: Ye men, ye
 are bre-

genus eius. Mittens autem Io-
 seph accersuit Iacob patrem su-
 um, & omnem cognationem su-
 am, in animabus septuaginta
 quinque. Et descendit Iacob in
 Aegyptum, & defunctus est ipse
 & patres nostri. Et translati sunt
 in Sychem, & positi sunt in sepul-
 chro quod emit Abraham pre-
 cio argenti a filiis Emor filii Sy-
 chem. Cum autem appropinqua-
 ret tempus promissionis, quā cō-
 fessus erat deus Abraham, creuit
 populus, & multiplicatus est in
 Aegypto quoadusq; surrexit ali-
 us rex in Aegypto, qui non scie-
 bat Ioseph. Hic circūueniens ge-
 nus nostrum, afflixit patres no-
 stros, ut exponerent infantes su-
 os, ne uiuificarentur. Eodem tē-
 pore natus est Moses, & fuit gra-
 tus deo, qui nutritus est tribus
 mensibus in domo patris sui. Ex
 posito autem illo, sustulit eum fi-
 lia Pharaonis, & nutriuit eū sibi
 in filiū. Et eruditus est Moses oi-
 sapiētia Aegyptiorū, & erat po-
 tēs in uerbis & opibus suis. Cū au-
 tē impleteretur ei quadraginta an-
 norū tēpus, ascendit in cor eius ut
 uisitaret frēs suos filios Israel. Et
 cū uidisset quēdā iniuriā patiētē,
 uindicauit illū, & fecit ultionē ei
 qui iniuriā sustinebat, percussio Ae-
 gyptio. Existimabat autē fratres
 intelligere, quoniam deus per
 manum ipsius daret salutem
 illis. At illi non intellexerunt. Se-
 quenti uero die apparuit illis
 litigantibus, & reconciliabat il-
 los in pace, dicēs: Viri, frēs estis,

ut quid nocetis alterutrum? Qui autem faciebat iniuriam proximo, repulit eum, dicens: Quis te constituit principem & iudicem super nos? Nunquid interficere tu me uis, quemadmodum heri Aegyptium interfecisti? Fugit Moyses in uerbo isto, & factus est aduena in terra Madian, ubi generauit filios duos. Et expletis annis quadraginta, apparuit illi in deserto montis Sina angelus in igne flammæ rubi. Moyses autem uidens, admiratus est uisum. Et accedente illo ut consideraret, facta est ad eum uox domini, dicens: Ego sum Deus patrum tuorum, Deus Abraham Deus Isaac, & Deus Iacob. Tremefactus autem Moyses, non audebat considerare. Dixit illi Dominus: Solue calciamentum pedum tuorum: locus enim in quo stas, terra sancta est. Videns uidi afflictionem populi mei, qui est in Aegypto, & gemitum eorum audiui, & descendi liberare eos. Et nunc uenito, & mittam te in Aegyptum. Hunc Moysen, quem negauerunt, dicentes: Quis te constituit principem & iudicem, hunc Deus constituit principem, & redemptorem multo cum manu angeli, qui apparuit illi in rubo. Hic eduxit illos, faciens prodigia & signa magna in terra Aegypti, et in rubro mari, et in deserto annis quadraginta. Hic est Moyses, qui dixit filiis Israel: Prophetam suscitate uobis Deus de fratribus uestris, quem

are brethren, Why do ye hurte eche other? But he þ dyd hys neighbour wronge thrust hym awaye sayenge:

* Who hath ordyned the a ruler and iudge ouer vs? Wyle þ slaye me as thou slewest þ Egypcian yesterdai?

Moses fled at thys worde, & became a stranger in þ lade of Madiā, where he engedged two sones. * And forty

yeare & beyng fulended, ther appeared vnto hym in the wyldernesse of mounte Sina an angel in þ fyre of the flame of þ bush. But Moses se-

pyng [it], marvelled at þ syght. And whan he came nere that he myght beholde, the voyce of the LORD hap-

pened vnto hym, sayenge: I am the God of thy fathers, the God of Abraham, the God of Isaac, & the God of Jacob. But Moses beyng afraied,

he durst not beholde. The LORD sayd vnto hym: * Lowse the shew of

thy fete: for the place wherin þ standest, is a holy lande. I haue wel sene the trouble of my people, whiche is

in Egipte, & I haue herde theyr groynynge, and I am come downe to deliuer them. And now come & I will sende the into Egipte. Thys same

Moses, whom they refused, sayeng: * Who made the a ruler & iudge, the

same hath God sente [to be] a ruler, and a redymer wyth the hande of the angell that appeared vnto hym

in the bush. The same brought the out, doyng great tokens and wonders in the lande of Egipte, and in þ

reed see, & in the deserte forty yeare. The same is Moses that sayd vnto

the chyldren of Israell: * A prophete shal God rase pou of your brethren, lyke

Exod. 1. 9

Exod. 3. 2

Iosus 5. 2

Exod. 1. 9

Deut. 34. 6
Act. 7. 35

ACTA

lyke vnto me, ye shall heare hym.

Exod. 19. d * The same is he whych was in the
Gala. 3. c cōgregacōn in þ wyldernesse wpyth
the angell, that spake vnto hym in
mounce Sina and wpyth our fathers
whych receaued the wordes of lyfe
to geue vnto you, vnto whome oure
fathers wolde not obey, but refused
and turned awaye wpyth theyr har-
tes into Egypte, sayenge vnto Aarō

Exod. 32. a * Make vnto vs Goddes that maye
go befoze vs. for this Moses, which
led vs out of the lande of Egypte, we
can not tel what be done vnto hym.
And they made a calfe in thosedayes
and offred a sacrifice vnto þ ymage,
and reioyced in the workes of theyr
Roma. 1. d handes. But God turned and gaue
them to serue vnto the hoost of hea-
uen, as it is wyrtten in the boke of
the prophetes: Haue ye offred me
meate offerynges and sacrifices the
forty yeres in the wyldernesse, * W
Jer. 7. c ye house of Israel and ye haue take
Amos. 5. d vp the tabernacle of Moloch, and þ
starre of your god Rempham, fgy-
res that ye haue made to worshippe
them, and I wyl brynge you ouer be
f yonde Babilon. The tabernacle of
wpytnesse was wpyth oure fathers in
the deserte, as God dyd appoynt the

Exod. 27. d * speakyng vnto Moses, þ he shulde
Deut. 32. a make it after the fashon that he had
sene. The which our fathers takyng
vp, * broughte it in also wpyth Josue
Josue. 1. a into the possession of the theytchen,
the whych God droue out befoze the
prester of our fathers, vntyl þ dayes
1041. 22. a of Dauid, * whych founde sauoure
wpyth God, & despyed that he myght
fynde a tabernacle vnto the God of
Jacob

quem tanquam me ipsum audie-
tis. Hic est qui fuit in ecclesia in
solitudine cum angelo, in monte
Sina, & cum patribus nostris, qui
accepit uerba uitæ dare uobis,
cui noluerunt obedire patres no-
stri, sed repulerunt & auersi sunt
cordibus suis in Aegyptum, di-
centes ad Aaron: Fac nobis de-
os, qui præcedant nos: Mosi e-
nim huic, qui eduxit nos de terra
Aegypti, nescimus quid factum
sit ei. Et uitulum fecerunt in die-
bus illis, & obtulerunt hostiam si-
mulachro, & lætabantur in operi-
bus manuum suarum. Conuertit
autem deus, & tradidit eos mili-
tiae cœli, sicut scriptum est in li-
bro prophetarum: Nunquid uicti-
mas & hostias obtulistis mihi an-
nis quadraginta in deserto do-
mus Israel? Et suscepistis taberna-
culum Moloch, & sydus dei ue-
stri Rempham, figuras quas feci-
stis adorare eas. Et transferam
uos trans Babylonem. Taberna-
culum testimonii fuit patribus
nostris in deserto, sicut disposuit
illis deus loquens ad Moysen, ut
faceret illud secundum formam
quam uiderat. Quod & induxe-
runt suscipientes patres nostri,
cum Iesu in possessionem Gen-
tium, quas expulit deus a facie
patrum nostrorum usque in die-
bus Dauid, qui inuenit gratiam
apud Deum, & petiit ut inue-
niret tabernaculum Deo Iacob,
Salo.

Salomon autem edificauit illi domum. Sed excelsus non habitabat in templis manufactis, sicut per prophetam dicit: Cœlum sedes mihi est, terra autem subpedaneum pedum meorum. Quam domum edificabitis mihi, dicit dominus, aut quis locus requietionis meæ est? Nonne manus mea hæc fecit omnia? Dura ceruice & incircuncisi cordibus, & auribus, uos semper spiritui sancto resististis: sicut patres uestri, ita & uos. Quem prophetarum non sunt persecuti patres uestri? Et occiderunt eos qui prænucciabant de aduentu iusti, cuius uos nunc proditores & homicidæ fuistis: qui accepistis legem in dispositione angelorum, & non custodistis. Audientes autem hæc, dissecabantur cordibus suis, & stridebant dentibus in eum. Cum autem esset plenus spiritu sancto, intendens in cœlum, uidit gloriam dei, & IESVM stantem a dextris uirtutis dei. Et ait: Ecce, uideo cœlos apertos, & filium hominis stantem a dextris uirtutis dei. Exclamantes autem uoce magna, continuerunt aures suas, & impetum fecerunt unanimiter in eum, & elicientes eum extra ciuitatem, lapidabant. Et testes deposuerunt uestimenta sua circa pedes adolescentis, qui uocabatur Saulus, et lapidabant Stephanum clamantem, & dicentem: Domine IESV, accipe spiritum

Jacob. * But Salomon buylde hym a house. * Howbeit the hyghest dwelleth not in temples made wth handes, as he sayeth by the prophete: * Heauen is a seate vnto me, and the earth a stoole for my fete. * What house shall ye buylde me, sayeth the LORD, or whych is the place of my rest? hath not my hande made al these thynges? * Ye styfnecked and vncircumcised of hartes and eares, ye haue alwaye wthstande þe holy goost: As your fathers, euen so ye also. Whome of þe prophetes haue not your fathers persecuted? And they haue slayne them that byd shewe a foze of the commynge of the ryghteous, whose traytours and murdurers ye haue bene: * whych haue receaued the law by the disposition of angels, and * ye haue not kept it. And hearynge these thynges, they were cut asunder in theyr hartes, and gnashed with theyr teeth at him. But whan he was full of the holy gooste, lokenge into heauen, * he sawe þe glory of God, and Iesus standynge at the ryght hande of the power of God. And he sayd: Beholde, I se the heuens open, and the sonne of man standynge at the ryght hande of the power of God. * But cerynge oute wth loude voyce, * they bride theyr eares, and they made a rushynge as one accorde vpon hym, and puttynge hym forth out of the cite, they stoned hym. * And the wytnesses layd downe theyr clothes at the fete of a yonge man, whych was called Saul, and they stoned Steuen, cerynge and sayeng: LORD, Iesu, receaue my

1. Reg. 6. 8

Act. 17. 2

Esa. 66. 2

G
Deut. 10. 1

John. 7. 6

Act. 14. 1

Mark. 16. 8

Mat. 17. 8

Act. 12. 8

Mat. 23. 2

ACTA

my sprete. And hys knees bryng downe, he cryed wth loude voyce, sayenge: * LORD, laye not this synne to theyr charge. And whan he hadde sayd that, he fell aslepe. + And Saule was consentynge vnto hys death.

The.viii.Chapter.

Mat. 23. c
Actu. 11. a
and. 22. a

Actu. 9. a
11. a. 15. b
1. Cor. 15. a
Gala. 1. b

Actu. 11. b

Mat. 10. c
Actu. 5. b

Actu. 13. a

In that daye ther happened a great persecucio in the cōgregacion that was at Jerusalem, * and they were all scattered abrode about the contrye of Jewry and Samaria excepte the apostles. But mē that feared God dressed Steuen, and made great lamentacion ouer him. * But Saul waysted þ cōgregacio, stryng thorow house, and drawynge men and women he deliuered them vnto taylor. Therefore * they that were scattered abrode, went thorow prechynge þ worde of God. + And Philipe goynge downe into a cytie of Samaria, he preached Christe vnto them. And þ people gaue hede wth one accorde vnto those thynges, that were spoken of Philippe, hearynge and seynge the tokens that he dyd. For þ vncleane sprets of many that had the, cryenge wth loude voyce, * they wente out of them. And many hauynge the palsye & haltynge were healed. Therefore was ther great ioye happened vnto that cytie. But a certayne man, by name Simon * whych before had vsed wylchecraft in the cytie, mystarpenge the people of Samaria, sayenge hymselfe to be some great man, vnto whome euery man petherened from the lest to the grea-

spiritum meum. Positis autem genibus, exclamauit uoce magna: Domine, ne statuas illis hoc peccatum. Et cum hoc dixisset, obdormiuit. Saulus autem erat consentiens neci eius.

CAPVT VIII.

EActa est autem in illa die persecutio magna in ecclesia quæ erat Hierosolymis, & omnes dispersi sunt per regiones Iudææ & Samariæ præter Apostolos. Curauerunt autem Stephanum uiri timorati, & fecerunt planctum magnum super eum, Saulus autem deuastabat ecclesiam, per domos intrans, & trahens uiros ac mulieres tradebat in custodiam. Igitur qui dispersi erant, pertransibant euangelizantes uerbum dei. Philippus autem descendens in ciuitatem Samariæ, prædicabat illis Christum. Intendebant autem turbæ his quæ a Philippo dicebantur, unanimiter audientes & uidentes signa quæ faciebat. Multorum enim habentium spiritus immundi clamantes uoce magna exibant. Multi autem paralitici & claudi curati sunt. Factum est ergo gaudium magnum in illa ciuitate. Vir autem quidam nomine Simon, qui ante fuerat in ciuitate Magus, seducens gentem Samariæ, dicens se esse aliquem magnum, cui adorabant omnes a minimo usque ad maximo

maximū, dicētes: Hic est uirtus
dei quocatur magna. Attēdebāt
autē eū propterea quod multo tēpore
magis suis demētasset eos. Cū
uero credidisset Philippo euāge-
lizāti de regno dei, in noīe Iesu
Christi baptizabantur uiri & mu-
lieres. Tūc Simon & ipse credi-
dit, & cū baptizatus esset, adhe-
rebat Philippo. Vidēs etiā signa
& uirtutes maximas fieri, stupēs
admirabatur. Cum autē audisset
Apostoli qui erant Hierosoly-
mis, quā recepisset Samaria uer-
bum dei, miserunt ad eos Petrū
& Ioannē. Qui cū uenissent ora-
uerunt pro ipsis, ut acciperent
spiritum sanctum. Nondum em̄
in quenquam illorum uenerat,
sed baptizati tantum erant in no-
mine domini Iesu. Tūc impone-
bant manus super illos, & acci-
piebant spiritum sanctum. Cum
uidisset autē Simon quia per im-
positionē manus Apostolorum
daretur spiritus sanctus, obtulit
eis pecuniā dicēs: Date & mihi
hanc potestatem, ut cuiusque
imposuero manus, accipiat spi-
ritum sanctū. Petrus autē dixit ad
eū: Pecunia tua tecū sit in perdi-
tionem, quoniam donum dei exi-
stimasti pecunia possideri. Non
est tibi pars neque sors in sermo-
ne isto: cor em̄ tuū non est rectū
eoram deo. Pœnitentiam ita-
que age ab hac nequitia tua, &
roga Deum, si forte remittatur
tibi hæc cogitatio cordis tui. In-
felle enim amaritudinis & obli-
gatibē iniquitatis uideo te esse.

Respon-

gratest, sapenge: Thys is the po-
wer of God, whych is called grate.
But they gaue hede vnto hym, be-
cause that a great seasō he had made
them fooles wyth hys wptchrafter.
But whan they beleued Phillippe
preachyng of the kingdome of God,
they were baptysed in the name of
Iesu Christ, men and women. Thā
beleued Simon hymselfe also, & whā
he was baptysed, he dyd cleue vnto
Phillippe. He seyng also greate to-
kens and potwrs to be done, beyng
astonneped he dyd wonder. ++ Whā
the Apostles that were in Ierusalem
had herde, that Samaria had recei-
ued the worde of God, they sente vnto
them Peter and Ihon, the whych
whan they were come, they prayed
for they myght receaue for holy goost.
for he was not yet come on any
of the, but they were onely baptysed
in the name of the Lord Iesus. Thā
layde they thei hādes on the, and
they receaued the holy goost. But
whā Simō had sene that the holy goost
was geue by layeng on of the apostles
hādes, he offered thei mony, sayenge:
geue me also this power, that whō
so euer I shal laye hādes, he may re-
ceauē the holy goost. But Peter sayd
vnto him: Thy mony be it the vnto
perdition, because thou hast thought
the gyft of God to be possessed w many.
Thou hast no part nor fellowship in
this worde: for thy hart is not ryght
before God. Repēt therefore of this
thy wychednesse, & pray God, that
if this thought of thy hart be forge-
uen thee. For I perceaue that thou art in the gal-
lery of wychednesse, & in the bōde of wyched-
nesse.

Act. 13. 8
and. 19. 2
1. Tim. 4. 6
and. 1. 1
2. Tim. 1. 6

Mat. 10. 6

ACTA

Then Simon answerynge, sayde:
 Summe. 11. b * Praye ye vnto the LORD for
 me, that nothyng come vnto me of
 these thynges that ye haue sayd. And
 they verely haupnge testified & spo-
 ken the worde wente agayne to Je-
 rusalem, and preached the Gospell
 vnto many parties of the Samari-
 tans. + The angell of the LORD
 spake vnto Philippe, sayenge: Rys e
 vp and go towarde the South, vnto
 the waye that commeth downe fro
 Jerusalem vnto Gaza, the same is
 deserte. And rysynge vp, he wente.
 And beholde, a man of Ethiopia, a
 gelded man, a mā of authorite wth
 Candace the queene of Ethiopia,
 whych was ouer all hyr treasures,
 1. Reg. 3. f * was come to worshippe at Jerusa-
 lem, and returned, spetynge vpo his
 charret and readynge Esay the pro-
 phete. And the sprete sayd vnto Phi-
 lip: Go neare and toyne the to this
 charret. And Philippe runnyng
 neare, he herde hym reade the pro-
 phete Esaye, & sayd: Thyngest thou
 thou dost vnderstande what thou
 readeest? Whych sayd: And howe can
 I, ys no man do shewe me [it:] And
 he prayed Philippe that he wolde
 come vp and syt wth hym. And the
 place of scripture whych he red, was
 Esai. 53. b thus: * he was led as a shepe to the
 slaughter, and as a lambe is wth-
 out voyce before hym that sheareth
 hym: so hath he not opened hys
 mouth. In humblynesse is hys iudge-
 ment exalted. Who shall declare his
 generation? For hys lyfe shalbe ta-
 ken from the earth. And the gelded
 man answerynge Philippe, sayd: I
 praye

Respo dens aut Simo, dixit: Pre-
 camini uos pro me ad dñm, ut
 nihil u eniat super me horu, que
 dixistis. Et illi quid em testificati
 & locuti uerbum Domini, redi-
 bant Hierosolymam, & multis re-
 gionibus Samaritanorum euan-
 gelizabant. Angelus autem Do-
 mini locutus est ad Philippum, di-
 cens: Surge, & uade cōtra meri-
 diem, ad uiam quæ descendit ab
 Hierusalem in Gazam, hæc est
 deserta. Et surgens abiit. Et ecce
 uir Aethiops, eunuchus, potens,
 Candaces reginæ Aethiopum,
 qui erat super omnes gazas eo-
 ius, uenerat adorare Hierusa-
 lem, & reuertebatur sedens su-
 per currum suum, legensque Isa-
 iam prophetam. Dixit autem
 spiritus Philippo: Accede, & ad-
 iunge te ad currum istum. Ac-
 currens autem Philippus, audi-
 uit eum legentem Isaiam pro-
 phetam, & dixit: Putas ne intel-
 ligis quæ legis? Qui ait: Et quo-
 modo possum, si non aliquis os-
 tenderit mihi? Rogauitque Phi-
 lippum, ut ascenderet & sederet
 secum. Locus autem scripturæ
 quem legebat, erat hic: Tan-
 quam ouis ad occisionem du-
 ctus est, & sicut agnus coram
 tondente se sine uoce, sic non
 aperuit os suum. In humilitate
 iudicium eius sublatum est. Ge-
 nerationem eius quis enarra-
 bit? quoniam de terra tolletur
 uita eius. Respondens autem
 eunuchus Philippo dixit: Obse-
 cro te

ero te, de quo propheta dicit hoc, de se, an de aliquo alio? Aperiens aut Philippus os suum, & incipiens a scriptura ista, euangelizauit illi I E S V M. Et dum iret per uiam, uenerunt ad quandam aquam. Et ait eunuchus: Ecce aqua, quid prohibet me baptizari? Dixit aut Philippus: Si credis ex toto corde, licet. Et respondens ait: Credo filium Dei esse Iesum Christum. Et iussit stare currum: & descenderunt uterque in aquam. Philippus & eunuchus, & baptizauit eum. Cum aut ascenderent de aqua, spiritus Domini rapuit Philippum, & amplius non uidit eum eunuchus. Ibat autem per uiam suam gaudens. Philippus autem inuentus est in Azoto, & pertransiens euangelizabat ciuitatibus cunctis, donec ueniret Cesaream.

CAPVT IX.

S Aulus autem adhuc spiras minarum & cordis in discipulos domini accessit ad principem sacerdotum, & petiit ab eo epistolas in Damascum ad synagogas, ut si quos inuenisset huius uite, uiros ac mulieres, uinculos perduceret in Hierusalem. Et cum iter faceret, contigit ut appropinquaret Damasco, & subito circumfulsit eum lux de celo, & cadens in terram, audiuit uocem dicentem sibi: Saule, Saule, quid

praye the of whome sayeth the prophete that, of hymself, or of another? But Philippe openynge his mouth and begynnynge at thys scripture, he preached Iesus vnto hym. And whan they wente by the waye, they came to a certayne water, and a gelyded man sayd: Beholde here is water, what hyndereth me to be baptysed? Philippe sayde: Yf thou beleeuest wryth all [thys] harte, it may be. And answerynge he sayd: I brieue Iesus Christ to be the sonne of God. And he commaunded the charret to stande still, and they wente both in to the water, Philippe and the gelyded man, and he baptysed hym. But whan they were gone vp out of the water, the sperte of the LORD caught Philippe, and the gelyded man sawe hym nomore. And he wente on his waye retrorsyng. But Philippe was founde in Azotus, and goynge thow, he preached vnto all the cyties vntyll he came to Cesarea.

The ix. Chapter.

S Aule - breathynge yet threngs and slaughter agaynste the disciples of the LORD, he cam to a hygh preste, and axed letters of hym to Damascus vnto the synagoges: yf he founde any of thys waye, men and women, he myght bynge them bounde to Jerusalem. And whan he iourneyed, it fortuned that he came neare to Damascus, and sodly byd a lycht from heauen shyne rounde aboute hym, and fallynge to a grounde he herde a voyce sayenge vnto hym: Saule, Saule, what persecutest thou

Actu. 10. 8

Actu. 16. 8
1. Cor. 15. 8
Gala. 1. 6

4. Re. 19. 8

ACTA

1arth. 1. b
1arth. 1. 5. d

Actu. 1. d
and. 16. d

thou me? Which sayd: Who art thou
L O R D E? And he [sayd]: I am Je-
sus whome thou persecutest. It is
harde for the to hycke agaynst the
pycke. And he qualynge and bepng
astonneped, sayde: L O R D E * what
wylt thou haue me to do? And the
L O R D E [sayd] vnto hym: Arise
and go into the cytie, and it shalbe
tolde the what thou muste do. And
the men that accompanied wpyh hym
stode amased, hearynge in dede the
voyce, but sepynge noman. And Saul
rose vp from the earth, and the eyes
opened, he dyd se nothyng, but
leadynge hym by the hande, they
brought hym to Damascus: And he
was there thre dayes not sepyng, &
he dyd not eat nor drynke. But ther
was at Damascus a disciple, by na-
me Ananias, and the L O R D E sayd
vnto hym by a vision: Ananias. But
he sayd: Beholde [here am] I L O R D E.
And the L O R D E [sayde] vnto
hym: Arise, & go into the strete that
is called straight, and seke in þ house
of Judas one by name Saule * of
Tarsis: for beholde he prayeth, and
he hath sene a man by name Anani-
as entrynge in, and layenge handes
vpon hym, that he may receaue hys
syght. Ananias answered: L O R D E,
I haue herde of many of that man,
* how many euels he hath done to
thy sayntes at Ierusalem, and here
hath he power fro the hygh prestes,
to bynde al the m whych call vpo thy
name. And the L O R D E sayde vnto
hym: Go thy way, * for thys is a cho-
sen vessell vnto me, that he may car-
rye my name before the Geythen, &
hynges

Actu. 17. c
and. 11. d

Actu. 3. a

Gala. 1. c

quid me persequeris? Qui dixit
Quis es Domine? Et ille: Ego
sum I E S V S, quem tu perse-
queris. Durum est tibi contra sti-
mulum calcitrare. Et tremens ac
stupens dixit: Domine, quid me
uis facere? Et Dominus ad eum:
Surge, & ingredere ciuitatem,
& dicetur tibi quid te oporteat
facere. Viri autem illi qui comi-
tabantur cum illo stabant stupe-
facti, audientes quidem uocem,
neminem autem uidentes. Sur-
rexit autem Saulus de terra, &
pertisque oculis, nihil uidebat.
Ad manus autem illum trahen-
tes, introduxerunt Damascum. Et
erat ibi tribus diebus non uidens,
& non manducauit, neque bibit.
Erat autem quidam discipulus
Damasci, nomine Ananias, &
dixit ad illum in uisu Dominus:
Anania. At ille ait: Ecce ego Do-
mine. Et Dominus ad eum: Sur-
ge, & uade in uicium qui uocatur
Rectus, & quere in domo Iude
Saulum nomine Tarsensem: ecce
eum orat. Et uidit uirum Anania no-
mine introeuntem, & imponen-
tem sibi manus, ut uisum reci-
piat. Respondit autem Ananias:
Domine, audiui a multis de uiro
hoc, quanta mala fecerit sanctis
tuis in Hierusalem: & hic habet
potestatem a principibus sacra-
dotum, alligandi omnes qui in-
uocant nomen tuum. Dixit au-
tem ad eum Dominus: Vade, quo-
niam uas electionis est mihi
iste, ut portet nomen meum cor-
am Gentibus et regibus et sa-
lis

illis Israel: ego enim ostendā illi
 quanta oporteat eum pro nomi-
 ne meo pati. Et abiit Ananias, &
 introiuit in domum, & imponēs
 ei manus, dixit: Saule frater, Do-
 minus misit me Iesus, qui appa-
 ruit tibi in uia qua ueniebas, ut
 uideas, & implearis spiritu san-
 cto. Et confestim ceciderunt ab
 oculis eius tanquam squamæ,
 & uisum recepit, & surgens, bap-
 tizatus est. Et cum accepisset ci-
 bum, confortatus est. Fuit autem
 cum discipulis, qui erant Damas-
 ci, per dies aliquot. Et conti-
 nuo ingressus in synagogas, præ-
 dicabat Iesum, qm̄ hic est filius
 dei. Stupebāt aut̄ oēs qui eū au-
 diebāt, & dicebāt: Nōne hic est
 q̄ expugnabat in Hierusalē eos
 qui inuocabāt nomē illud, & huc
 ad hoc uenit, ut uinctos illos du-
 ceret ad principes sacerdotum?
 Saulus autem multo magis con-
 ualescebat & cōfunde bat Iudæ-
 os, qui habitabant Damasci, as-
 firmans quoniam hic est Chris-
 tus. Cum autem implerentur di-
 es multi, cōsiliū fecerunt in u-
 num Iudæi, ut eum interficerēt.
 Noctē autem factæ sunt Saulo
 insidiæ eorum. Custodiebāt aut̄
 & portas die ac nocte, ut eum
 interficerent. Accipientes autē
 eum discipuli nocte, per mu-
 rum demiserunt eum, submitte-
 tes in sporta. Cum autem uenis-
 set in Hierusalem, tentabat se-
 lungere discipulis, & oēs time-
 bant

thynges, and the thynges of Ista-
 for I wyl shewe hym howe grete
 thynges he must + suffre for my na-
 mes sake. And Ananias went his
 waye, and entered into the house, and
 layenge [hys] handes vpon hym, he
 sayde: Brother Saule, the LORDE
 Iesus whiche appeared vnto the in
 the waye that thou camest, sente
 me that thou se, and be spyled wth þ
 holy goost. And forthwith fell from
 hys eyes as it had ben shales, and he
 receaued syght, and rpyng he was
 baptysed. And whan he had taken
 meate, he was cōforted. And he was
 some dayes wth the disciples that
 were at Damascus. And straghte
 waye beyng entered into the syna-
 goges, he preached Iesus, that he is
 the sonne of God. But all they that
 herde hym were astōnyed, and sayde
 Is not thys he that broue out of Je-
 rusalem them that called vpon that
 name, and cam hether therfore, that
 he myght leade them bounde vnto þ
 hygh prestes? But Saule was much
 more strengthened, and consolded the
 Jewes that dwelte at Damascus,
 affirmyng that thys is Christ. +
 And whan many dayes were fulfyl-
 led, the Jewes helde a counceyl toge-
 ther, þ they might kill him. And they
 layeng wayte was made knowe vñ
 to Saule. + And they kept the gates
 daye & nyght, that they myght slaye
 hym. But the disciples takyng him
 by nyght, they let hym down thowgh
 the wall, puttyng hym in a basket.
 + And whan he was come in Jerusa-
 lem, he assayed to ioyne hymselfe vñ
 to the disciples, and euery one fea-
 red

Act. 22. b
 1. Cor. 11. c
 E
 2. Cor. 11. b

1. Cor. 11. b

John. 1. c
 1. Reg. 9. c

Gal. 2. b

Y. A. terd

ACTA.

erd hym, beleuyng not that he were
a disciple. But Barnabas takynge
hym, led hym to the Apostles, & shew
ed them how he had seene the LORD
in the waye, and that he spake
vnto hym, and how he had done bol
dely in the name of Iesus at Damas
cus. And he was wpyth them goynge
in and out at Jerusalem, doyng bol
dely in the name of the LORD.
And he spake vnto the Hethen, and
disputed wpyth the Grekes: but they
sought to slaye hym. The whyche
whan the brethren had knowen, they
conueyed hym to Cesarea, and sent
hym to Tharsus. And þ congregaciō
verely had reste thorow all Jewry, &
Galile, & Samaria, & was edified,
walkynge in the feare of the LORD
and was fylled with the comforte of
the holy goost. And it fortunēd that
whan Peter passed by euery one, he
dyd come vnto the sayntes & dwel
led at Lydda. And he fandē there a
certayne man, by name Eneas, ly
enge ryght ycare in hys bed, whych
was spcke of the palsey. And Peter
sayd vnto hym: Eneas, the LORD
Jesus Christ make the whole, Arise,
and deche [the bedde] vnto thyselfe,
and straght waye he arose. And al
they that dwelte at Lydda & Saronē
saw hym, the whych were turned vn
to the LORD. But at Joppe ther
was a certayne woman disciple, by
name Thabita, which interpreted is
called Dorcas. The same was ful of
good workes and almeses, whyche
she dyd. And it happened in those
dayes, that she beyngē spcke dyd dye
The whych whan they had washen,
they

bant eum, non credentes quod
esset discipulus. Barnabas au
tem apprehensum illum duxit
ad Apostolos, & narrauit illis,
quomodo in uia uidisset domi
num, & quod locutus est ei, &
quomodo in Damasco fiducia
liter egerit in nomine IESU.
Et erat cum illis intrās & exiens
in Hierusalem, fiducialiter agēs
in nomine Domini. Loqueba
tur quoq; Gētib; & disputabat
cum Græcis: illi autem quere
bant occidere eum. Quod cum
cognouissent fratres, deduxe
runt eum Cesaream, & dimise
runt Tharsum. Ecclesia quidem
per totā Iudæam & Galilæam &
Samarīā habebat pacē, & ædifi
cabatur ambulās in timore Do
mini, & consolatione sancti spi
ritus replebatur. Factum est au
tem ut Petrus dum transiret u
niuersos, deueniret ad sanctos,
qui habitabant Lyddā. Inuenit
autem ibi hominem quendam
nomine Aenes, ab annis octo
iacentem in grabato, qui erat
paralyticus. Et ait illi Petrus
Aenea, sanet te Dominus Iesus
Christus, surge, & sterne tibi, et
continuo surrexit. Et uiderūt eū
oēs qui habitabāt Lyddē, & Sa
rone, qui conuersi sunt ad dñm.
In Ioppe autē fuit quædā discipu
la nomine Thabita, quæ inter
pretata dicitur Dorcas. Hæc e
rat plena operibus bonis & ele
mosynis quas faciebat. Factū
est autē in diebus illis, ut infirma
ta moreretur. Quā cū lauissent,
posuer

Act. 11. b

Mark. 9. a
Matt. 2. a
Luc. 5. c
Joh. 5. a

posuerunt eam in coenaculo. Cū autē prope esset Lydda ab Ioppe, discipuli audiētes q̄ Petrus esset in ea, miserunt duos uiros ad eū rogātes: Ne pigritēris uenire usq; ad nos. Exurgens autē Petrus uenit cū illis. Et cū aduenisset, duxerūt illū in coenaculū, & circumsteterunt illum oēs uidue flētes, ostēdētes ei tunicas & uestes, quas faciebat illis Dorcas. Electis autē ōnibus foras, Petrus ponens genua orauit. Et cōuersus ad corpus, dixit: Thabita, surge. At illa apertis oculos, & uiso Petro, resedit. Dans autē illi manū, erexit eā. Et cū uocasset sanctos & uiduas, assignauit eam uiuā. Notum autē factum est per uniuersam Ioppen, & crediderunt multi in Domino. Factum est autem ut dies multos moraretur in Ioppe apud Simonē quendam coriariū.

CAPVT. X.

Non autem quidam erat in Cesarea nomine Cornelius, Centurio cohortis quę dicitur Italica, religiosus & timens Deum cum omni domo sua, faciens eleemosynas multas plebi, & deprecans Deum semper. Is uidit in uisu manifeste, quasi hora diei nona angelum Dei introeuntem ad se, & dicentem sibi. Corneli. At ille intuens eum, timore correptus, dixit: Quis es Domine? Dixit autē illis: Oratiōes tue & eleemosynę tue

alacris

they layde her in a parlour. But sēpnge Lydda was nye to Ioppe, & disciples hearynge that Peter was therein, they sente two men vnto hym, prayenge: Let it not geue the to come vnto vs. And Peter rysing vp, he came wpth them. And whā he was come, they brought hym into a parlour, and all the widowes stode aboute hym, weppenge and shewing hym the coates and garments, that Dorcas had made them. And them all put forth, Peter knelyng, prayed. And beyng turned to the bodye, he said: Thabita, arise. But she opened [hys] eyes, and Peter beyng sene she sat vp. But he geuyng her the hande, lyfte her vp. And whan he called the sayntes and widowes, he shewed her alpye. And it was made knowne thorow al Ioppe, & many beleued on the LORD. And it fortunēd that he tarped many dayes at Ioppe by one Simon a corpar.

The .x. Chapter. 4

Now ther was a certayne man at Cesarea, by name Cornelius a Centurion, of the cōpany which is called the Italian, a deuoute man, and fearynge God wpth all hys house, geuyng many almeses vnto the people, and prayenge God alwaye. The same sawe manifestly in a visiō, nearehande the nyth houre of the daye an angell of God cōmpnge in vnto hym, & sayenge vnto hym: Cornelius. But he lohyng vpon hym, beyng takē wth feare said: Who art thou LORD? He sayd vnto hym: Thy prayer & thyne almeses are

Eccl. 1. 3
and 7. 2

Eccl. 4. 3

E. 11. come

ACTA.

come by in remembrance in the sight
of God. And now sende men into
Ioppe, & call one Simō, which is sur
named Peter: the same is lodged w
one Simon a tanner, whose house is
neare to the sea, the same shall tell the
what it becometh to do. And when
the angel spake vnto hym was de
parted, he called. ii. of his household
& a soldpoure fearynge God, of them
that obeyed him: Whom whā he had
shewed all thynges, he sente them to
Ioppe. And on the next day they pour
neynge, & comynge neare to the cite,
Peter went vp into the loft that he
myght praye about the syete houre.
And whā he dyd hunger he wolde eat.
But as they made ready, he fell in a
traunce, & he sawe heauen open, & a
certayne vessel comynge downe lyke
vnto a grete linnen clothe, w four
endes to be letten downe fro heaue
into the earth, wherein were all foure
footed beastes & crespynge beastes
of the earth, & byrdes of the ayre. And
ther happened a voyce vnto hym:
Ryse Peter, kyl & eate. But Peter
sayd: That be fro me Lord, for I
neuer dyd eate [of] al that is comune &
uncleane. And agayne the secōde tyme
[spake] the voyce to hym: * Call not
thou it commune but God hath pur
posed. These happened thynge. And a
none was the vessel taken vp agayne
into heaue. And whā Peter doubted
in hymselfe what the vision were the
he had sene, beholde the men that were sente
fro Cornelius, enquyring for the house
of Simō, stode at the doore. And when
they had called, they asked whether
Simō that is surnamed Peter had ther
by

ascenderunt in memoriam in cō
spectu dei. Et nūc mitte viros in
Ioppen, & accersi Simonē quen
dā q cognominatur Petrus: hic
hospitatur apud Simonē quēdā
coriariū, cuius est domus iuxta
mare, hic dicet tibi, qd te opor
teat facere. Et cū discessisset an
gelus qui loquebatur illi, uoca
uit duos domesticos suos, & mi
litem metuentē dñm ex his qui
illi parebant. Quibus cū narra
set oia, misit illos in Ioppen. Po
stera autē die iter illis facientib
us, & appropinquantibus illis
ciuitati, ascendit Petrus in supe
riora, ut oraret circa horā sextā.
Et cū esuriret, uoluit gustare. Pa
rantibus, aut illis, cecidit sup eū
mentis excessus, & uidit cœlum
apertū, & descēdēs uas quoddā
uelut linteum magnum, quatuor
initis submitti de cœlo in terrā,
in quo erāt oia quadrupedia &
serpentina terræ, & uolatilia cœ
li. Et facta est uox ad eū: Surge
Petrus, occide, & manduca. At
aut Petrus: Absit dñe, quia nun
quā māducaui omne comune &
immundū. Et uox iterū secundo
ad eū: Quod deus purificauit, tu
comune ne dixeris. Hoc factum
est per te. Et statim receptū est
uas in cœlū. Et dū intra se hasi
taret Petrus, quidnam esset hec
uisio quā uidisset, ecce uiri q mis
si erant a Cornelio, inquirentes
domum Simonis, astiterunt ad
ianuam. Et cum uocassent, intes
rogabant, si Simon qui cognos
minatur Petrus, illic haberet
hospit

4. Reg. 4. d
Mar. 6. a
Luc. 6. b

Leuit. 11. a
Deut. 14. a

Math. 15. b
Roma. 14. b
1. Tim. 4. a
Eph. 1. f

hospitii. Petro autē cogitante de
uisione, dixit spiritus ei: Ecce ui
si tres quantū te. Surge itaq; &
descēde, & uade cū eis nihil du
bitans, quia ego misi illos. Des
cendēs autē Petrus ad alios di
xit: Ecce ego sum quē queritis,
quē causa est propter quā ueni
stis? Qui dixerūt: Cornelius cen
turio, iustus & timens deū, &
testimonium habēs ab uniuersa
gēte Iudaeorū, respōsum accepit
ab angelo. factō accessit te in
domum suā, & audire uerba abs
te. Introducēs ergo eos recepit
hospitio. Sequenti autē die sur
gens, profectus est cum illis, &
quidā ex fratribus ab Ioppe co
mitati sunt eū. Altera autē die
introiuit Caesaream, Cornelius
uero expectabat illos, conuoca
tis cognatis suis & necessariis
amicis. Et factum est, cum intro
isset Petrus, obuius uenit ei Cor
nelius, & prociēdens ad pedes
eius, adorauit eū. Petrus uero
lenauit eū, dicens: Surge, & ego
ipse homo sum. Et loquēs cū il
lo, intrauit, & inuenit multos qui
conuenerāt, dixitq; ad illos: Vos
scitis quomodo abominatū sit
uiro Iudaeo, cōtingit autē accēde
re ad alienigenas. Sed mihi oīe
dit deus, neminē cōmune aut
immundū dicere hominē, prop
ter qd sine dubitatione ueni ac
cessistis: Interrogo ergo quā ob
causā accēdistis mihi? Et Corne
lius ait: Audimus quādam die
nabūtiq; ad hanc horā, & oīs e
rāt hora nōna i domo mea, & ec
ce ui

lodginge. Whā Peter nō thought
vpon the vision, the spire sayd vnto
hym. Beholde, thre mē seke þ. Arise
therfore & go downe wth the dou
tyng: nothyng, for I haue sent the.
And peter going down to þ mē, said: **T**
Beholde, I am he whō ye seke, what
is the cause wherfore ye are come?
Whych sayd: Cornelius the Centu
rio, a righteous mā, & fearyng God,
& hauyng a good repute of al the
people of the Jewes, hath created
an answer of an holy angel to cal þ
into hys house, & to heare wordes of
the. Wherfore leadyng them in, he
lodged the. And caryng vpon the next
daye, he wente to thym, & vnd some
of the brethren of Ioppe: vnd beare
hym company. And þ daye followyng
he entred into Caesarea. Vnd Corne
lius hys housholde & speciall frendes
beyng called together, waityd for
the. And it fortuned whan Peter
was come in, Cornelius met hym, &
fallynge downe at hys fete: he wōp
shipped hym. But Peter lysted hym
vpon sayyng: Arise vp, I my selfe am
a mā also. And speakyng to hym, he
entred, and he sād many that werc
come together, and sayd vnto thym:
Ye knowe howe it be aduoyced for a
Jewe to be tokyd vpon to come to an
alien: But God hath shewed me
to call nōmā cōmune nō: but cleane,
wherfore I beyng called vpon come
wpythout doubtyng. I am therfore,
for what cause haue ye called me?
And Cornelius sayd: The sonne of
daye: heare I called vntill thys
houre, and I was prayyng the
wpyth houre in my house, & beholde,

Gen. 22. 3.

Act. 14. 3.

1. Pet. 4. 3.

Phil. 2. 3.

1. Tim. 2. 3.

1. Tim. 2. 3.

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1. Tim. 2. 3.

a man stode before me in a whyte garmente, and sayd: Cornelius, thy prayer is herde, and thyne almeses are had in remembrance in the sight of God. Sende therfore to Joppe, & call Simon whych is surnamed Peter, the same is lodged at the house of Simas the tanner, by the see. Therfore sente I continently vnto the, & thou hast done well in commynge. Now therfore are we all here in thy presence, to heare all thynges that are commaunded þ of the LORDE.

+ But Peter openynge hys mouth sayde: * I haue founde for a truth þ God is no acceptor of persons, & but amonge all people he þ seareth hym and worketh ryghteousnesse, is acceptor vnto hym. God sente þ worde vnto þ chyldren of Israel, prachynge peace thorow Jesu Christe, this is þ LORDE of all. Ye knowe what

þ for begynnynge at Galile after þ baptyme that Iohn preached Jesus of Nazareth, how þ God anoynted hym wth the holy gaost and power whych passed thorow doynge good, & healyng al the possessed wth the deuell: for God was wth hym. And we are wytnesses of all those thynges that he dyd in the lande of Jewry and Jerusalem, whom they slewe hangynge on tre.

The same dyd God rayse the thyrde day, and gaue hym to become manifeste, not vnto al the people, but vnto vs wytnesses ordyned before of God, & which haue eaten and dronke wth hym after that he was risen from the dead.

+ And he commaunded vs to prach vnto

uir stetit ante me in ueste candida, & ait: Corneli, exaudita est oratio tua, & eleemosynae tuae commemoratae sunt in conspectu dei. Mitto ergo in Ioppen, & accersi Simonem qui cognominatur Petrus, hic hospitatur in domo Simonis coriarii iuxta mare. Confestim ergo misi ad te, & tu bene fecisti ueniendo. Nunc ergo omnes nos in conspectu tuo adsumus audire omnia quaecumque tibi praecepta sunt a domino.

Aperiens autem Petrus os suum, dixit: In ueritate comperi, quia non est personarum acceptor deus, sed in omni gente qui timeat eum, & operatur iustitiam, acceptus est illi. Verbum misit deus filius Israel, annuncians pacem per Iesum Christum, hic est dominus Dominus. Vos scitis, quod factum est uerbum per uniuersam Iudeam, incipiens enim a Galilea post baptismum, quod praedicauit Ioannes, Iesu a Nazareth, quomodo uixit eum deus spiritu sancto, & uirtute, qui petransiit benefaciendo, & sanando omnes oppressos a diabolo: quoniam deus erat cum illo. Et nos testes sumus omnium, quae fecit in regione Iudeorum & Hierusalem, quae occiderunt suspendentes in ligno. Hunc deus suscitauit tertia die, & dedit eum manifestum fieri, non omni populo, sed testibus praedictis a deo nobis, qui manducauimus & bibimus cum illo post resurrectionem suam. Et praecepit nobis praedicare populo

Deut. 10. b

1. Pet. 19. b

Job. 34. b

Sap. 6. b

Eccl. 6. b

Roma. 1. b

Ephes. 6. a

Coloss. 1. c

1. Pet. 1. c

1. Pet. 1. c

Mat. 4. b

Esa. 61. a

Luc. 14. b

Job. 21. b

Mat. 13. c

populo, & testificari, quia ipse
est constitutus a deo patre iudex
viventium & mortuorum. Huic oēs
prophetæ testimoniū perhibēt,
remissionem peccatorū accipe-
te per nomē eius oēs qui credūt
in eū. Adhuc loquēte Petro, uer-
ba hæc, cecidit spiritus sanctus
super oēs qui audiebant uerbū.
Et obstupuerunt ex circūcisione
fideles, qui uenerant cū Petro:
quia & in nationes gratia spiri-
tus sancti effusa est: Audiebant
enim illos loquentes linguis &
magnificantes deum. Tunc res-
pondit Petrus: Nunquid aquam
q̄ prohibere potest, ut nō bapti-
zentur hi, qui spiritū sanctū acce-
perunt sicut & nos? Et iussit eos
baptizari in nomē dñi Iesu Chri-
sti. Tūc rogauerūt eū, ut maner-
et apud eos aliquot diebus.

CAPVT. XII.

Audierūt autē Apostoli
& fratres q̄ erat iudea,
qm̄ & gentes recepe-
rūt uerbū dei. Cū autē
ascēdisset Petrus Hierosolimā,
discepsabat aduersus illū qui e-
rāt ex circūcisione, dicētes: Qua-
re introisti ad uiros prepuriū ha-
bētes, & māducasti cū illis? Inci-
piēs autē Petrus, exponebat illis
per ordinē, dicēs: Ego erā in ci-
uitate Ioppe orās, & uidi in ex-
cessu mētis me p̄uisionē: descen-
dēs uas quoddā uelut linteū ma-
gnū quatuor inuisis submitti de
coelo, & uenit usq; ad me. In q̄
intruens considerabā & uidi qua-
drupedia terrę, & bestias, & rep-
tilia,

unto the people, & to testifie that he
is that is ordyned of God & father
a iudge of þ quicke & deade. Unto þ
same beare = all prophetes wytnesse,
at them to receaue forgeuēnesse of
synnes by þys name that beleue on
hym. & Whyle Peter spake these
wordes, the holy goost fell vpon al
them that herde the worde. And the
faythfull of the circūcision þ were
come wth Peter were astonnyed,
that the grace of the holy goost was
also poured forth vpon the heythens:
for they herde them speakyng with
tūnges and prayspnge God. Then
answered Peter: Can ony mā for-
byd water that these be not baptysed
whych haue receaued the holy goost
as we? And he commaunded them to
be baptysed in the name of Iesus
Christe. & Then prayed they hym
that he wolde tary certayne dayes
wth them. The. xi. Chapter.

The Apostles and brethren
that were in Jewry herde
that the heythens also had re-
ceaued the worde of God.
But whan Peter was come vp to
Jerusalem, they that were of the cir-
cumcision disputed wth hym sayenge:
Why art thou gone in vnto me & haue
eaten with them?
But Peter begynnyng declared by
order, sayenge: I was in the cite of
Ioppe prayenge, & sawe a vision in a
traunce: certayne vesselys vnto
a grete linnen cloth, by foure cor-
ners to be let downe fro heauē, and
came vnto me. Whereon lohyng, I
perceaued and saw fourefooted be-
astes of þ earth, & wyld beastes, & cre-
eping

Act. 13. 45.
and 11. 16.
Ier. 10. 16.
Dan. 9. 2.

Act. 1. 8.

Act. 8. 3.

Act. 11. 12.

Act. 11. 13.

Deut. 7. 8.

Act. 10. 4.

Act. 11. 14.

ACTA

Leuit. 11. 2
Deut. 14. 2

Acta. 10. 2

Acta. 1. 2

Acta. 1. 2

Acta. 1. 2

pyngge beastes, & flyenge beastes of
the ayre. And I herde also a voyce
sayenge vnto me: Rise vp Peter,
slaye & eate. But I sayd: No LORD
for [of] al þ is comune o: vncleane
þyd neuer entre into my mouth.
But þ voyce fro heauen answered
me þ seconde tyme sayenger: Those
thynges that God hath clyf do not
þ call vncleane. And thys happened
thre tymes, & al thynges were recea
ued vp agayne into heauen. And be
holde, cōtinently ther stode thre mē
in þ house where I was, sente vnto
me fro Cesarea. And þ spere said vn
to me, þ I shulde go w th, dōtynge
nothyng. * Ther came w me also
these fyre brethre, & we byd entre in
to the māns house. And he shewed vs,
how he had sene in his house an an
gel stādynge, and sayeng vnto hym:
Sede vnto Joppe, & cal Simō which
is surnamed Peter, which shal spea
ke wordes vnto þ, by þ which þ shalt
be safe, & al thy house. And whan I
had begon to speake, þ holy goost fel
vpon thē, * as vpo vs also at þ begyn
nyng. But I remēbred þ worde of
the LORD, as he sayd: Ihon verely
byd baptysē w water, but ye shal be
baptysed wth þ holy goost. Yf God
therfor haue geue thē lyke grace, as
also vnto vs, which haue beleued on
the LORD Iesus Christ, who was I
þ I myght wpystande God. These
thynges deyng herd, they held the pi
peace, & prayed God, sayeng: Than
hath God geue vnto þ hepythen also
repētaunce vnto lyfe. * And they trul
that were scattered abrode fro þ trou
ble whych happened vnder Steuen,
walked

tilia, & uolatilia coeli. Audist
autē & uocem dicentem mihi
Surge Petre, occide, & manduca.
Dixi autem: Nequaquam
Domine, quia comune aut im
mundum nunquam introiit in
os meum. Respondit autem uox
secundo de celo: Quia Deus
mandauit, tu nō comune dixeris.
Hoc autē factū est per ter, &
recepta sunt omnia rursum in
coelum. Et ecce uiri tres confe
stim aliterunt in domo in qua
erā, missi a Cesarea ad me. Dixit
autē spūs mihi, ut irē cū illis, nihil
hāsitaris. Venerūt autē mecū &
sex fratres isti, & ingressi sumus
in domū uiri. Narrauit autē nobis
quomodo uidisset angelum
in domo sua stantē, & dicentem
sibi Mitte in Ioppen, & accersis
Simōnē qui cognominatus Petrus,
qui loquetur tibi uerba in
quibus saluus eris tu & uniuersa
domus tua. Cū autē cōpissēm lo
qui, cecidit spiritus sanctus sup
eos, sicut & in nos in initio. Re
cordatus sum autē uerbi dñi sicut
dicebat: Ioānes quidē baptiza
uit aqua, uos autē baptizabimini
spiritu scto. Si ergo eadē gratia
dedit illis deus, sicut & nobis q
credimus in dñm Iesū Christū,
ego quis erā, qui possem prohibe
re deum? His auditis, tacue
runt, & glorificauerunt Deum,
dicens: Ergo & Gentibus pe
nitentiam dedit Deus ad ul
tam. Et illi quidem qui dis
persi fuerant a tribulatione,
quæ facta fuerat sub Stephano,
perambulā

perambulauerunt usque ad Phoeni-
cen & Cyprium & Antiochiam,
nemini loquentes uerbum, nisi
soliis Iudeis: Erant autem quidam
ex eis uiri Cyprii & Cyreni, qui
cum introissent Antiochiam, lo-
quebantur ad Græcos, annuncian-
tes Dominum IESUM. Et erat
manus domini cum eis, multusque nu-
merus credentium conuersus est ad
dominum. Peruenit autem sermo ad au-
res ecclesie quæ erat Hierosoly-
mymis super istis, & miserunt Bar-
nabam usque ad Antiochiam. Qui cum
peruenisset, & uidisset gratiam dei,
gaudius est, & hortabatur omnes
in proposito cordis permanere
in domino, quia erat uir bonus, & ple-
nus spiritu sancto & fide. Et ap-
posita est multa turba domino. Pro-
fectus est autem Tharsus, ut quere-
ret Saulum quem cum inuenisset,
perduxit Antiochiam. Et an-
num totum conuersati sunt ibi
in ecclesia, & docuerunt turbam
multam, ita ut cognominarentur
primi Antiochie discipuli, Chri-
stiani. In his autem diebus super-
uenerunt ab Hierosolymis pro-
pheta Antiochiam, & surgens
unus ex eis nomine Agabus, si-
gnificabat per spiritum famem
magnam futuram in uniuerso
orbe terrarum, quæ facta est sub
Claudio. Discipuli autem pro-
ut quisque habebat, proposue-
runt in ministerium mittere ha-
bitantibus in Iudæa fratribus,
quod & fecerunt, mittentes ad
seniores per manus Barnabæ
& Sauli.

walked thorow vntyl Phenice & Ci-
pres & Antioche, speakinge & worde
vnto noman, saue only the Jewes.
And some of them were men of Cy-
pres & Cyrene. The which whā they
were entred into Antioche, they spa-
ke vnto the Grekes, shewingge the
wordes of Iesus. And the hande of the
wordes was wth them, & a greate
nōbre of beleuers dyd turne vnto
the wordes. And the worde of these
thynges came to the eares of the congre-
gacion whiche was at Jerusalem, & they sente
Barnabas vntyll Antioche. The
whych whā he came, & sawe the grace
of God, he reioyced, & exhorted euery
one in the purpose of harte to abyde
in the wordes: for he was a good man,
and full of the holy goost, & faith,
& ther was much people added
vnto the wordes. And he went
to Tharsus, & he myght seke Saul:
whom whā he had folde, he brought
hym to Antioche. And they were con-
uersant in the congregacion there
a whole yere, & taught much people
insomuch that the disciples were first
called Christians at Antioche. In
these dayes came ther prophetes fro
Jerusalem vnto Antioche. And they
spoke vpon one of them by name Agabus,
he shewed by the sperte a great
derty to come in the whole capasse
of the worlde, the whiche happened
vnder Claudius. But the disciples
purposed euery one of them to sende
to an hande eachyngge vnto the bre-
thren in Jewry, after as euery man
had. The whiche they dyd also, sen-
dyngge it vnto the Elders by the han-
des of Barnabas and Saule.

Act. 9.8

Act. 11.8

1. Cor. 16.3
1. Cor. 16.3
and 9.8

Act. 11.8

The. xii. Chapter. 4

CAPVT XII.

Math. 4. c
17. a. 20. c
and. 16. d

Ad at the same tyme layd
Herode the kynge handes
that he myghte be certayne
of the congregaciō,

And he slewe James the brother of
Jhon wth the swerde. But he se-
ynge that it pleased the Jewes, he
thought to take Peter also: And it
were the dayes of swete breade.

Whome whan he had taken, he put
hym in prison, & deliuered hym

* A quater
nion is a cap
tayne of. iiii.
souldyers,
as centurion
of an hun-
dred.

Actu. 4. c

unto foure quaternions of souldy-
ours to kepe hym: wyllynge after
Easter to bringe hym forth vnto
people. And Peter truly was kepte
in prison, & but prayer was made
without ceasinge of the congrega-
cion vnto God for hym. And whan
Herode shulde haue broughte hym
forth, in the same nyght was Peter
sleepynge betwene two souldyours,
bounde wth two cheynes: and he
prys before the doze kepte the preso.

Actu. 5. c
and. 16. d

And behold, the angel of the Lord
came stode by, and the lycht shyned in
the dwellynge, and Peters spide smyt
ten, he waked hym sayenge: ryse vp
quychely. And the cheynes fell from
hys handes. And the angell sayd vn-
to hym: Gynge the, and pul on thy
hosen. And he dyd so. And he sayd vn-
to hym: Put thy garmente aboute
the, and followe me. And goynge out
he followed hym, and he knewe not
that it were true that was done by
the angell: But he thoughte hym to
haue sene a syght. And goynge by the
first and seconde watch, they came
vnto the first gate, whych leadech vn-
to the city, whych was opened alone
vnto

Eodem autem tempo-
re, misit Herodes rex
manus, ut affligeret
quosdam de ecclesia;

Occidit autem Iacobum fratrem
Ioannis gladio. Videns autem
quia placeret Iudeis, apposuit
apprehendere & Petrum: Et
autem dies azymorum. Quem
cum apprehendisset, misit in car-
cerem, tradens quatuor qua-
ternionibus militum ad custo-
diendum, uolens post Pascha
eum producere populo. Et Pe-
trus quidem seruabatur in car-
cere. Oratio autem fiebat sine in-
termissione ab ecclesia ad deum
pro eo: Cum autem producturus
eum esset Herodes, in ipsa no-
cte, erat Petrus dormiens inter
duos milites, uinctus catenis
duabus, & custodes ante ostium
custodiebant carcerem. Et ecce
angelus domini astitit, & lu-
men refulsit in habitaculo, per-
cussitque latere Petri, excitauit
eum, dicens: Surge uelociter. Et ce-
derunt catene de manibus eius.
Dixit autem angelus ad eum: Prece-
dere, & calceare caligas tuas.
Et Petrus fecit sic. Et dicit illi:
Circunda tibi uestimentum tuum, &
sequere me. Et exiens sequeba-
tur eum, & nesciebat quia uerum esset
quod fiebat per angelum: existima-
bat autem se uisum uidere.
Transcuntes autem primam & se-
cundam custodiam uenerunt ad
portam ferream, que ducit ad ci-
uitatem, que uultro aperta est
eis,

eis. Et exeuntes, processerunt
 tunc unum, & continuo disces-
 sit angelus ab eo. Et Petrus ad
 se reuersus, dixit: Nunc scio ue-
 re quia misit dominus angelum
 suum, & eripuit me de manu
 Herodis, & de omni expecta-
 tione plebis Iudeorum. Consy-
 deransque uenit ad domum
 Mariæ matris Ioannis, qui co-
 gnominatus est Marcus, ubi e-
 rant multi congregati & oran-
 tes. Pulsante autem eo ad os-
 tium Ianuæ, processit puella
 ad uidendum nomine Rhode,
 Et ut cognouit uocem Petri,
 præ gaudio non aperuit ianu-
 am, sed intro currens, nuntiavit;
 stare Petrum ante ianuam. Illi
 autem dixerunt ad eam: Insa-
 nis. Illa autem affirmabat se sic
 habere. Illi autem dicebant:
 Angelus eius est. Petrus autem
 perueherabat pulsans. Cum au-
 tem aperuissent ostium, uide-
 runt eum, & obstupuerunt. An-
 nuens autem eis manu, ut tace-
 rent; narrauit quomodo Domi-
 nus eduxisset eum de carcere,
 dixitque: Nunciate Iacobo &
 fratribus hæc. Et egressus abiit
 in alium locum. Facta autem
 die, erat non parua turbatio in-
 ter milites, quidnam factum es-
 set de Petro. Herodes autem
 cum requisisset eum, & non in-
 uenisset, inquisitione facta de
 custodibus, iussit eos ducti des-
 cendere aludra in Cæsaream,
 ubi comoratus est. Erat autē ira-

tus

unto them. And goynge out, they
 wente by one strete, and sodenly
 wente the angel from hym. And Pe-
 tre beyng come to hymselfe, sayde:
 Now know I truly that God hath
 sente hym angell, and hath deliuered
 me out of the hands of Herode, and
 from all the maptynge of the people
 of the Jewes. And considerynge
 he came to the house of Mary the
 mother of Iohn, whych is surnamed
 Marthe, where many were gathered
 and prayenge. And as he knocked
 at the entry doore, ther came forth a
 damysell by name Rhode to se. And
 whan she knewe Peters voyce, for
 ioye she did not open the doore, but
 runnyng in she shewed, Peter to
 stande at the doore. And they sayd un-
 to her: Thou art mad. But she affir-
 med it to be so. And they sayd: It is
 his angell. But Peter continued
 knockynge. And whan they had ope-
 ned the doore, they sawe hym, & were
 astonnyed. But he beckenyng vnto
 them with the hande, that they
 shoulde holde theyr peace, he shewed
 how the Lord had led hym forth
 out of the prison. And he sayd: shewe
 these thynges vnto James and the
 brethren. And beyng gone oute, he
 wente vnto another place. Whan it
 was become daye, there was no smal
 busynesse amonge the souldiours,
 what were become of Peter. Whan
 Herode had soughte hym, and had not
 founde hym, inquisicijs beyng made
 of the heperes he commaunded them
 to be led awaye: & goynge downe
 from Ierusalem to Cæsarea, he abode
 there. And he was wroth wth them

of

E

Gene. 19. b
Dan. 6. b

Actu. 1. b

Actu. 12. b

Actu. 17. b
and. 11. b

D

of Tyre and Sidon. But they came
one mynded to hym, & Blasius the
kynges chamberlayne beyng per-
fumed, they despyed peace, because
that they contrefes were noysed
of him. But at an apointed daye dyd
Herode beyng arayed wth a kyng
ly garmente spt vpon a iudgemente
seate, and made an oracion vnto the
And the people cryed therto: The
voyce of God, and not of a man.
And straght waye dyd the angel of
the LORDE stryke hym, because
he had not geuen the honoure vnto
God, and beyng consumed of wor-
mes, he gaue vp the goost. And the
worde of God dyd growe and mul-
tiplied. But Barnabas and Saule
dyd returne from Jerusalem: the
handerrachynge beyng fulfilled, ta-
kyng wth them: Ihon that is sur-
named Marke.

Actu. 12. c

Actu. 13. a

The xiii. Chapter.

Ther were in the congre-
gacion that was at Anti-
oche prophetes and tea-
chers, amonge the whych
[were] Barnabas & Simon, whych
was called Niger, and Lucius of Cy-
rene, Manahen, whych was Hero-
des one of the foure princes noysfel-
lowe, and Saule. As they serued the
LORDE, and fasted, the holy goost
sayd vnto them: Separate me Saul
& Barnabas vnto the worke: where
vnto I haue taken them. They pray-
enge than and fastynge, and layeng
[they] handes vpon them, let them
go. And they verely beyng sent of
the holy goost wente vnto Seleucia,
from thence sayled they to Cyprus.

Actu. 9. b

And

tus Tyriis & Sidonis. At illius
nanimes uenerunt ad eum, &
persuaso Blasto, qui erat super
cubiculum regis, postulabant
pacem: eo quod alerentur eo-
rum regiones ab illo. Statuto
autem die Herodes uestitus ue-
ste regia, sedit pro tribunali, &
concionabatur ad eos. Popu-
lus autem acclamabat: Dei uo-
ces, & non hominis. Confestim
autem percussit eum angelus
Domini, eo quod non dedisset
honorem Deo, & consumptus a
uermibus, expirauit. Verbum
autem Domini crescebat & mul-
tiplicabatur. Barnabas autem
& Saulus reuersi sunt ab Hiero-
solymis expleto ministerio, as-
sumpto Ioanne qui cognomina-
tus est Marcus.

CAPVT XIII.

ERant autem in eccle-
sia, que erat Antio-
chie, prophete & do-
ctores, in quibus Bar-
nabas, & Simon qui uocabatur
Niger, & Lucius Cyteneus, &
Manahen, qui erat Herodis do-
mestice collactaneus, & Saulus.
Ministrantibus autem illis Do-
mino & ieiunantibus, dixit il-
lis spiritus sanctus: Segregate
mihi Saulum & Barnabam in
opus ad quod assumpsi eos.
Tunc orantes & ieiunantes, im-
ponentesque eis manus, dimi-
serunt illos. Et ipsi quidem missi a
spiritu sancto abierunt Seleu-
ciam, & inde nauigauerunt Cyprus.

Et

Et cum uenissent Salaminam, prædicabant uerbum Dei in synagogis iudeorum. Habebant autem & Ioanem in ministerio. Et cum perambulassent uniuersam insulam usque ad Paphum, inuenerunt quendam uirum magum pseudopropheta, iudeum, cui nomen erat Barieu, qui erat cum proconsule Sergio Paulo uero prudente. Hic accersitis Barnaba & Paulo, desiderabat audire uerbum Dei. Resistebat autem illis Elymas magus (sic enim interpretatur nomen eius) querens auertere proconsulem a fide. Saulus autem qui & Paulus, repletus spiritu sancto, intuens in eum dixit: O plebe omni dolo & omni fallacia, fili diaboli, inimice omnis iustitie, non desinis subuertere uias Domini rectas? Et nunc ecce manus Domini super te, & eris cæcus non uidens solem usque ad tempus. Et confestim cecidit in eum caligo & tenebre, & circumiens querebat qui ei manum daret. Tunc proconsul cum uidisset factum credidit, admirans super doctrina Domini. Et cum a Papho nauigasset Paulus, & qui cum eo erant, uenerunt Pergen Pamphylie. Ioannes autem discedens ab eis reuersus est Hierosolymam. Illi uero pertrāscentes Pergen uenerunt Antiochiam Pisidie, & ingressi synagogam die sabbatum, sederunt. Post lectionem autem legis & prophetarum, miserunt princi-

And when they were come to Salamina, they preached the worde of God in the synagoges of the Iewes: And they had Iohn in seruice. And when they walked thowowe all the Ile vntyl Paphos, they sande a certayn sozcerer a false prophet, a Iewe whose name was Barieu, whyche was in the counsels debite Sergius Paulus a wyse man. The same Barnabas and Paulus beyng called, despyred to heare the worde of God. But Elimas the sozcerer (for so is his name interpreted) wythstode them, se- hyng to wythdrawe the counsuls debite from the sayth. But Paulus, whych also [is called] Saul, spyled wyth the holy goost lohyng vpon hym, sayde: O chyld of the deuyl ful of all guile & decaitfulnesse, chyld of the deuyl, enemy of al righteousnes, dost thou not crasse to subuert the straght wayes of the Lord? And now be- holde, I haue off the Lord is vpon the, & thou shalt be blynde not sepyng the Sonne for a certayne tyme. And straght waye ther fell a myste vpon hym & darknesse, & goyng about he sought [one] whych shoulde geue hym the hande. Then the counsuls debite whan he had sene the dede, he beleued, wderinge at the doctrine of the Lord. And whan Paulus had sayled fro Paphos, & they that were with hym, they came to Perge of Pamphylia: but Iohn departyng fro the returned to Ierusalem. But they passyng by Perge came to Antioche of Pisidia, & beyng gone into the synagoge vpon the day of the sabbats, they sat downe. But after the lectur of the law & prophetes was the ru-

Act. 13. 6

Ezech. 7. 9
and. 2. 6
Act. 13. 6

Ioh. 6. 9

Act. 13. 6

ACTA

rulers of the synagoge seke vnto the
 sapenge: Ye me brethren, yf ye haue
 in you ony worde of exhortacion vn
 to the people, sprake on. And Paule
 standynge vp, and commaundynge
 silence wyth [hys] hande, he sayde:
 Ye Israelitish men, and ye that fear
 God, herken: The God of þ people
 of Israel hath chose our fathers, and
 hath exalted þ people, whan as they
 were straungers in the lande of E-
 gypte, * and by a hyghe arme led he
 them out of it, and for the tyme of
 forty yere dyd he suffer theyr ma-
 ners in the deserte. And destropenge
 such nacions in þ lande of Chana-
 an, * he distributed the theyr lade by
 lot. * And after thys nearhande hū-
 dret and fyfty yeres gaue he them
 iudges, vntyl Sammel the prophete.
 * And after that despyred they a kynge
 * and he gaue them Saul the sonne
 of Cis, a man of the tribe of Ben Ja-
 min forty yere. * And hym beyng
 put downe, he rased vnto them Da-
 uid the kynge, of whome he bearyng
 wytnesse, dyd saye: * I haue founde
 Dauid the sonne of Jesse, a man af-
 ter my harte, whych shall do all my
 wylles. Of thys mans seide * accor-
 dyng to þ prompse hath god brought
 forth vnto Israel the Saueour I E-
 SVS, Ihon preachyng before the pre-
 sence of hys commyng the baptyme
 of penance vnto all the people of
 Israel. But whan Ihon fulfyllid his
 course, he sayd: * I am not he whom
 ye suppose me to be, but beholde he
 cometh after me, whose shues of
 hys fete I am not worthy to louse.
 + Ye men brethren, ye chyldren of
 Abraham

principes synagoge ad eos, di-
 centes: Viri fratres, si quis est in
 vobis sermo exhortationis ad
 plebem, dicite. Surgens autem
 Paulus, & manu silentium indi-
 cans, ait: Viri Israelitæ, & qui ti-
 metis Deum, audite: Deus ple-
 bis Israel elegit patres nostros,
 & plebem exaltauit, cum essent
 incolæ in terra Aegypti, & in
 brachio excelso eduxit eos ex
 ea, & per quadraginta annorum
 tempus mores eorum sustinuit
 in deserto. Et destruens gentes
 septem in terra Chanaan, sorte
 distribuit eis terram eorum. Et
 post hæc quasi quadringentos &
 quinquaginta annos, dedit iudi-
 ces usque ad Samuelem prophe-
 tam. Et exinde postulauerunt
 regem, & dedit illis Saul filium
 Cis, virum de tribu Benjamin
 annis quadraginta. Et amoto il-
 lo, suscitauit illis Dauid regem,
 cui testimonium perhibens, di-
 xit: Inueni Dauid filium Iesse, vi-
 rum secundum cor meum, qui fa-
 ciet omnes voluntates meas.
 Huius ex semine Deus secun-
 dum promissionem, eduxit Isra-
 el saluatorem I E S V M, præ-
 dicante Ioâne ante faciem ad-
 uentus eius baptismum peni-
 tentiæ omni populo Israel.
 Cum compleret autem cursum
 suum, dicebat: Quem me arbitri
 tramine esse, non sum ego, sed
 ecce uenit post me, cuius non
 sum dignus calciamenta pedum
 soluere. Viri fratres, filii generis
 Abrahæ

Abraham, & qui in uobis timēt
deum, uobis uerbū salutis huius
missum est. Qui em̄ habitāt Hie
rusalem; & principes eius hunc
ignorantes, & uoces propheta-
rum, quæ per omne sabbatum
leguntur, iudicantes impleue-
runt: & nullam causam mortis
inuenientes in eo, petierunt a
Pilato ut interficerent eum. Cū
que consummassent omnia quæ
de eo scripta erant, deponen-
tes eum de ligno, posuerunt e-
um in monumēto. Deus autem
suscitauit eum a mortuis tertiā
die; qui uisus est per dies mul-
tos his, qui simul ascenderant
cum eo de Galilæa in Hierusa-
lem, qui usque nunc sunt testes
eius ad plebē. Et nos uobis an-
nunciamus eā, quæ ad patres no-
stros repromissio facta est, quo-
niam hanc Deus adimpleuit fi-
liis uestris, resuscitans IESVM,
sicut in psalmo secundo scrip-
tum est: Filius meus es tu, ego
hodie genui te. Quod autem
suscitauit eum a mortuis, ampli-
us iam nō reuersurum in corrup-
tionem, ita dicit: Quia dabo uo-
bis sancta Dauid fidelia. Ideo-
que & alias dicit: Nō dabis san-
ctum tuum uidere corruptionē.
Dauid enim in sua generatio-
ne cum administrasset uolunta-
ti dei, dormiuit, & appositus est
ad patres suos, & uidit corrup-
tionem. Quem uero Deus su-
scitauit a mortuis, non uidit
corruptionem. Notum igitur
est uobis uiri fratres, quod per
hunc

Abrahams hymned, and they that a-
monge you feare God, vnto you is
the worde of thys heath sente. For
they that dwelte at Jerusalem, and
hir rulers, not knowyng the same,
and the voyces of þ prophetes that
are red euery sabbat, iudgyng the
haue fulfilled [thē:] and sendyng
no cause of death in hym, they axed
of Pilate that they myghte slaye
hym. And whan they had fulfilled al
thynges that were wytten of hym,
takynge hym from tre, they layed
hym in a graue. But God raysted
hym from the deade the thyrde day,
which was sene many dayes of thē
whych came vp also wpth hym frō
Galile into Ierusalem, whych hether-
to are hys wytnesses vnto the pro-
ple. And we shewe you the same
promyse, that is made vnto oure fa-
thers, for God hath fulfilled þ same
vnto your chyldren rayssyng Iesus
Christ, as it is also wytten in the se-
conde psalme: Thou art my sone
thys daye haue I begottē the. But þ
he hath raysted hym from the deade,
now hence forth nomore to retorne
vnto corrupcion, he sayeth thus: I
shall geue you the holy [conuer-
tees] of Dauid saythfully. And ther-
fore he sayeth in another place:
Thou shalt not geue thy holpous
to se corrupcion. For Dauid in hys
generacion, after that he had serued
the wpll of God, he fell aslepe, and
was layed by hys fathers, and sawe
corrupcion: But he whom God ray-
sed from the deade, sawe no corrup-
cion. Be it therfore knowen vnto
you ye men bryethren, that thowowe
the

Luce. 13. 3

Luce. 19. 8

Joh. 10. 18

Marty. 10. 8

Acta. 1. 8

D

psal. 1. 8

psal. 1. 6

et. 9. 8

psal. 15. 8

1. Regu. 1. 8

Luce. 14. 8

ACTA

Act. 1. 8

Act. 11. 8

Act. 10. 2
Act. 15. 6

Act. 11. 6

Act. 4. 9. b
Act. 5. b
Luc. 3. 8

Act. 15. 5 b

the same is forgetfulness of synnes
shewed vnto you of al thynges, wher
in ye coude not be iustified in the
law of Moses: for by hym euery one
that beleueth, is iustified. Beware
therefore that it come not vpon you
that is sayde in the prophetes: * Be
holde ye despyers, and wonder, and
peryshe: for I worke in your dayes, a
worke that ye shal not beleue, yf any
man shal shewe it you. And as they
wente out, they prayed them & they
wolde speake these wordes vnto the
vpon the sabbat followynge. And
whan the synagoge was letten go,
many of the Jewes, and many stran
gers scrupinge God followed Paule
and Barnabas: whiche speakynge ex
horted the, that they shuld remayne
in the grace of God. + But on the
the next sabbat came together near
hande the whole cytie to heare the
worde of God. And the Jewes seynge
the people, they were fylled wth in
dignacion, and gypsaid those thyng
es that were spoken of Paule, blas
phemynge. Then sayd Paule & Bar
nabas holdelpe: * Vnto you oughte
first the worde of God to be spoken,
but seynge ye refuse it, & iudge your
selfe vnworthye of euerlastynge lyfe,
beholde, * we are turned vnto & they
then. For so hath the LORD com
maunded vs: * I haue set the to a
lyght vnto the hepythen, that thou
be a Saluacion vnto the vtmoost of
the earth. * And the hepythen hea
rynge it, they reioyced, and praysed
the worde of the LORD: and byd
beleue as many as were ordyned a
foze vnto lyfe euerlastynge. And the
wordes

hunc vobis remissio peccato
rum annunciat, & ab omni
bus, quibus non potuistis in le
ge Mosi iustificari, in hoc om
nis qui credit, iustificatur. Vide
te ergo ne superueniat vobis,
quod dictum est in prophetis:
Videte contemptores, & admi
ramini, & dispergimini: quia o
pus operor ego in diebus ue
stris, opus quod non creditis, si
quis enarrauerit vobis. Exeun
tis autem illis, rogabat ut se
quenti sabbato loquerentur sibi
uerba haec. Cumque dimissa es
set synagoga, secuti sunt multi
Iudaeorum, & colentium Deum
aduenarum Paulum & Barna
bam: qui loquentes suadebant
eis, ut permanerent in gratia
Dei. Sequenti uero sabbato pe
ne uniuersa ciuitas conuenit au
dire uerbum Dei. Videntes autem
turbas Iudaei, repleti sunt zelo,
& contradicebant his quae a Pau
lo dicebantur, blasphemantes.
Tunc constanter Paulus & Bar
nabas dixerunt: Vobis oportet
bat primum loqui uerbum Dei,
sed quoniam repellitis illud, & indis
gnos uos iudicatis aeternae uitae,
ecce conuertimur ad Gentes.
Sic enim praecipit nobis domi
nus: Posui te in lucem Gentium, ut
sis in salutem usque ad extremum
terrae. Audiētes autem Gentes,
gausae sunt, & glorificabant uer
bum Domini: & crediderunt quot
quot erant praedesignati ad uitam
aeternam. Disseminabatur autem
uerbum

uerbum Domini per uniuersam
regionem. Iudæi autem concita
uerunt mulieres religiosas & ho
nestas, & primos ciuitatis, & ex
citauerunt persecutionē in Pau
lum & Barnabam, & eiecerunt
eos de finibus suis. At illi excus
so puluere pedum in eos, uene
runt Iconium. Discipuli quoque
replebatur gaudio & spū sancto.

CAPVT XIII.

E Actum est autem in
Iconio ut simul introi
rent in synagogam
Iudeorum, & loque
rentur, ita ut crederet Iudeorū
& Græcorum copiosa multitu
do. Qui uero increduli fuerant
Iudæi, suscitauerunt & ad ira
cundiam concitauerunt animas
Gentium aduersus fratres. Mul
to igitur tempore demorati sūt,
fiducialiter agentes in domino,
testimonium perhibente uerbo
gratie sue, dante signa & prodi
gia fieri per manus eorum. Dui
ta est autem multitudo ciuita
tis: & quidam quidem erant cū
Iudæis, quidam uero cum apo
stolis. Cum autem factus esset
impetus Gentiliū & Iudeorū cū
principibus suis, ut contumeliis
afficeret & lapidaret eos, intelli
gētes cōfugerūt ad ciuitates Ly
caonie, Lystrā & Derben, & uni
uersā in circuitu regionē, & ibi
euangelizantes erāt. Et cōmota
est oīs multitudo in doctrina eo
rū: Paulus autē & Barnabas mora
bantur Lystris. Et quidā uir Ly
stris infirmus pedibus sedebat,
claudus

worde of the LORD was spread a
broad thorow all the region. But
the Iewes moued & deuoute and ho
nest women, and the chiefe of the cy
tie, and raysed by a persecution a
gainste Paule and Barnabas and
caste them forth out of theyr con
stes. But theyr shakynge the duste
of theyr fete on them came to Iconi
um. The disciples also were fylled
wyth loye and the holy goost. i.

The. xiii. Chapter.

Fortuned at Iconium
that they wente together
into the synagoge of the
Iewes & spake, insomuche
that a great multitude of the Iewes
& Grekes wylde beleue. But the Iew
es whych were vndeuyngne raysed
e stirred & soules of the wyche to
anger agaynst the bretheren. Ther
fore tarped they there a great seasō,
quyting theselys boldly in & LORD
wylde bearyng wytnesse to & word
of hys grace, & gradelyng tokens and
wonders to be done by theyr handes.
And & multitude of & cytie was di
uided: some of them truly were in
the Iewes, but some in the Apostles
But whā ther had happened an in
surreccion of & wyche & the Iewes
in theyr rulers, that they myght put
them to shame & stone the, they pre
ceayngne it, & fled vnto the cyties of
Lycaonia, Lystra and Derbe, and al
the contry rounde aboute, and were
there prayngne the Gospell. And
all & multitude was moued at theyr
doctrine: But Paule & Barnabas
wylde abyde at Lystra. And at Lystra &
certain man was in hys fete set
Z. i. crepell

1. Tim. 4. b

Mark. 16. b
Marc. 6. b
Luc. 6. a

Mark. 16. c

Mark. 16. c

ACTA.

Act. 3. 2 * crept from hys mothers wombe, whych neuer had walked, the same herde Paule speakynge. Who lo-
Act. 3. 11. 2 hyngre vpon hym, and seynge that he had sayd þ he myght be made whole he sayd wth loude voyce: Ryse vpryght vpon thy fete. * And he lept and walked. But whan the people sawe it that Paule had done, they lyste vpon theyr voyce in the Lycaonyshe speche, sayenge: * The goddes become lyke vnto men are come downe vnto vs. And they called Barnabas Jupiter, but Paule Mercury: for he was spechman of þ word. The preste also of Jupiter, whych was befoze the cytie, byngynge orle & garlandes befoze the doores, wolde haue done sacrifice wth the people.
Act. 17. 2 The whych whā the Apostles Barnabas and Paule herde, rentynge theyr cotes they ranne into the people, cryenge and sayenge: * Ye men, why do ye these thynges? We also are mortall men lyke vnto you, shewynge you to turne awaye from these vayne thynges to the luyngre God,
Act. 10. 2 **Apo. 19. 2** **and. 11. 2** * whych hathe made heauen, and
Act. 17. 2 **Apo. 14. 2** earth, and the see, and all thynges that are in them. Whych in tymes past suffered all nacions to walke in theyr owne wayes. * And verely not without wytnesse hath he lest hym selfe, doyng well, & geuyng rayne and frutefull seasons, fyllyng theyr hartes wth meates and lope. And sayenge thys, they scarce stilled the people that they shulde not offe vnto them. And ther came certayne Jewes from Antioche & Iconium, &
Rom. 1. 2 the people beyng persuaded, * and stonyng

claudus ex utero matris sue, qui nunquam ambulauerat. Hic audiuit Paulum loquentē. Qui intuitus ē, & uidens quia fidē haberet, ut saluus fieret, dixit magna uoce: Surge super pedes tuos rectus. Et exiit, & ambulabat. Turbę autem cum uidissent quod fecerat Paulus, leuauerunt uocem suam Lycaonice dicentes: Dii similes facti hominibus descenderunt ad nos. Et uocabant Barnabam Iouem, Paulum uero Mercurium: quoniam ipse erat dux uerbi. Sacerdos quoque Iouis, qui erat ante ciuitatem, tauros & coronas ante ianuas asserens, cum populis uolebat sacrificare. Quod ubi audierunt Apostoli, Barnabas & Paulus, cōscissis tunicis suis, exiliunt in turbas, clamantes & dicentes: Viri quid hæc facitis? Et nos mortales sumus similes uobis homines, annunciantes uobis ab his uanis conuentibus ad Deum uerum, qui fecit cælum & terram, & mare, & omnia que in eis sunt, qui in præteritis generationibus dimisit omnes gentes ingredi uias suas. Et quidem non sine testimonio semetipsum reliquit, benefaciens de cælo, dans pluuias, & tempora fructifera, implens cibo & lætitiis corda eorum. Et hæc dicentes uix sedauerunt turbas, ne sibi immolarent. Superuenerunt autem quidā ab Antiochia & Iconio Iudei, & persuasione turbę,

lapidantes Paulum, traxerunt extra ciuitatem existimantes eum mortuum esse. Circundantibus autem eum discipulis, surgens intrauit ciuitatem. Et postera die profectus est cum Barnaba in Derben. Cumque euangelizassent ciuitati illi, & docuissent multos, reuersi sunt Lystram, & Iconium, & Antiochiam, confirmantes animas discipulorum, exhortantesque ut permanerent in fide, & quoniam per multas tribulationes oportet nos intrare in regnum Dei, Et cum constituissem illis per singulas ecclesias presbyteros, & orassent cum ieiuniis, commendauerunt eos Domino in quem crediderunt. Transeuntesque Pisidiam, uenerunt in Pamphyliam, & loquentes uerbum Domini in Perge, descenderunt in Attalia, & inde nauigauerunt Antiochiam, unde erant traditi gratie Dei, in opus quod compleuerunt. Cum autem uenissent, & congregassent ecclesiam, retulerunt quanta fecisset Deus cum illis, quia aperuisset Gentibus ostium fidei. Morati sunt autem tempus non modicum cum discipulis.

CAPVT. XV.

ET quidam descendentes de Iudea docebant fratres: Quia nisi circumcidamini secundum morem Moysi, non poteritis saluari. Facta ergo seditio non minima Paulo

stonyng Dauid they byd brawe him out of the cytie, supposyng hym to haue ben deade. But the disciples standyng in compassse aboute hym, tpsyng vp he wente into the cytie. And the nexte daye he wente wpyth Barnabas vnto Derbe. And whan they had pytched the Gospel vnto that cytie, and had taughte many, they returned to Lystra, and Iconia, and Antioche, strengthyng the soules of the disciples, and exhortyng that they shulde continue in p sapyth and that by many tribulacions we muste entre into the kyngdome of God. And whan they had ordyned them Elders thowowe euery congregaciō, & had prayed wpyth fastynges, they commended them vnto p lon we, on whome they byd beirur. And goyng thowowe Pisidia, they came vnto Pamphilia, and sprayng the worde in Perge, they wente dōtūne into Attalia, and thence they sayled to Antioche, & sed whence they were deliuered vnto the grace of God, to the worke whych they fulfilled. But whan they were come, and had gathered together the congregacion, they shewed how great thynges god had done wpyth the, and that he had opened the doore of sapyth vnto p thep then. And they sayped not a lytle tyme wpyth the disciples.

The. xv. Chapter.

Non certayne commyng from Jewry taughte p brethren: Without ye be circumcysed after the maner of Moyses, ye can not be saued. Wher was therefore no small dissensio

Z. ii. cap.

Act. 14.
11. 12. 13.Luce. 14. 3
1. Tim. 1. 3

Act. 15. 3

Gal. 1. 6

ACTA.

Acta. 1. a

rayſed vnto Daule and Barnabas agaynſt the, they ordeyned þ Daule and Barnabas, & ſome other of the ſhulde go vp vnto the Apoſtles and Elders at Jeruſalem, vpon this queſtion. They therfore being brought on they waie by the congregacion, wente thowoe Phenice and Samaria, ſhewinge the conuerſion of the heþhen, and cauſed a great loye vnto all the brethren. But whan

Actu. 11. b

they were come to Jeruſalem, they were receaued of the congregacion and Apoſtles, and Elders, ſhewyng how greate thynges God had done wþ them. But ther roſe ſome of the Pharifees ſecte whych beleued, ſapenge they muſt be circumciſed, and to commaunde [them] to kepe the lawe of Moſes. And the Apoſtles & Elders byd come together to

loke vpon this matter. Whan great triall was now made, Peter rþyng vp ſayd vnto them: Ye me brethren, ye know that God of old dayes byd choſe, amōg vs þ thoww my mouth the heþhen ſhulde heare the worde of the Goſpell, and beleue. And the God that knoweth the hartes, byd beare wytnesse, & geupge them the holy goost, as vnto vs, and made no diſcrecion betwene vs and the, purgynge they hartes by ſapthe. Nowe therfore, why tempte ye God to laye a yoke vpon the diſciples neckes, & the whych neither we nor our fathers coulde beare. But we beleue to be ſaued by the grace of oure Lord & ſauour Jeſus Chriſte, lyke as they alſo. And all the multitude held theþr peace,

Actu. 1. b

Actu. 10. c

Actu. 7. g

Ephe. 1. a

Titu. 1. a

Paulo & Barnabas aduerſus illos, ſtatuerunt ut ascenderent Paulus & Barnabas, & quidam alii ex illis ad Apoſtolos & presbyteros in Hieruſalem ſuper hac queſtione. Illi ergo deducti ab ecclesia, pertransibant Phenice & Samariam, narrantes conuerſionem Gentium, & faciebant gaudium magnum omnibus fratribus. Cum autem ueniſſent Hieruſolymam, ſuſcepti ſunt ab ecclesia, & Apoſtolis, & Senioribus, annunciantes quanta Deus feciſſet cum illis. Surrexerunt autem quidam de heretiſis phariſaeorum, qui crediderunt, dicentes: Quia oportet circumcidi eos, præcipere quoque ſeruare legem Moſi. Conueniente Apoſtoli & Seniores uiderent de uerbo hoc. Cum autem magna cõquiſitio fieret, ſurgens Petrus, dixit ad eos: Viri fratres, uos ſcitis quoniam ab antiquis diebus Deus in nobis elegit per os meũ audire Gẽtes uerbum euẽgelii, & credere. Et qui nouit cor da Deus, teſtimoniũ perhibuit, dans illis ſpiritum ſanctum ſicut & nobis: & nihil diſcreuit inter nos & illos, ſide purificans corda eorum. Nunc ergo quid tentatis Deum, imponere iugum ſuper ceruicẽs diſcipulorum, quod neque nos neque patres noſtri portare potuimus. Sed per gratiã Dñi noſtri IESV Chriſti credimus ſaluari, quẽadmodũ & illi. Tacuit autem omnis multitudo

& audiebant Barnabam & Paulum narrantes, quanta Deus fecisset signa & prodigia in Gentibus per eos. Et postquam tacuerunt, respondit Iacobus dicens: Viri fratres, audite mei: Simon narrauit, quemadmodum primum Deus uisitauit sumere ex Gentibus populum nomini suo. Et huic concordant uerba prophetarum, sicut scriptum est: Post hæc reuertar, & reedificabo tabernaculum Dauid, quod decidit, & diruta eius reedificabo: & erigam illud, ut requirant ceteri hominum Dominum, & omnes gentes, super quas inuocatum est nomen meum, dicit Dominus faciens hæc. Notum a seculo est Domino opus suum. Propter quod ego iudico, non inquietari eos qui ex Gentibus conuertuntur ad Deum, sed scribere ad eos, ut abstinere se a contaminationibus simulachrorum, & fornicatione, & suffocatis, & sanguine. Moses enim a temporibus antiquis habet in singulis ciuitatibus, qui cum prædicent in synagoga, ubi per omne sabbatum legitur. Tunc placuit Apostolis & senioribus cum omni ecclesia, eligere uiros ex eis, & mittere Antiochiam cum Paulo & Barnaba, Iudam qui cognominatur Barfabas, & Silam, uiros primos in scribis, scribentes per manus eorum Apostolicis senioribus fratres,

and herbe Barnabas and Paul, shewing how great tokens & wonders God had done amonge the heathen by them. And after they held thei praye, James answered saying: Ye men brethren hearken vnto me: Simon hath shewed howe God hath first visited to take a people of the heathen vnto his name. And vnto the same agree the wordes of the prophetes, as it is wyttens: After this shall I returne, and builde agayne the Tabernacle of Dauid that is fallen downe, and I shall builde agayne his decapies, and raise it: that the reste of men maye see the Lowe, and all the heathen, the whiche my name is called vpon, sayeth the Lowe doynge these thynges. Knowen vnto God is his vvorke from the begynnyng of the worlde. Wherefore my sentence is, them of the heathen not to be disquieted that be conuerte vnto God, but to wyte vnto them that they absteyne themselves from the fylthynges of Idols, and fornicacyon, and strangelod, and bloud. For Moses hath of olde tyme in euery cytie, them whiche preach hym in the synagoges where he is red euery sabbat. Then pleased it the Apostles and elders with all the congregacion to chosse men amonge them, and to sente vnto Antioche with Paul and Barnabas, and Iudas that is surnamed Barsabas, and Silas, principall men amonge the brethren, wrytynge by thei handes. The Apostles & elders and brethren with breith

Act. 11. c
and. 11. b

Amos. 9. c

Isa. 66. 10
Isa. 66. 10
Isa. 66. 10

Eph. 1. 2

Eph. 1. 2

Eph. 1. 2

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Eph. 1. 2

Eph. 1. 2

ACT A.

unto the brethren of the hepten
are at Antioche, and Syria, and Ly-
Dlicia. * for as muche as we haue
Gala. 2. a herde that some goynge out from a-
monge vs haue disquieted you, sub-
uertynge your soules wth wordes,
commaundynge you to be circum-
cised and to kepe the lawe, whom we
haue not commaunded [so to do:] It
hath pleased vs beyng gathered to-
gether to chose me, and to sende the
vnto you, wth our moost beloued
Barnabas and Paule, men whych
Acta. 15. c
and. 14. f haue disputed theyr iours for the
name of our LORDE Iesus Christ.
We haue sente therfore Judas and
Silas whych themselues also shall
wth wordes shewe you the same.
for it hath pleased the holy goost
vs, to lay nomore charge vpon you,
tha these necessary [poyntes:] That
ye absteyne your selues from thynges
offered vpon ydols, & bloude,
and stranguled, and fornication, ke-
ppynge your selfe from the whych ye
shall do well. fare ye well. They
therfore beyng letten go, wrote
downe to Antioche, and the multi-
tude beyng gathered, they deliue-
red the lettre. The whych whā they
had red, they reioyced at the consol-
Ecion. Judas and Silas seynge they
were prophetes, they also comforted
the brethren wth much preachynge,
and stablyshed them. And when
they had ben there a certayne tyme,
they were let go in peace of the bre-
thren vnto them that sente them.
And Silas thoughte it good to re-
mayne there, and Judas went alone
Gala. 2. a to Ierusalem: * but Paule and

fratres, his qui sunt Antiochie,
& Syriæ & Cilicie fratribus ex
Gentibus salutem. Quoniam au-
diuimus quod quidam ex vo-
bis exeuntes, turbauerunt vos
uerbis, euercentes aias uestras,
subētes uos circūcidi & seruare
legem, quibus nō mandauimus
placuit nobis collectis in unum
eligere uiros, & mittere ad
uos, cum charissimis nostris Bar-
naba & Paulo, hominibus qui
tradiderunt animas suas pro no-
mine Domini nostri IESU Chri-
sti. Misimus ergo Iudam & Si-
lā, qui & ipsi uobis uerbis refer-
rēt eadem. Visum est em̄ spiritali
sancto & nobis nihil ultra impo-
nere uobis oneris quam hæc ne-
cessaria, ut abstinēatis uos ab
immolatis simulachroni, & san-
guine, & suffocato, & fornicatio-
ne, a quibus custodientes uos,
bene agētis. Valete. Illi ergo
dimissi descenderunt Antiochi-
am, & congregata multitudo,
tradiderunt epistolam. Quam
cum legissent, gauisi sunt super
consolatione. Iudas autem &
Silas, & ipsi cum essent prophe-
te, uerbo plurimo consolati
sunt fratres, & confirmauerunt.
Facto autem ibi aliquanto tem-
pore, dimissi sunt cum pace a
fratribus ad eos qui miserunt il-
los. Visum est autem Silis ibi
remanere. Iudas autem solus
abiit Iherusalem: Paulus autem
& Bar

& Barnabas demorabantur Antiochie, docentes & euangelizantes cum aliis pluribus uerbis Domini. Post aliquot autem dies dixit ad Barnabam Paulus: Reuertentes uisitemus fratres per uniuersas ciuitates, in quibus predicauimus uerbum Domini, quomodo se habeant. Barnabas autem uolebat secum assumere & Ioannem, qui cognominatur Marcus. Paulus autem rogauit eum (ut qui discessisset ab eis de Pamphylia, & non esset cum eis in opus non debere recipi). Facta est autem dissensio, ita ut discederent ab inuicem, & Barnabas quidem assumpto Marco nauigaret Cypri, Paulus uero electo Sila profectus est, traditus gratie Dei a fratribus. Perambulabat autem Syria & Ciliciam, confirmans ecclesias, precipiens custodire precepta Apostolorum & Seniorum.

CAPVT. XVI.

Pervenit autem in Derben & Lystram. Et ecce discipulus quidam erat ibi nomine Timotheus, filius matris Iudee fideles, patris Gentilis. Huic testimonium bonum reddebant, qui in Lystris erant & Iconio fratres. Hunc uoluit Paulus secum proficisci, & assumens circumcidit eum propter Iudeos, qui erant in illis locis. Sciebant enim omnes, & pater eius erat Gentilis.

Cum

Barnabas remained at Antioche, preaching and shewing forth many other the wordes of God. And after certayn dayes sayd Paul vnto Barnabas: Let vs retourne visite the brethren thorow all the cyties, where in we haue preached the word of the Lord, how they do. And Barnabas wolde haue taken wth him also Iohn, whiche was surnamed Marke. But Paul desired hym, (that he whiche was departed from them in Pamphylia, and hadde not gone wth the into the worke, shuld not be receaued. And ther happened a dissention, insomuch that they departed asunder, and Barnabas took wth hym Marke beinge taken wth hym sayd vnto Cyprus: but Paul & Silas beinge chosen, departed, beinge deliuered vnto the grace of God of the brethren. And he walked thorow Syria and Cilicia, stablishinge the congregacions, commaunding to kepe the commaundmentes of the Apostles and Elders.

The xvi. Chapter

When he came vnto Derbe and Lystra. And beholde there a certayne discipule, by name Timotheus was there, the sonne of a synagagist Jewe & a woman, and his father a Gentile. Vnto the same dyd the brethren that were at Lystra and Iconium geue a good reporte. The same wolde Paul haue to go forth wth hym, and takinge he circumcised hym, because of the Jewes that were in those quarters: for they all knewe that his father was a heythen.

Z. iiii. When

ACTA.

When they than wente thorow the
 Actu. 15. b. cities, they toke them the sentences
 that were decreed at Ierusalem by
 the Apostles and Elders to kepe.
 And the congregacions truly were
 strengthened in the fapth, and increa-
 sed in nombre dayly. * But gopnge
 Rom. 1. b. thorow Phrygia and the region of
 Galatia, they were forbydden by
 holp goost to speake þ word in Asia.
 And when they came into Mysia,
 they assayed to go into Bithynia, &
 the sprete of Iesu permitted the not.
 But when they had gone thorow My-
 sia, they went downe vnto Troas
 1. Cor. 16. 8. & a vision was shewed vnto Paule
 Actu. 16. 8. and 17. b. by nyghte: Ther was a certayne
 man of Macedonia standynge, and
 beschynge hym, and sayenge: Com-
 mynge ouer into Macedonia, helpe
 vs. And as he had sene the vision,
 straght waye sought we to go forth
 Actu. 18. 8. into Macedonia, beyng certayne-
 ly perswaded, that God had called vs
 to prache vnto them. And sayynge
 from Troas, we came the straght
 course vnto Samothracia, and the
 nexte daye to Neapolis, and from
 thence to Philippi, whiche is
 the chiefe cite of Macedonia, a fre
 cite. We were remainynge in
 that cite certayne dayes. But vpon
 a day of the sabbattes, we went
 forth out of the gate, by a water,
 where the prayer semed to be, and
 settynge we spake vnto the women
 that were come together. And a cer-
 tayne woman by name Lydia a sel-
 ler of purple of þ cite of Thyatira,
 Actu. 16. 8. serupnge God, dyd hearken, whose
 harte the Lord opened to
 1. Cor. 16. 8. geue

Cum autem pertransissent clu-
 tates, tradebant eis custodire
 dogmata, quæ erant delecta ab
 Apostolis & senioribus, qui er-
 rant Hierosolymis. Et ecclesie
 quidem confirmabantur fide, &
 abundabant numero quotidie.
 Transeuntes autem Phrygiam,
 & Galatiæ regionem, uetati
 sunt a spiritu sancto loqui uer-
 bum Dei in Asia. Cum uenissent
 autem in Mysiam, tentabant
 ire in Bithyniam, & non perm-
 sit eos spiritus. I. E. S. V. Cum au-
 tem pertransissent Mysiam, del-
 cendunt Troadem, & uisio
 per noctem Paulo ostensa est
 Vir Macedo quidam erat stans
 & deprecans eum, & dicens:
 Transiens in Macedoniam, ad-
 haia nos. Vt autem uisum uidit,
 statim quæsiuimus proficisci in
 Macedoniam, certi facti quod
 uocasset nos Deus euangeliza-
 re eis. Nauigantes autem a Tro-
 ade, recto cursu uenimus Samo-
 thracem, & sequenti die Nea-
 polim, & inde Philippos, quæ
 est prima partis Macedoniæ ci-
 uitas, colonia. Eramus autem
 in hac urbe diebus aliquot con-
 sistentes. Die autem sabbato-
 rum egressi sumus foras portam
 iuxta flumen, ubi uidebatur ora-
 tio esse, & sedentes loqueba-
 mur mulieribus quæ conuene-
 rant. Et quædam mulier nomi-
 ne Lydia purpuraria ciuitatis
 Thyatironum colens Deum, au-
 diuit, cuius Dominus apuit cor
 intus

intendere his que dicebamus a Paulo. Cum autem baptizata esset, & domus eius, deprecata est, dicens: Si iudicatis me fidelem Domino esse, introite in domum meam, & manete. Et coegit nos. Factum est autem euntibus nobis ad orationem, puellam quandam habentem spiritum Pythonem obuiare nobis, quæ quæstum magnum præstabat dominis suis diuinando. Hæc subsecuta Paulum & nos, clamabat dicens: Isti homines serui Dei excelli sunt, qui annuntiant uobis uiam salutis. Hoc autem faciebat multis diebus. Dolens autem Paulus & conuersus, spiritus dixit: Præcepto tibi in nomine IESU Christi exire ab ea. Et exiit eadem hora. Videntes autem domini eius, quia exiit spes quæstus eorum, apprehendentes Paulum & Silam, perduxerunt in forum ad principes: & offerentes eos magistratibus, docuerunt: Hi homines conturbant ciuitatem nostram, cum sint Iudæi, & annuntiant morem quem non licet nobis suscipere neque facere, cum simus Romani. Et cucurrit plebs aduersus eos, & magistratus scussis tunica suis, iusserunt eos uirgis cedi. Et cum multas plagas eis imposuissent, misserunt eos in carcerem, præcipientes custodi, ut diligenter custodiret eos. Qui cum tale præcep-

ture he be into those thynges that were spoken of Paul. But when she was baptysed and bys house, she prayed sayenge: Yf ye haue iudged me to be belyuynge vnto I. E. S. U. Enter into my house & abyde [there] And she compelled vs. And it fortuned whyle we went vnto the prayse, a certayne damysell haupnge a forthsayenge sprete to mete vs, whych brought greates gannes vnto bys lordes with forthsayenge. The same followynge Paul and us cryed sayenge: These men are the seruauntes of the hyghe God, whych shewe you the weye of saluacion: and thys she dydde many dayes. But Paul beyng saye, and beyng turned, he sayde vnto the sprete: I commaunde the in the name of Iesu Christe to go forth of her, & and he wente out the same houre. But bys lordes saynge that the hope of theyr & haunte was gone oute, & saynge Paul and Silas they broughte them into the iudgemente place to the rulers. And beyngynge them vnto the officers, they sayde: These men trouble oure cytie, saynge they be Jewes, and shewe of a cosume, the whych is not lawfull for us to receaue nor to do, saynge we be Romanes. And the people ranne on them, and the officers they clothes beyng tents, commaunded them to be beaten with rodde. And wha they had laped many stryppes on them, they put the in prison, commaundyng the keeper that he shoulde diligently kepe them. The whych when he had receaued suche com-

Act. 19. 8
Luc. 14. 2
1. Th. 14. 5

1. Reg. 13. 2

Mar. 1. 8
Luc. 8. 3

Mar. 16. 8

Act. 19. 8
1. Th. 1. 10

Act. 7. 8

Act. 17. 8
1. Cor. 11. 8

Actu. 4. b

Actu. 5. c
and. 11. b

Actu. 1. b

Marci. 16. b
Iohā. 6. f

Luce. 5. b
and. 19. a

commandement he put them in
the ynnier p̄son, and put theyr fete
in the stoches. And at mydnyght
Paul & Silas worshippinge pray-
sed God, and they that were in the
p̄son herde them. But sodenly dyd
ther happen a great earthquake, in-
somuch that the fundacions of the
p̄son were moued. And forthwith
were all the doers opened, and the
bandes of euery one were lousyd.
But the heper of the p̄son beyng
waked, and seynge þ̄ doers of þ̄ p̄-
son open, the sweerde drawen out,
he wolde haue slayen hymselfe, sup-
posynge the p̄soners to haue bene
runne awaye. But Paul cryed w
loude voyce, sayenge: Do thyselfe no
harne, for we are all here. And a
lyght called for he wente in, and qua-
lynge he fell at Paul & Silas fete,
and bryngynge them forth, he sayd:
* Syrs, what must I do that I may
be saued. But they sayd: Beleue
on the LORDE Jesus, and thou and
thy house shalbe saued. And they
spake the worde of the LORDE
vnto hym, and all they that were in
hys house. And takynge them in the
same houre of the nyght, he washed
theyr stypes, and continently was
he and all hys house baptysed. And
whan he had brought them into hys
house, he set a table before them, and
* reioyced wth all hys house bele-
uynge on God. And whan it was be-
come daye, the officers sente serge-
antes, sayenge: Let those men go.
And the heper of the p̄son shewed
these wordes vnto Paul: The offi-
cers haue sente that ye be lousyd,
now

preceptū accepisset misit eos in
interiore carcerē, & pedes eorū
strinxit ligno. Media autē nocte
Paulus & Silas adorātes lauda-
bāt deū. Et audiebāt eos q̄ in cu-
stodia erant. Subito uero terra-
motus factus est magnus, ita ut
mouerētur fundamēta carceris.
Et statim aperta sunt omnia o-
stia, & uniuersorum uincula sola-
ta sunt. Expergefactus autem
custos carceris, & uidēs ianuas
apertas carceris, euaginato glā-
dio, uolebat se interficere, existi-
mans fugisse uinctos. Clamauit
autem Paulus uoce magna di-
cens: Nihil tibi mali fecerist: uni-
uersi enim hic sumus. Petitoque
lumine introgressus est, & tre-
mefactus, procidit Paulo & Si-
lae ad pedes, & producens eos
foras, ait: Domini, quid me o-
portet facere, ut saluus fiam? At
illi dixerunt: Crede in Domi-
num IESVM, & saluus eris tu
& domus tua. Et locuti sunt ei
uerbum Domini, cum omnibus
qui erant in domo eius. Et tol-
lens eos in illa hora noctis, la-
uit plagas eorum, & baptizatus
est ipse, & omnis domus eius
continuo. Cumque perduxisset
eos in domum suam, apposuit
eis mensam, & letatus est cum
omni domo sua credens Deo.
Et cum dies factus esset, mise-
runt magistratus lictores, di-
centes: Dimitte homines illos.
Nunciauit autem custos carce-
ris uerba hec Paulo: Quia mise-
rit magistratus, ut dimittamini,
nunc

nunc igitur exeuntes, ite in pace. Paulus autem dixit eis: Cuius nos publice indemnatos homines Romanos miserunt in carcerem, & nunc occulte nos eliciunt? Non ita, sed ueniant ipsi, & nos eliciant. Nuntiauerunt autem magistratibus licet omnes uerba hæc, timueruntque auditum quod Romani essent. Et uenientes deprecati sunt eos, & educentes rogabant ut egredierentur de urbe. Exeuntes autem de carcere, introierunt ad Lydiam, & uisis fratribus, consolati sunt eos, & profecti sunt.

CAPVT XVII.

Cum autem perambulassent Amphipolim & Apoloniā, uenerunt Thessalonicā, ubi erat synagoga Iudeorum. Secundum consuetudinem autem Paulus introiit ad eos, & per sabbata tria discerebat eis de scripturis, adaperiens & inuoluans, quia Christum oportuit pati, & resurgere a mortuis, & quia hic est IESVS Christus, quem ego annuncio uobis. Et quidam ex eis crediderunt, & adiuncti sunt Paulo & Silæ & de colentibus Gentibus multitudo magna, & mulieres nobilissimæ non paucæ. Zelantes autem Iudei, assumensque de uulgo uiros quosdam malos: & turba facta, concitauerunt ciuitatē, & assistentes domui Iasonis, querebant eos producere

in pos

now therefore ye gettynge you hence go in peace. But Paule sayde vnto them: They haue put vs in prison beyng Romanes, and beaten open ly uncondemned, and do they now thrust vs out pruely? Not so. But let them come themselves, and thrust vs out. And the sergeantes shewed these wordes vnto the officers, and they were asfraid, when they herde that they were Romanes. And comynge they besought them, & bryngynge them forth, they prayed that they wold go forth of the cite. And goyng out of prison, they went in vnto Lydis, and the wyche beyng sent, they comforted them, and went they waye.

The xvii. Chapter.

When they had walked throught Amphipolis and Apolonia, they came to Thessalonica, where was a synagoge of the Iewes. And after hys worte dyd Paule go in vnto them, and vpon the sabbath expounded he them of the scriptures, openyng and shewyng that it behoued Christ to suffer, and to rise from the dead, and that xps is the Christ, whome I shewe vnto you. And some of them beloued were ioyned to Paul and Silas, and of the heathen shewyng God in great multitude, and not a fewe of chiefe women. But the Iewes haung in dignacion, and sayng to the some wyched men of the commune sorte: and a company gathered, they set a cite in a roie, and standyng by the house of Iason, they sought to bringe them

Mark. 3. 9

Act. 16. 9

Mark. 16. 7

Act. 17. 5
Luc. 14. 1

Act. 17. 5

W them forth amonge the people. And
whan they had not founde them, they
deliuered Jason and some of the bys
then vnto the rulers of the cytie;
Luce. 23. a
Actu. 16. c
theynge. * They that see the worlde
in a roze, are come hether also, wh^o
Jason hath taken vp, and all these do
contrary to the statutes of the Em-
peroure, * sayenge another hyng
Jesus to be. But they troubled the
people and the rulers of the cytie,
hearynge these thynges. And a suffi-
cient answer receaued of Jason and
the other, they let the go. But forth-
with þ brethren by nyght sent Paule
and Silas awaye to Berthea. The
whych whan they were come, they
entred into þ synagoge of þ Jewes.
But they wer more gelyer thā they
that be at Thessalonica, whych d^o
receau the worde with all hart^e de-
sire, * searchyng the scriptures day-
ly whether it were so. And truly
many of them belued, and of þ they
thens þ women and men not a few.
Joha. 5. d
* But whan the Jewes at Thessa-
lonica, had knowen that the worde
of God was preached at Berthea al-
so by Paule, they came thither also
settyng in a roze and troubleng þ
multitude: Then d^o the brethren
straight waye sende awaye Paule,
that he shulde gaue till the se: but
Silas and Timotheus remayned
there. But they that churped Paule
brought hym vntyll Athens. And a
commandemente receaued of him
vnto Silas and Timotheus þ they
1. Cor. 1. a
very harytely shulde come to hym,
they wente theyr waye. But whan
Paule taryed so, them at Athens,

in populum. Et cum non inue-
nissent eos, tradebant Iasonem
& quosdam fratres ad principes
ciuitatis, clamantes: Quoniam
hi qui orbem concitant, & huc
uenerunt, quos suscepit Iason,
& hi omnes contra decreta Ca-
saris faciunt, regem alium dicē-
tes esse IESVM. Concitauerunt
autem plebem & principes
ciuitatis audientes hæc. Et ac-
cepta satisfactione a Iasone &
ceteris, dimiserunt eos. Fratres
uero confestim per noctem di-
miserunt Paulum & Silam in
Bertheam. Qui cum uenissent,
in synagogam Iudeorum intro-
ierunt. Hi autem erant nobilio-
res eorum, qui sunt Thessaloni-
cæ, qui suscepisse uerbum cum
omni auditate, quotidie scru-
tantes scripturas, si hæc ita se
haberent. Et multi quidem cre-
diderunt ex eis: & mulierum
Gentilium honestarum & uir-
um non pauci. Cum autem cogno-
uissent in Thessalonica Iudei,
quia & Bertheæ prædicatum
est a Paulo uerbum Dei, uene-
runt & illuc, commouentes, &
urbantes multitudinē. Statim
tunc Paulū dimiserunt fratres, ut
iret usq; ad marē: Silas autē &
Timotheus remanserunt ibi.
Qui autem deducebant Pau-
lum, perduxerunt eum usque ad
Athenas. Et accepto mandato
ab eo ad Silam & Timotheum,
ut quam celeriter uenirent ad
se, profecti sunt. Paulus autem
cum Athenis eos expectaret,

incitabatur spiritus eius in ipso, uidens idololatriæ deditā ciuitatem. Disputabat igitur in synagoga cum iudeis, & colentibus & in foro per omnes dies ad eos qui adierant. Quidam autem Epicurei & Stoici philosophi differebant cum eo, & quidam dicebant. Quid uult seminiuerbius hic dicere? Alii uero, nouorum demoniorum uidetur annūciator esse: quia I E S V M & resurrectionem annunciabat eis. Et apprehensum eum ad Areopagū duxerunt, dicentes: Possumus scire quæ est hæc noua, quæ a te dicitur doctrina? Noua enim quædam infers auribus nostris. Volumus ergo scire quidnā uelint hæc esse. Athenienses autem omnes & adueniētes hospites ad nihil aliud uacabant, nisi aut dicere aut audire aliquid noui. Stans autem Paulus in medio Areopagi, ait: Viri Athenienses, per omnia quasi superstitiones uos uideo. Præteriens enim, & uidens simulachra uestra, inueni & aram in qua scriptum erat: Ignoto Deo. Quod et ego ignorantes colitis, hoc ego annuncio uobis. Deus qui fecit mundum, & omnia quæ in eo sunt. Hic celi & terre cū sit Dominus, non in manufactis templis habitat, nec manibus humanis colitur, indigens aliquo, cum ipse det omnibus uitam, & in sapientia, & omnia, secundum ex un-

hys spete was feared wpyth him, syngre the cytie geuen to ydolatry. Therefore disputed he with þe Jewes in the synagoge, & wpyth þe religious, and wpyth them that resorted daylye vnto hym in the market place. But certayne philosophers of Epicures & stoikes secte reasoned wpyth hym, & some sayd: What wpll thys babbler saye? But other [sayd:] He seemeth to be a shewer of new deuils: for he shewed Iesu & the resurrection vnto them. And hym taken they led hym to Areopagus, sayenge: Wpwe haue what thys newe doctrine is that is taught of the: for thou bringest certayne new thynges into our eares. We wpll therefore knowe what these thynges wpll be. But al the Athenians and strangers gaue themselves to nothinge, save ether to say or to heare some newe thyng. And Paul standinge in the myddes of Areopagus he sayd: Ye mē of Athes. Ise you to be superstitious neare hande in all thynges. For I goyng by, and syngre your ymages, I haue fownde also an altare, where on was wyttē: To the vnkowen God. Therefore, that whych ye worshippe vnkowen, that do I shewe you: the God that made þe worlde, and all thynges that are therein.

Areopagus was a place where matters special by counsel were handled

Act. 17. 2

The same sayng he is LORD of heauen and earth, he dwelleth not in temples made wpyth handes, neither is he worshipped w mē handes, neyngre of any thyng, syng he geueth al men lyfe, & wpyth & al thynges, and hath made of one all kynde of

Act. 17. 2

of men to dwell upon the whole face
of the earth: despyngge appoynted
seasons, and borders of they: dwell-
lyngge to seke God yf happely they
mape fele o: fynde hym, though he
be not farre from euery one of vs.

E ffor in hym we lyue and are moued
& be, as also certayne of poure owne
* portes haue sayd: ffor we also are
hys kynde. Seynge than we be the
hyndred of God, we oughte not to
thynke the Godhede to be lyke vnto
to golde and syluer, o: vnto a stone
of the connyng graupnge and inuol-
cion of man. * And truly God ouer
seyngge the tymes of thys ignorauce,
* he doth now shewe vnto men that
euery one do euery where repente;
because he hath appoynted a daye,
wherein he shal iudge the worlde in
ryghteousnesse, by the ma in whome
he hath purposed it, offeryngge sayth
vnto all men, rayssyng hym from d-
deade. But whan they herde the re-
surreccion of the deade, some truly
dyd moche hym, but some sayd: We
wyl heare the agayne of thys. After
thys maner wente Paule out of the
myddes of them. But some men be-
leuyngge hym dyd cleue vnto hym, a-
monge the whych was also Dyonis-
sius Areopagita, and a woman by
name Damaris, & other wyth them

The. xviij. Chapter.

A fter thys beyngge depar-
ted from Athens he came
to Corinthus, & spakynge
a certayn Jewe, by name
* Aquila, borne in Idotus, which had
ly was come from Italy, & Priscilla
his wyfe. Because Claudius had co-

man n-

omne genus hominum inhabi-
tare super uniuersam faciem ter-
re: definiens statuta tempora,
& terminos in habitationis eo-
rum, querere Deum si, forte at-
trecent eum, aut inueniant,
quamuis non longe sit ab uno
quoque nostram. In ipso enim
uiuimus, & mouemur, & sumus,
sicut & quidam uestrorum poe-
tarum dixerunt: Ipsius enim &
genus sumus. Genus ergo cum
simus dei, non debemus existima-
re auro & argento, aut lapidi
sculpturae artis & cogitationis
hominis, diuinum esse simile. Es-
tempora quidem huius ignorantie
despiciens deus, nunc annun-
ciat hominibus, ut omnes ubique
poenitentiam agant, eo quod statum
diem, in quo iudicaturus est or-
bem in equitate, in uisio in quo
statuit, fidem prebens omnibus,
suscitans eum a mortuis. Cum au-
dissent autem resurrectionem mor-
tuorum, quidam quidem irridebant,
quidam uero dixerunt: Audie-
mus te de hoc iterum. Sic Paulus
exiit de medio eorum. Qui-
dam uero uiri adhaerentes ei,
crediderunt, in quibus & Diony-
sius Areopagita, & mulier nomi-
ne Damaris, & alii cum eis.

CAPVT XVIII.

Post haec egressus ab
Athenis, uenit Corin-
thum, & inueniens quendam
Iudaeum, nomine Aquilam
Ponticum genere, qui nuper ue-
nerat ab Italia, & Priscilla uxo-
re eius. Eo quod praecipisset Clau-
dus

Actus.

Roma. 1. 1

Luc. 14. 1

Roma. 16. 1

1. Tim. 4. 1

dius discedere omnes Iudeos, a Roma, accessit ad eos. Et quia eiusdem erat artis, manebat apud eos, & operabatur, (erant autem scenofactorie artis) & disputabat in synagoga per omne sabbatum, interponens nomen Domini IESU, suadebatque Iudeis & Grecis. Cum uenissent autem de Macedonia Silas & Timotheus, instabat uerbo Paulus, testificans Iudeis esse Christum IESUM. Contra dicentibus autem eis, & blasphemantibus, excutiens uestimenta sua, dixit ad eos: Sanguis uester super caput uestrum. Mundus ego ex hoc ad Gentes uadam. Et migrans inde, intrauit in domum cuiusdam, nomine Titi iusti, colentis Deum, cuius domus erat coniuncta synagoga. Chryspus autem archisynagogus credidit Domino, cum omni domo sua, & multi Corinthiorum audientes credebant, & baptizabantur. Dixit autem Dominus nocte per uisionem Paulo: Noli timere, sed loquere, ne taceas, propterea quod ego sum tecum, & nemo apponetur tibi, ut noceat te: quoniam am populus est mihi multus in hac ciuitate. Sodis autem ibi annum & sex menses, docens apud eos uerbum Dei. Gallione autem procursule Achaie, insurrexerunt uno animo Iudei in Paulum, & adduxerunt eum ad tribunal, dicentes: Contra legem hic persequeris.

maunded all the Iewes to departe out of Rome. he came to them. And because he was of the same craft, he dyd abyde wth them. and wrought: (but they were tente makers,) and he disputed every sabbat daye in the synagoge, settinge forth in þe meane while the name of the Lorde Iesus, and exhorted the Jewes & Grekes. But whan Silas and Timotheus were come from Macedonia, Paule was diligent in the worde, testifyinge vnto the Iewes Iesus to be Christ. But vpon them gayinge and blaspheminge & shakynge hys clothes, he sayd vnto the: Your bloude [he] vpon your owne heade. Hence forth shall I go blamelesse vnto the Gentren. And remouynge thence, he entred into the house of one by name Titus the righteous, settinge God, whose house was loyered vnto þe synagoge. But Crispus the chiefe ruler of the synagoge beleued on the Lorde, wth all hys house: and many of the Corinthians hearinge dyd beleue and were baptysed. And the Lorde sayde vnto Paule by a vision in the nyght: Feare not, but speake, holde not thy peace, because I am wth the: & no man shall set vpon the that he maye hurt the: for I haue much people in this cite. And he abode there a yere and s^{ix} monethes, teachinge the worde of God amonge them. But whan Gallio was the consule dedite in Achia, the Iewes rose vp a gainst Paule wth one mynde, and wrought hym before the iudgemente seate, sayinge: This followeth doct^r.

Act. 17. 4

Mark. 16. 8

Luc. 10. 8

Act. 18. 6

1st. 4. 7

1st. 1. 8

Act. 18. 8

Act. 19. 8

B

persuade men to worshippinge God agaynst the lawe. But Paulus begynnyng to open his mouth, Gallio sayd vnto the Jewes. * Merely yf it were some wrongeous dealinge, or a wycked dede, I ye Jewes, I wold ryght well forbear you: but yf they be questions of the worde & names of your lawe, loke ye therto your selues. And he warned them from the iudgement seate. But they all sayng. * Sosithenes the ruler of the synagoge, they bet hym before the iudgement seate, and Gallio cared for none of these thynges. But whan Paulus had tarped yet many dayes, byddynge the brethren fare well, he sayled into Siria, & with hym Priscilla and Aquila, whiche had shorned his heade in Cenchreia: for he had a voue. And he came to Ephesus, & leste them there. But byng gone into the synagoge, he disputed with the Jewes. And whan they prayed [hym] that he wolde abyde a longer season, he dydde not consente to them, but byddynge farewell, and sayenge: I must needs hepe the feast that is at hande at Ierusalem, but I wyl retorne agayn vnto you. * God wyllynge, he wente his waye from Ephesus. And goynge downe to Cesarea he wente vp and saluted the congregacion, & he went downe to Antioche. And a certayne season byng past there, he wrote forth, walking by order thowhe the ergio of Gallatia & Phrygia strengthyng the disciples. And a certayne Jewe by name Apollos of Alexandria, a well spoken

persuadet hominibus colere Deum. Incipiente autem Paulo aperire os, dixit Gallio ad Iudeos: Si quidem esset iniquum aliquid, aut facinus pessimum, o Iudei, recte uos sustineretis: uero questiones sunt de uerbo & nominibus legis uestrae, uos si uideritis, iudex ego horum nolo esse. Et minauit eos a tribunali. Apprehendentes autem omnes Sosithenem principem synagoga, percutiebant eum ante tribunal, & nihil horum Gallio curae erat. Paulus uero cum adhuc sustinisset dies multos, fratribus ualefaciens, nauigauit in Syriam; & cum eo Priscilla & Aquila, qui sibi totonderat in Cenchreis caput: habebat enim uouatum. Deuenitque Ephesum, & illos ibi reliquit. Ipse uero ingressus synagogam, disputabat cum Iudeis. Rogantibus autem eis, ut ampliori tempore maneret, non consensit, sed ualefaciens, & dicens: Oportet omnino mihi festum quod instat agere Hierosolymis, sed iterum reuertar ad uos Deo uolente, profectus est ab Epheso. Et descendens Cesariam, ascendit & salutauit ecclesiam, & descendit Antiochiam. Et factus ibidem aliquo tempore, profectus est, perambulans ex ordine Gallaticam regionem, & Phrygiam confirmans omnes discipulos. Iudeus autem quidam Apollonius nomine, Alexandrinus genere, ab eloquens

Acta. 15. c

1. Cor. 1. c

Anno. 6. b

Acta. 19. c

Hebr. 6. a

Jacob. 4. b

1. Cor. 1. b

1. & 16. b

eloquēs, deuenit Ephesum, pos-
tens in scripturis. Hic erat edo-
ctus uiam Domini, & seruēs spi-
ritu loquebatur, & docebat dili-
genter ea quæ sunt IESV, sci-
ens tantum baptisma Ioannis.
Hic ergo coepit fiducialiter age-
re in synagoga. Quem cum au-
dissent Priscilla & Aquila, assu-
pserunt eum, & diligentius expo-
suerunt ei uiam Domini. Cum
autem uellet ire in Achaia, ex-
hortati fratres scripserunt disci-
pulis, ut susciperent eum. Qui
cum uenisset, contulit multum
his qui crediderunt. Vehemen-
ter enim Iudæos reuincebat, pu-
blice ostendens per scripturas
esse Christum IESVM.

CAPVT XIX.

E Actum est autē cū A-
pollos esset Corinthi,
ut Paulus peragratia
superioribus partibus
ueniret Ephesum, & inueniret
quosdam discipulos, dixitque
ad eos. Si spiritum sanctum ac-
cepistis credentes? At illi dixe-
runt ad eum: Sed neque si spiri-
tus sanctus est, audiuius. Ille
uero ait: In quo ergo bapizati
estis? Qui dixerunt: In Ioannis
baptismate. Dixit autem Pau-
lus: Ioannes baptizauit baptis-
mo poenitentiae populum, di-
cens, in eum qui uenturus esset
post ipsum, ut crederet, hoc est, in
IESVM. His auditis, baptizati
sunt in nomine Domini IESV.

Et cum

spoken man came to Ephesus, might
ty in the scriptures. The same was
taught the waye of the LORD, &
beyng whote in spete, he spake and
taught diligently those thynges that
belonge vnto Iesu, knowyng onely
the baptyme of Ihon. The same ther-
fore began to behaue hymselfe boldly
in the synagoge. Whome whā Priscil-
la and Aquila had herde, they toke
hym to them, and taught hym the waye
of the LORD more diligently.
But whan he wold go into Achaia,
the brethren exhortyng wrote vnto
the disciples that they shuld receaue
hym. Who whan he was come, he
helped them muche that theyd beleue
for he ouercame the Jewes myghte-
ly, shewyng openly by the scriptu-
res Iesus to be Christ.

Job. 1. 1

The. xix. Chapter. +

B ut it fortuned whā Apol-
lo was at Corinthus, that
Paule the upper partes
beyng walked thowte,
came to Ephesus, and byd synde cer-
tain disciples, and he sayde vnto
them: Haue ye beleuyng recea-
ued the holy gooste? But they sayde
vnto hym: Yee we haue not herde
whether ther be a holy gooste. But
he sayde: Wherewith than were
ye baptyzed? Whiche sayde: With
the baptyme of Ihon. And Paule
sayde: Ihon baptyzed the people
with the baptyme of repentance,
sayng, that they shulde beleue on
hym that shulde come after hym,
that is, Iesus. These thynges be-
yng herde they were baptyzed in
the name of the LORD Iesus.

A

Mark. 9. 1
Act. 1. 8
Luce. 1. 6
Job. 1. 6

Aa. 1. And

ACTA

Actu. 1. 8
4. d. 3. b

And whan Paulus had layd the handes on them, the holy gooste came vpon them, and they spake wpyth tunes and prophesied: And all the me together were nearehande twelfe. And beyng gone into the synagoge he spake boldely thre monethes, disputynge and persuadynge of þe kyngdom of God. But whā some were hardened, & beleued not, cursyng the wyse of the LORD & despyng þe multitude, departyng fro the, he separated disciples, disputynge dayly in þe scole of one Tyrannus. And thys was done two yeres longe, in so muche that all they þe dwelt in Asia dyd hear the worde of þe LORD, both Jewes & theythen. And God dyd no small myracles by the hande of Paulus, in somuche that also vpon þe synche were the naphens and partlets broughte fro þys body, and the dysrases wente from them, and the wyched spytes departed. But certayne of the vagabounde Jewes consurers assayed to call the name of the LORD Iesus vpon them that had euell spytes sayenge: I charge you by that Iesus whome Paulus preacheth. And they were seuen sonnes, of a Jewe by name Sceua a hygh prest whych dyd thys. But the wyched spyte answerynge, sayde vnto them: Iesus I knowe, and Paulus I knowe, but who be ye? And the man in whome the wyched deuell was leapyng vpon them, and hauynge gotten power of them both, he overcame them, insomuch that they naked and wounded dyd fflye out of that house. And thys was made knowen vnto all the Jewes

Et cum imposuisset illis manus Paulus, uenit spiritus sanctus super eos, & loquebantur linguis, & prophetabant. Erant autem omnes uiri fere duodecim. Introgressus autem in synagogā, cum fiducia loquebatur per tres menses, disputans & suadens de regno Dei. Cum autē quidā indurarentur, & nō crederent, male dicentes uiam domini corā multitudine, discedens ab eis, segregauit discipulos, quotidie disputans in schola tyrāni cuiusdam. Hoc autē factum est per biennium, ita ut omnes qui habitabant in Asia audirent uerbum Domini, Iudaei atque Gentiles. Virtutesq; non quassabat faciebat deus per manū Pauli, ita ut etiam super languidos deferretur a corpore eius sudaria & semicincta, & recedebant ab eis languores, & spiritus nequam egrediebantur. Tentauerunt autem quidam & de circumeuntibus Iudaeis exorcistis, inuocare super eos qui habebant spiritus malos nomen Domini IESU, dicentes: Adiuro uos per Iesum quē Paulus predicat. Erant autē cuiusdam Iudaei nomine Sceua, principis sacerdotū septē filii, qui hoc faciebant. Respondens autē spūs nequū dixit eis: IESVM noui, & Paulū scio, uos autē qui estis? Et insiliens in eos homo in quo erat demoniū pessimū, & dñatus aborū, iussit cōtra eos, ita ut nudī & uulnerati effugerent de domo illa. Hoc autē notū factū est omnibus Iudaeis

Iudeis atque Gentibus qui habitabant Ephesi, & cecidit timor super omnes illos, & magnificabatur nomē Domini IESV. Multique credentiū ueniebant confitentes & annunciantes actus suos. Multi autē ex eis qui fuerant curiosa secuti, contulerunt libros, & cōbusserunt eos coram omnibus, & cōputatis precīs illorum inuenerunt pecuniā denariorum quinquaginta milia. Ita fortiter rescebat uerbum Dei, & confirmabatur. His autem expletis, proposuit Paulus in spiritu, transire Macedonia & Achaia, ire Hierosolymā: dicens: postquam fuero ibi, oportet me & Romam uidere. Mittens autē in Macedonia duos ex ministrantibus sibi, Timotheum & Erastū, ipse remāsit ad tempus in Asia. Facta est autē illo tempore turbatio non minima de uia domini. Demetrius enī quidam nomine argentarius, faciens ædes argenteas Dianæ, præstabat artificibus non modicū questū, quos conuocans, & eos qui eiusmodi erant opifices, dixit: Viri, scitis quia de hoc artificio est nobis acq̃sitiō, & uidetis & auditis quā non solū Ephesi, sed pene totius Asiæ Paulus hic suadens, auertit multā turbā, dicēs: Qm̃ nō sūt dī q̃ manibus fiunt. Nō solū autē hæc piclītabitur nobis pars in redargutionē uenire, sed & magnæ Diāne tēplū ad nihilū reputabitur, & destrui incipiet maiestas eius, quā tota Asia & orbis colit.

His

Jewes & Gentyles whiche dwelt at Ephesus, & ther fell a feare on the al, & þ name of þ LORD Iesus was magnified. Many also of the bele-uynges came confessyng & shewyng theiſ dedes. And many of them that had used curious crafteres, brought together theiſ booke, & burnt them be-foze al men, & the prices of them be-uynges costed, they fande the mony of fiftie thousande pence. So myghtily dyd the worde of God growe, & was stablyshed. Whā these thynges were done, Paulus purposed in spyrte to passe Macedonia & Achaia beyng gone thowte to go to Jerusalem, sayenge: Whā I shal haue ben there, I must se Rome also. And sendyng two of them þ serued hym into Macedonia Timothee and Erastus, he hymselfe remayned in Asia for a tyme. And ther happened no small trouble at þ tyme of the waye of the LORD. For one by name Demetrius, a siluer-smith, makyng the siluer shrynes of Diana, brought vnto the craftermen no lytle vailage. Whom he callyng together, & the that were such lyke craftermen, he sayd: Ye men, ye knowe that of this crafte we haue gaynes, & ye heare & se, þ this Paulus perswadyng hath wythdrawn much people not only of Ephesus, but also nearehand of al Asia, sayeng: They be no goddes þ are made w handes. But this parte shall not only be in danger vnto us to come to reprofe, but þ tēple also of greāt Diana shal be set at naught: for hymaeste shal begyn to be destroyed also, whom al Asia and the world doth worshippe.

Aa. ii. These

ACTA.

D These thynges beyng herde, they were fylled wth w^rath, and cryed out, sayenge: Great is Diana of the Ephesians. And al the cytie was fylled wth rumore. And they made a rushynge wth one mynde into the op^e place, * Gaius and Aristarchus the Macedonians Pauls fellows beyng taken. But Paule w^{ill}ynge to go into the people dyd not the disciples suffer. Some also of the chese of Asia whych were hys frendes, set vnto hym, prayenge that he wolde not put hymselfe into the op^e place. Some cryed one, some another thyng: f^or the congregacion was out of order, and many knewe not f^or what cause they were come together. Some of the people drew forth Alexander, the Jewes thrustynge hym forwarde. But Alexander * silence beyng requyred with the hande, wolde haue geuen the people an answer. Whome as they knewe to be a Jewe, ther arose a voyce of them all cryenge f^or & space of nearehande two houres: Greate is Diana of the Ephesians. And whan the towne clark hadde stylled the people, he sayde: Ye men of Ephesus, what is he amonge men that knoweth not the cytie of the Ephesians to be a worshipper of the greate Diana, and the chyld of Jupiter? Seynge therfore these thynges can not be gapnsayde, ye ought to be styl, and to do nothyng rashly. f^or ye haue brought these men, nother cobbers of holy thynges, nother blasphemynge your god desse. Yf Demetrius & the crafterme that

Roma. 16. 1

Actu. 11. 1

His auditis, repleti sunt ira, & exclamauerunt, dicentes: Magna Diana Ephesiorum. Et impleta est tota ciuitas confusione, & impetum fecerunt uno animo in theatrum, rapti Gaius & Aristarcho Macedonibus, comitibus Pauli. Paulo aut uolente intrare in populum, non permiserunt discipuli. Quidam autem & de Asia principibus, qui erant amici eius miserunt ad eum, rogantes, ne se daret in theatrum. Alii autem aliud clamabant: Erat enim ecclesia confusa, & plures nesciebant, quia ex causa conuenissent. De turba autem detraxerunt Alexandrum propellentibus eum Iudeis. Alexander autem manu silentio postulato, uolebat reddere rationem populo. Quem ut cognouerunt Iudeum esse, uox facta est omnium quasi per horas duas clamantium: Magna Diana Ephesiorum. Et cum sedasset scriba turbas, dixit: Viri Ephesi, quis enim est hominum qui nesciat Ephesiorum ciuitatem cultricem esse magnae Dianae Iouisque prolis? Cum ergo his contradicere non possit, oportet uos sedatos esse, & nihil temere agere. Adduxistis enim homines istos, neque sacrilegos, neque blasphemantes deam uestram. Quod si Demetrius & qui cum eo

eo sunt artifices habent aduersus aliquem causam, conuentus forenses aguntur, & proconsules sunt, accusent inuicem. Si quid autem alterius rei queritis, in legitima ecclesia poteris absoluti. Nam & periclitamur argui seditionis hodiernæ, cum nullus obnoxius sit, de quo possumus reddere rationem consensibus istius. Et cum hæc dixisset, dimisit ecclesiam.

CAPVT. XX.

Rostquam autem cessa sit tumultus, uocatis Paulus discipulis, & exhortatus eos, uale dixit: & profectus est ut iret Macedoniam. Cum autem perambulasset partes illas, & exhortatus eos fuisset multo sermone, uenit ad Græciam. Vbi cum fuisset menses tres, facta sunt illi infide a Iudeis, nauigaturo in Syriam, habuitque consilium ut reuerteretur per Macedoniam. Comitatus est autem eum Sopater Pythi Berthocenensis, Thessalonicensis uero Aristarchus, & Secundus, & Gaius, Derbeus, & Timotheus: Asiani uero Tychicus & Trophimus. Hi cum praecessissent, sustinuerunt nos Troadem: nos uero nauigauimus post dies azymorum a Philippis, & uenimus ad eos Troadem in diebus quinque, ubi demorati sumus diebus septem. Vna autem sabbati cum conuissimus ad frangendum panem, Paulus

dispu-

that are woth hym haue a matter agaynst ony man, the lawe is open, & ther are consuls debites, let them accuse eche other. But if ye see any other thyng, it maye be dispatched in a lawfull congregacion. For we also stande in trespasse to be accused of this dayes vppoure, seying ther is noman gylty, of whom we maye geue a counte of this vppoure. And whan he had sayde these thynges he let the congregacion go.

The xx. Chapter.

But after that the vppoure ceased, Paulus the disciples being called and the exhorted, he bad [them] farewell, and went bys waye to go into Macedonia. And whan he had walked thorow these parties, and had exhorted them wth many wordes, he cam into Grece. Where as he had ben thre monethes, wayte was layde of the Jewes for him wplyng to saile into Syria, & he was counseled that he shulde returne by Macedonia. And ther accompanied hym Sopater Pythius sonne of Bertheabur of them of Thessalonica, Aristarchus & Secundus, & Gaius, Derbeus & Timotheus: but of them of Asia, Tychicus & Trophimus. The same whan they were gone afoze, they tarped for vs at Treas: but we sayled frd Philippi: after the dayes of the fower breade, and came vnto them at Treas in foue dayes, wherre we byd abyde seven dayes. But upon the first daye of the sabbatten whan we were come together to breake breade, Paulus

A. III. crady

ACTA.

ready to go on the morowe disputed wpyth them, and continued the preaching vntill mydnyghte, and there were lpyghtes plenty in the parloure where they were gathered. And a certayne yonge man by name Eutychus spytyng in a wyndowe, whā he was ouercome wpyth heuy slepe, as Paulē reasoned longe, beyngē ouertaken wpyth slepe he fell from the thyrde losse downe, and was takē vp deade. Vnto whome whan Paulē

9. Reg. 17. c
4. Reg. 4. d

was come downe, * he leant vpon hym, and claspyng hym aboute, he said: Be not ye troubled, for his soule is wpythin hym. And goyngē vp, and * bryakng bryade, and eatyngē, and speakyngē pnyough vntill it was lpyght, he wente so hys waye. And they brought the chyldē lpyng, and were not a lpytle comforted. But goyngē vp into * shippe, we sayled vnto Asson, wpyllpyngē from thence to take Paulē: for so had he intended, he hymselfe wpyllpyngē to pournē by lande. And whan we were come to gether in Asson, hym beyngē taken, we came to Mitylene. And saypyngē from thence, we came the daye followyngē agaynst Chius, and * next daye we arpyued to Samos, and the daye followyngē we came to Mityletus: for Paulē had purposed to sayle by Ephesus, lest any taryngē shuld happē vnto hym in Asia. * for he haisted yf it had ben possible to haue hept hys feast of Wotsontyde at

Actu. 21. a

Jerusale. But sendyng fro Mityletus to Ephesus, he called * Elders of * congregatō. The whychē whan they were come to hym, & were togethet, he

disputabat cū eis profecturus in crastinum, protraxitque sermonem usque ad mediam noctem, Erant autem lampades copiosae in coenaculo, ubi eramus congregati. Sedens autem quidam adolescens nomine Eutychus super fenestram, cum mergeretur somno grani, disputante diu Paulo, ductus somno cecidit de tertio coenaculo deorsum, & sublatuſ est mortuus. Ad quem cū descendisset Paulus, incubuit super eum, & complexus dixit: Nolite turbari, anima enim ipsius in ipso est. Ascendens autem frangensque panem & gustans, satisque allocutus usque in lucem, sic profectus est. Adduxerunt autem puerum uiuentem, & consolati sunt non minime. Nos autem ascendentes nauem, nauigauimus in Asson, inde suscepturi Paulum: sic enim disposuerat, ipse per terram iter facturus. Cum autem conuenissemus in Asson, assumpto eo uenimus Mitylenem. Et inde nauigantes, sequenti die uenimus contra Chium, & alia die applicuimus Samum, & sequenti die uenimus Miletum: proposuerat enim Paulus transigrare Ephesum, ne qua mora illi fieret in Asia. Festinabat enim, si possibile sibi esset, ut diem Pentecosten faceret Hierosolymis. A Mileto autem mitens Ephesum, uocauit maiores natu ecclesiae. Qui cum uenissent ad eum, & simul essent, dixit

dixit eis: Vos scitis a prima die
qua ingressus sum in Asiam,
qualiter uobiscum per omne tē-
pus fuerim, seruiens domino cū
omni humilitate & lachrymis,
et tentationibus, quæ mihi acci-
derunt ex insidiis Iudeorū quo-
modo nihil subtraxerim uobis
utilium, quo minus annuntiare
uobis, & docerem uos publice;
& per domos, testificans Iudæis
atq; gentibus in deum pœnitē-
tiam, & fidem in dominum no-
strum IESVM Christum. Et
nunc ecce ego alligatus, spiritu
uado in Hierusalem, quæ in ea
uentura sunt mihi ignorans, ni-
si quod spiritus sanctus per om-
nes ciuitates mihi protestatur,
dicens: quoniam uincula, & tri-
bulatiōes Hierosolymis me ma-
nent. Sed nihil horū uereor, nec
facio animā meam preciosiorē
quā me, dūmodo ego consum-
mem cursum meum, & ministe-
rium uerbi quod accepi a domi-
no IESV, testificari euāge-
lium gratiæ Dei. Et nunc ecce
ego scio quia amplius non ui-
debitis faciem meam uos om-
nes, per quos transiui prædi-
cans regnum Dei. Quapropter
contestor uos hodierna die,
quod mundus sum a sanguine
omnium. Non enim subterfu-
gi quo minus annuntiarem om-
ne consilium Dei uobis. Attē-
dite uobis & uniuerso gregi, in
quo uos spiritus sanctus posuit
Episcopos regere ecclesiam
Dei,

he sayde vnto them: Ye knowe howe
I haue ben wyth you all the tyme
sence the fyrst daye - that I entered in
to Asia, seruyng the LORDE with
all humblynesse, and teares, and tēp-
tations, the which haue happened
vnto me by the lapenges of wyfte of
the Jewes, howe I haue wythoutē
nothyng of those that were profita-
ble vnto you that I shulde not haue
shewed them, and taught you openly
and from house to house, testifenge
both vnto Jewes and Gentyles - re-
pentance to Godward, and sayth
in oure LORDE Iesus Christ. And
now beholde, constrayned in spete
I go to Ierusalem, not knowyng
what thynges shall happen vnto me
there, save that the holy goost wy-
nesseth vnto me openly in euery cy-
tie sayenge: That bandes and tribu-
laciōes abyde me at Ierusalem. But
I feare none of these thynges, no-
ther do I cōste my lyfe more worth
than my selfe, so farre as I maye ful-
fyll my course, and the seruyce of the
worde that I haue receaued of the
LORDE Iesus, [namely] to testi-
fy: the glad thynges of the grace of
God. And now beholde, I knowe that
all ye shall se my face nomore by
whome I haue gone preachyng the
kingdome of God. Wherefore I take
you to recorde this daye, that I amē
vngilty of the bloude of all men.
For I haue not drawen backe, that
I shulde not shewe you all the coun-
sell of God. Take hede vnto youre
selues and al the flocke, amonge the
whych the holy goost hath set you to
be byshops, to rule the congregaciō of
A. III. God,

Actu. 19. a

Luce. 24. b

Actu. 11. a b

1. Tim. 2. a

1. Regu. 24

1. Tim. 4. 2

1. Pet. 1. 2

Job. 11. c

2. Job. 2. c

2. Cor. 11. b

and. 11. b

Gene. 3. b

1. Cor. 9. b

2. Cor. 1. 2

Act. 17. 2

God, the whych he hath purchased
wyth hys bloude. For I knowe that
after my * departyng shal rauenous
wolves entre in amonge you, not
sparynge the flocke: and * fro amōge
yourselfes shall men ryse speahynge
ouerthwart thynges, that they may
drawe disciples after them. For the
whych cause watche ye, haupyng in
mynde that I have not ceased for þ
space of thre yere myght and daye,
admonyschynge euery one of you
wyth teares. And now I commend
you vnto God, and vnto the worde
of hys grace, whych is myghty to e-
dify, & to geue inheritaunce amōge al
thē þ are sanctified. * I haue despyed
the syluer & golde, or cloth of nomā,
as ye knowe: for to those thynges þ
were nedeful vnto me, & thē þ are to
me, * haue these handes holpen me.
I haue shewed you all thynges, that
so labourynge we ought to receaue
the weake, & to remēbre the worde
of the LORDE Jesu. For he sayde: It
is moze blessed to geue, than to take.
And whā he had sayd these thynges,
hys knees bowed, he * prayed wyth
them all. And ther happened a great
weppynge of them all, & fallynge vpon
Dauides necke, they kyssed hym, be-
ynge greatlye greued at the worde
that he sayde: That they shulde se
hys face nomore. And they broughte
hym to the shyppe.

The. xxi. Chapter.

AND whā it happened that
we sayled, beyng drawn
awaye from thē, we came
þ straighter course to Co-
us, & the nexte daye to Rhodus, & fro
thence

Dei, quam acquisiuit suo sangui-
ne. Ego scio quoniam post dis-
cessionem meā, intrabūt lupi ra-
paces in uos, non parcētes gre-
gi. Et ex uobis ipsis exurgent ui-
ri loquentes peruersa, ut abdu-
cant discipulos post se. Propter
quod uigilate, memoria retinen-
tes, quoniam per triennium no-
cte & die non cessauī cum la-
chrymis monere unumquemque
uestrum. Et nunc commendo
uos Deo, & uerbo gratiæ ipsius,
qui potens est ædificare, & dare
hæreditatem in sanctificatis om-
nibus. Argentum, & aurum, &
uestem nullius concupiui, sicut
ipsi scitis: quoniam ad ea quæ
mihi opus erant, & his qui me-
cum sunt ministrarunt manus
istæ. Omnia ostendi uobis, quo-
niam sic laborantes oportet su-
scipere infirmos, ac meminisse
uerbi Domini IESU, quoniam
ipse dixit: Beatius est magis da-
re quam accipere. Et cum hæc
dixisset, positis genibus suis, ora-
uit cum omnibus illis. Magnus
autem fletus factus est omnium.
Et procumbentes super collum
Pauli, osculabantur eum, dolen-
tes maxime in uerbo quod dix-
erat, quoniam amplius faciem
eius non essent uisuri. Et dedu-
cebant eum ad nauem.

CAPVT XXI.

UM autem factū esset
ut nauigaremus, ab-
stracti ab eis, recto cur-
su uenimus Coum, &
seguenti die Rhodum, & inde
Pata-

Pararam. Et cum inuenissemus
 nauem transfretatē in Phœni-
 cen, ascendentes nauigauimus.
 Cum apparuissemus aut in Cy-
 pro, relinquentes eam ad sini-
 stram, nauigauimus in Syriā, &
 uenimus Tynum: ibi enim nauis
 expositura erat onus. Inuētis au-
 tem discipulis, mansimus ibi die-
 bus septē, qui Paulo dicebāt per
 spiritū ne descēderet Hierosoly-
 mam. Et expletis diebus, profen-
 di ibamus, deducētibus nos om-
 nibus cū uxoris & filiis usq; fo-
 ras ciuitatem: & positis genibus
 in littore, orauimus. Et cum uia-
 lesceissemus inuicē, ascendimus
 nauem, illi autē redierunt in sua.
 Nos uero nauigatione expleta
 a Tyro, descendimus Ptolomai-
 dam: & salutatis fratribus, man-
 sumus die una apud illos. Alia
 autem die profecti, uenimus Cæ-
 sarea, & intrātes domū Philippi
 euāgelistæ q̄ erat unus de sep-
 tem, mansimus apud eum. Huic
 autem erant quatuor filie uirgi-
 nes, prophetæ. Et cum mora-
 remur per dies aliquot, superue-
 nit quidam uir a Iudæa prophe-
 ta, nomine Agabus. Is cum ue-
 nisset ad nos, tulit zonā Pauli, &
 alligans sibi pedes & manus, di-
 xit: Hæc dicit spūs sanctus: Vin-
 cuius est zona hæc, sic alligabit
 in Hierosolē Iudæi, & tradent in
 manus Gentium. Quod cum au-
 diuissemus, rogabamus nos &
 qui loci illius erant ne ascēderet
 Hiero.

thence to Ptolemaida. And when we had
 founde a shippe saylinge ouer vnto
 Phenice, goynge vnto it we say-
 led. But when we had Tyro in
 sight, leauynge it at the lefte hande,
 we sayled into Syria, and we came
 to Tyre: for there shoulde the shippe
 be vniade. And disciples being founde
 we abode there seuen dayes, & the
 which sayd vnto Paul by the sperte
 he shuld not go vnto Ierusalem. And
 the dayes being fulfilled, we being
 departed, wente on our wayes, they
 all sayynge vnto them, they impo-
 cydēt vntill south of the cytie: And
 the knees bowed, we prayed on the
 shore. And when we had byde ech o-
 ther fare wel, we wēt vp into a ship
 but they went agayns vnto the shore.
 And the sayynge fro Tyre being
 fynished, we came homme to Ptole-
 mais: & the brethren being saluted,
 we abode one daye with them. But
 being gone south the next daye, we
 came to Cesarea, and entreyng into
 the house of a Philippe the euange-
 liste, which was one of the seuen, we
 byd abyde with hym. The same had
 seuen daughters virgins that pro-
 phetied. And when we byd abyde cer-
 tayne dayes, ther cam a certayn pro-
 phete of Iewry, by name Agabus.
 The same when he was come vnto
 vs, he toke Pauls gyrdel, & byndyng
 hym bys sette handes, he sayd: Thus
 sayeth the holy goost: & The man whose
 this gyrdel is, shal be Iewes bound thus
 at Ierusalem, & shall be iudged into the
 handes of the Gentyls. The which when we
 had heerde, we & they that were of that
 place, prayed that he wold not go vnto
 Hiero.

Actu. 13. 5

Actu. 16. 2

Actu. 18. 2
and. 1. 2

Joel. 1. 1

Actu. 11. 6

Actu. 19. 2

Act. 10.

Mat. 6.

Num. 6. b.
Act. 13. b.

to Ierusalem. Then answered Paule
and sayd: What do ye weppinge and
puttyng my harte to distresse? for
* I am not onely ready to be bounde
in Ierusalem for the name of **LoRD**
Jesus, but also to dye. And whan we
coude not perswade hym, we ceased
sayenge: * **The LoRDES** wyll be
done. And beyng ready after these
dayes, we wente vp into Ierusalem.
And some of the disciples of Cesarea
came wyth vs, bryngyng wyth the
one Mnason of Cyprys, an olde dis-
ciple, wyth whome we myght lodge.
And whan we came to Ierusalem,
the brethre receaued vs gladly. But
on the nexte daye wente Paule in
wyth vs vnto James, and all the El-
ders were assembled. The whiche
whā he had saluted, he shewed by or-
der what thynges God had done a-
monge the hepythen by hys ministra-
tion. But whan they had herde [it,]
they magnified God, and sayd vnto
hym: Brother thou seyst how many
thousandes amonge the Jewes haue
beleued, and they al are zelous ouer
the lawe. And they haue herde of the
that thou doest teach those Jewes a
departyng from Moses that are a-
monge the hepythen, sayenge: they
chyl dren not nedynge to be circum-
cised, nother to walke accordyng to
the custome. What is it therfore?
The multitude verely muste come
together, for they shall heare the to
be come. Do thys therfore that we
saye vnto the: We haue foure men
hauyng a bowe vpo them. These
bryng take to the, sanctifye thyselfe
wyth them, and do the cost vpon the
that

Hierosolymam. Tunc respondit
Paulus, & dixit: Quid facitis flē-
tes, & affligentes cor meū? Ego
autem non solum alligari, sed &
mori in Hierusalem paratus sum
propter nomen Domini IESU.
Et cum ei suadere nō possemus,
quieui mus, dicentes: Domini vo-
luntas fiat. Post dies autē istos,
præparati, ascēdebamus in Hie-
rusalem. Venerunt autem qui-
dam ex discipulis a Cesarea no-
biscum adducētes secum apud
quem hospitaremur Mnasonem
quendam, Cyprium, antiquum
discipulum. Et cum uenissēmus
Hierosolymam, libenter exce-
perunt nos fratres. Sequenti au-
tem die introibat Paulus nobis
cum ad Iacobum, omnesque col-
lecti sunt Seniores. Quos cum
salutasset, narrabat per singula
quæ Deus fecisset in Gentibus
per ministerium ipsius. At illi cū
audissent, magnificabāt deū, di-
xeruntque eis Vides frater quot
milia sūt in Iudæis q crediderūt,
& omnes emulatores sunt legis.
Audierūt autē de te quia discer-
sionem doceas a Mose, eorum
qui per Gentes sunt Iudæorum,
dicens: non debere circumcidi fi-
lios suos, neq; secundum consue-
tudinē ingredi. Quid ergo est?
Vtique oportet conuenire mul-
titudinem: audient enim te su-
peruenisse. Hoc ergo fac quod
tibi dicimus: Sunt nobis viri
quatuor, uorumque habentes
super se. His assumptis sanctifi-
ca te cū illis, & impende in illis,
at rā

ut radant capita, & sciāt omnes,
quia quæ de te audierunt, falsa
sunt, sed ambulas & ipse custodi
ens legem. De his autē qui cre
diderunt ex Gentibus, nos scrip
simus, iudicantes, ut abstineant
se ab idolis immolato, & sangui
ne, & suffocato, & fornicatione.
Tunc Paulus assumptis uiris, po
stera die purificatus cum illis in
trauit in templū, annuncians eis
expletionem dierum purificati
onis, donec offerretur pro uno
quoque eorum oblatio. Dum
autem septem dies consumma
rentur, hi qui de Asia erant Iu
dei, cum uidissent eum in tem
plo, concitauerunt omnem po
pulum, & iniecerunt ei manus,
clamantes: Viri Israelitæ, adiu
uate: hic est homo, qui aduer
sus populum, & legem, & locum
hunc, omnes ubique docens, in
super & Gentiles induxit in tem
plum, & uiolauit sanctum locum
istum. Viderant enim Trophi
mum Ephesium in ciuitate cum
ipso, quem existimauerunt quo
niam in templum introduxisset
Paulus. Commotaque est ciui
tas tota, & facta est concursio
populi. Et apprehendentes
Paulum, trahebant eum extra
templum, statim clausæ sunt ia
nuæ. Querentibus autem eum
occidere, nunciatum est tribu
no cohortis, quia tota confun
ditur Hierusalem. Qui statim as
sumptis militibus, & centurioni
bus, decurrit ad illos. Qui cum

that they do shawe [they] theader: &
every man shal knowe þ the thinges
þ they haue herde of þ are false, but
that thou also walkest heppng þ law.
But vnto the Iewen that haue be
leued, haue we + wytten, geuynge
sentence that they absteyne themsel
ues from it that is offered vnto I
dols, and bloude and strangled and
fornicacion. + Then Paulus the mē
taken to hym, beyng purifyed the
nexte daye, he entred wyth them in
to the temple, shewynge the fulfyll
ynge of dayes vntill there was offe
red an oblation for every one of the.
But whan the seven dayes were ful
filled, whan the Jewes that were of
Asia sawe hym in the temple, they
moued all the people, and layde han
des on hym, cryenge: Ye men of Is
rael, helpe: thys is the mā whych is
teachynge all men every where a
gaynst thys people, and lawe, and
place, he hath also moreouer brought
he ythen mē into the temple, and des
pyed thys holy place: for they hadde
sene + Trophimus the Ephesian w
hym in the cytie, whome they suppo
sed that Paulus had brought into the
temple. And al the cytie was moued
and ther was made a runnyng to
gether of the people. And takynge
Paulus, they drowe hym oute of the
temple, and straghtwaie wex the
dores shut. But whan they sought
to kyll hym, it was shewed vnto
the capayne of the company that al
Jerusalem is moued. Who forthwith
souldyers taken wyth hym, and cap
taines ouer hundred, he came dow
ne to them. The wyche whan they
had

Actu. 17. 3

Actu. 14. 5

Actu. 10. 3
1. Tim. 1. 5

had bene the captayne and the sould-
dours, they ceased to beat Paul.
E Then the captayne comynge neare
 Acta. 21. b toke hym, and commaunded hym to
 be bounde wth two cheynes, & asked
 what he were, and what he had done.
 Some cryed one thyng and some
 another thyng amonge the people.
 And whan he coude knowe no cer-
 taynte for the vyroure, he commaun-
 ded hym to be led into the castell.
 And whan he was come to the step-
 pes, it fortuneth that he was borne
 vp of the souldpours, because of the
 violence of the people: for a multy-
 tude of people followed, cryenge:
 Luca. 21. b Have hym awaye. And whan he be-
 ganne to be broughte in the castell,
 Paul sayd vnto the captayne: Wyl-
 I speake somethynge vnto the? Who
 sayd vnto hym: Canst thou Greeke?
 Arte not thou the Egyptian that a-
 fore these dayes haste rased an vy-
 roure, & hast broughte out into the
 derneesse foure thousande of yewe
 murderers? And Paul sayde vnto
 hym: Verily I am a Jewe, a seruy-
 testyn of Tharso of Cilicia a cytie
 Acta. 9. b
 and. 21. a not vnknoyn: but I praye the let
 me speake vnto the people. And whā
 he had permytted hym, Paul stan-
 dyng vpon the stepes, he beckened
 wth the hande vnto the people. And
 whan ther was made a great silence
 he spake to them in the hebreu tynge
 sayenge:

The xxii. Chapter.

Y men brethren and fa-
 thers hear myne answer
 that I do now make vnto
 you. But whā they herde
 that

uidissent tribunum & milites
 cessauerunt percutere Paulum.
 Tunc accedens tribunus appre-
 hendit eum, & iussit eum alliga-
 ri catenis duabus, & interroga-
 bat quis esset, & quid fecisset.
 Alii autem aliud clamabant in
 turba. Et cum non posset cer-
 tum cognoscere pre tumultu,
 iussit duci eum in castra. Et cum
 uenisset ad gradus, contigit ut
 portaretur a militibus propter
 vim populi: Sequebatur enim
 multitudo populi clamans: Tol-
 le eum. Et cum coepisset indu-
 ci in castra, Paulus dicit tribu-
 no: Si licet mihi loqui aliquid
 ad te? Qui dixit ei: Quia non
 sis? Nonne tu es Aegyptius qui
 ante hos dies tumultum concitasti,
 & eduxisti in desertam qua-
 tuor milia uirorum sicariorum?
 Et dixit ad eum Paulus: Ego
 homo sum quidem Iudeus a
 Tharso Cilicie non ignote ci-
 uitatis municeps. Rogo autem
 te, permitte mihi loqui ad po-
 pulum. Et cum ille permisisset,
 Paulus stans in gradibus, an-
 nuixit manum ad plebem, & ma-
 gno silentio facto, allocutus est
 lingua Hebraea dicens:

CAPVT XXII.

Viri fratres & patres,
 audite quam ad uos
 nunc reddo rationem.
 Cum audissent autem
 quia

quia Hebræa lingua loque-
retur ad illos, magis præstite-
runt silentium. Et dicit: Ego
sum uir Iudæus, natus Tharso
Ciliciæ, nutritus autem in ista ci-
uitate secus pedes Gamalielis,
eruditus iuxta ueritatem pater-
næ legis, æmulator legis sicut &
uos omnes estis hodie, qui hanc
uiam persecutus sum usque ad
mortem, alligans & tradens in
custodias uiros ac mulieres, si-
cut princeps sacerdotum mihi
testimonium reddit, & omnes
maiores natu, a quibus & episto-
las accipiens ad fratres, Damas-
cum pergebam, ut adducerem
inde uinctos in Hierusalem, ut
punirentur. Factum est autem
eunte me, & appropinquante
Damasco, media die subito de
cælo circumfulsit me lux copio-
sa, & decidens in terram, audiui
uocem dicentem mihi: Saule,
Saul, quid me persequeris? E-
go autem respondi: Quis es Do-
mine? Dixitque ad me: Ego sum
IESVS Nazarenus quem tu per-
sequeris. Et qui mecum erant, lu-
men quidem uiderunt, uocem
autem non audierunt eius, qui
loquebatur mecum. Et dixi:
Quid faciam Domine? Domi-
nus autem dixit ad me: Sur-
gens uade Damascum, & ibi di-
cet tibi de omnibus quæ te
oportet facere. Et cum non
uiderem præ claritate luminis
istius, ad manum deductus a
comitibus, ueni Damascum. Ana-
stasius autem quidam uir secundus
legem

that he spake vnto them in the he-
briue tounge, they kepte the more si-
lence. And he sayde: * I am a Jewe
borne in Tharsus of Cilicia, but no-
trified in thys cite, taught after the
truth of þe lawe of þe fathers at þe feete
of Gamaliel, a feruent loue of the
lawe as ye all are thys daye, & whiche
haue persecuted thys lawe vntill
death byndynge and delpuerynge to
wardes men and wemen, as the chiefe
preste doth beare me recorde, and
all the auncient men, of whome al-
so receauynge letters I went to Da-
mascus vnto þe brethren, that I shuld
brynge them thence bounde vnto Je-
rusalem, that they myghte be puni-
shed. And it fortunied as I wente
and approached vnto Damascus, at
mydder day, sodenly dyd a great lycht
shyne rounde aboute me from hea-
uen, and fallynge downe to the
grounde, I herde a voyce sayenge
vnto me: Saule Saule, what dost
thou persecute me? But I answer-
ed: Who arte thou? & he sayde vnto me: I am Iesus
of Nazareth, whome thou persecu-
test. * And they that were wth me,
sawe the lycht in dede, but þe voyce
of hym that spake wth me dyd they
not heare. And I sayde: What shall
I do? & he sayde: But the lord
sayde vnto me: Arise & go to Da-
mascus, and there shall it be tolde
the of all what it behoueth the to do.
And whan I sawe not for the bright-
nesse of that lycht, beyng ledde by
the hande of the companions I came
to Damascus. * And one Ananias
a deuoute man, hauinge a good
reporte

Actu. 9. b
and. 11. 6

Actu. 9. c

Actu. 9. a
and. 16. b
1. Cor. 1. 1. c
Gala. 1. bRom. 7. 8
and. 10. b

Actu. 9. b

ACTA.

reporte after þe lawe of al the Jewes
 that dwell wþe hym, commynge to
 me and standynge, he sayd vnto me:
 Brother Saule, loke vp. And I loked
 vpon hym the same houre. But he
 sayde: The God of our fathers hath
 ordyned the afore, that thou shuldest
 knowe hys wyll, and shuldest se the
 Ryghteous, and shuldest heare a
 voyce of hys mouth: for thou shalt
 be hys wytnesse vnto al mē, of those
 thynges that thou hast sene & herde.
 And nowe what doest thou tary? Ar-
 ryse and be baptysed, and wash away
 thy synnes, & his name beyng called
 vpon. And it happened vnto me re-
 turnynge to Ierusalē, and prayenge
 in the temple, to become in a traſſice
 & to se hym sayenge vnto me: Make
 hapst & and go quychely out of Jeru-
 salem, for they shall not receaue thy
 wytnesse of me. And I said: LORD, &
 they knowe that I was shuttyng vp
 in pryson and beatynge thowowe the
 synagoges them that dyd beleue on
 the. & And whan the bloude of Steuē
 thy wytnesse was shed, I stode and
 consented, and kepte the clothes of
 them that slewe hym. And he sayde
 vnto me: So thy waye, & for I shall
 sende the amonge the nacions farre
 of. They herde hym vntyl thes word
 and lyfte vp theyr voyce, sayenge:
 haue away from the earth such one
 for it becommeth not hym to lyue.
 But whan they cryed & cast of theyr
 clothes, and dyd thowowe dust into þe
 ayre, the captayne comaunded hym
 to be brought into the castell, and to
 be beaten wþe scourges, & to rache
 hym, that he myght knowe for what
 cause

legem testimonium habens ab
 omnibus cohabitantibus Iudæis
 ueniens ad me, & stans, dixit mi-
 hi: Saule frater, respice. Et ego
 eadem hora respexi in eum. At
 ille dixit: Deus patrum nostrorum
 præordinauit te, ut cognosceres
 uoluntatem eius, & uideres iustitiam,
 & audires uocem ex ore eius, quia
 eris testis illius ad omnes homi-
 nes, eorum quæ uidisti & audisti.
 Et nunc quid moraris? Exurge,
 & baptizare, & ablue peccata
 tua inuocato nomine ipsius. Factum
 est autem reuertenti mihi
 in Hierusalē, & oranti in templo,
 fieri me in stupore mentis, & uide-
 re illum dicentem mihi: Festina
 & exi uelociter ex Hierusalem,
 quoniam non recipient testimo-
 nium tuum de me. Et ego dixi:
 Domine, ipsi sciunt quia ego erā
 concludens in carcerē, & credēda
 per synagogas eos quæ credebant
 in te: & cum fuderetur sanguis Ste-
 phani testis tui, ego astabam & cō-
 sentiebam, & custodiebam uestimen-
 ta interficientium illum. Et di-
 xit ad me. Vade, quoniam ego
 in nationes longe mittam te.
 Audiebant autem eum usque
 ad hoc uerbum, & leuauerunt
 uocem suam, dicentes: Tolle
 de terra huiusmodi. Non enim
 fas est eum uiuere. Vociferan-
 tibus autem eis, & proficientibus
 uestimenta sua, & puluerem
 iactantibus in aerem, insi-
 sit tribunus induci eum in ca-
 strā, & flagellis cædi, & torqueri
 eum, ut sciret propter quam
 causam

Roma. 16. b

Marth. 10. b
Actu. 9. b

Actu. 7. g
and. 8. a

Actu. 13. a
Gala. 1. c
Ephesi. 3. a

causam sic acclamarent ei. Et cū
 astrinxisset eum lorīs, astanti si-
 bi centurioni Paulus dixit: Si ho-
 minem Romanum & indemna-
 tum licet uobis flagellare? Quo
 audito, Centurio accessit ad Tri-
 bunum, & nuntiavit ei, dicens:
 Quid acturus es? Hic enim ho-
 mo ciuis Romanus est. Acce-
 dens autem Tribunus: dixit illi:
 Dic mihi si tu Romanus es? At
 ille dixit: Etiam. Et respondit
 Tribunus: Ego multa summa ci-
 uitatem hanc consecutus sum.
 Et Paulus ait: Ego autem & na-
 tus sum. Protinus ergo discesse-
 runt ab illo, qui eum torturi e-
 rant. Tribunus quoque timuit
 postquam resciauit, quia ciuis Ro-
 manus esset, & quia alligasset
 eum. Postera autem die uolens
 scire diligentius qua ex causa
 accusaretur a Iudeis, soluit e-
 um, & iussit sacerdotes conue-
 nire & omne concilium, & pro-
 ducens Paulum, statuit inter
 illos.

CAPVT XXIII.

Intendens autem in
 concilium Paulus, ait:
 Viri fratres, ego omni
 conscientia bona con-
 uersatus sum ante Deum ul-
 que in hodiernum diem. Prin-
 ceptis autem sacerdotum Ana-
 nias, præcepit astantibus sibi,
 percutere os eius. Tunc Paulus
 dixit ad eum: Percutiet te De-
 us, paries dealbare. Et tu se-
 dens iudicas me secundum le-
 gem, & contra legem iubes me
 percuti?

cause that they dyd so cipe to hym.
 And whan he had bounde hym wyth
 thonges, Paule sayd vnto the Cen-
 turio that stode by hym: Is it lawfull
 for you to scourge a Romane not co-
 demned? The whiche drynge herde
 the centurio wente to the captayne,
 and shewed hym sayeng: What wylt
 thou do? for thys man is a cytesin of
 Rome. And the captayne cōpyng
 to hym, sayd: Arte thou a Romane.
 But he sayd: Yee. And the captayne
 answered: I haue wyth a great sume
 of mony obtayned thys freedom.
 And Paule sayde: But I also am
 borne [a Romane.] Therefore depa-
 ted they straght wape fro hym that
 shulde haue racked hym. The cap-
 tayne also feared after that he knew
 that he was a cytesin of Rome, and
 that he had bounde hym. The nexte
 daye wyllynge to knowe moze dili-
 gently for what cause he were accu-
 sed of the Jewes, he dyd loose hym,
 and cōmaunded the prestes to come
 together and all the counsell, and
 dryngynge forth Paule, he set him
 amonge them.

The. xiii. Chapter.

Paule beholdynge the cou-
 cell, sayd: Ye men brethren,
 I haue ben conuersant
 before God wyth all good
 conscience vntyll thys daye. And the
 hygh preste Ananias commaunded
 them that stode by hym to smyte
 hym on the mouth. Tha said Paule
 vnto hym: God shall smyte the thou
 whyped wall. And spetyng iudge st
 thou me after the lawe, and cōma-
 ndest me to be smytten contrary to a
 lawe?

Act. 4. 8

Act. 14. 8

Jerm. 10. 8

Job. 13. 8

Deut. 7. 8

ACTA

latwe? And they that stode by, sayde:
Doest thou curse the hygh preste of
God? But Paule sayd: I knewe not
bzethren, that it is the hygh preste.
Exod. 11. b
ffoz it is wyppen: * Thou shalt not
curse the ruler of thy people. But
Paule knowynge that the one part
were of the Saduces, and the other
of the Pharises, he cryed out in the
councell: Ye men bzethren, I am a
Actu. 4. a
16. a. 18. c
Phylip. 3. a
pharise, the sonne of a Pharise, * of
the hope and resurreccion of þ dead
am I iudged. And whan he had sayd
those thynge, ther arose a dissencio
amonge the Pharises and Saduces
and the multitude was broken vp.
Marth. 12. c
Matth. 12. b
Luce. 20. d
* ffoz the Saduces saye that ther is
no resurreccion of the deade, nother
angell, noz sprete: but the Pharises
graunte both. And ther happened a
great crye, and some of the pharises
rpsunge vp dyd stryue, sayenge: We
fynde no euell in thys man. * What
ys a sprete or an angell hath spoken
vnto hym? And whan ther was rpsen
a great discencion, the captayne fea
rpnge lest Paule were tozned of the,
he comaunded the souldpours to go
downe, and take hym from the myd
des of them, and to bypnge hym into
the castell. * And the LORDE stan
dypnge by hym þ next nyght, he sayd:
We constaunte: foz as thou haste te
stified of me in Ierusalem, * so must
thou testify at Rome also. But whā
it was become day, some of þ Jewes
gathered themselves together, and
bouded themselves wyth a vow, say
enge: they shulde nother eate noz
drynke, vntyl they had slayne Paul.
And they were moze than forty men
that

percuti? Et qui astabant dixerunt:
Summum sacerdotem Dei ma
ledicis? Dixit autem Paulus: Nes
ciebam fratres quia princeps est
sacerdotum. Scriptum est enim:
Principem populi tui non male
dices. Sciens autem Paulus quia
una pars esset Sadducæorum, &
altera phariseorum, exclamauit
in concilio: Viri fratres, ego pha
riseus sum, filius pharisei: de spe
& resurrectione mortuorum es
go iudicor. Et cum hæc dixisset,
facta est dissensio inter Phari
sæos & Sadducæos, & soluta est
multitudo. Sadducæi autem di
cunt non esse resurrectionem
mortuorum, neque angelum, ne
que spiritum. Pharisei autem us
traque confitentur. Factus est
autem clamor magnus, & exu
gentes quidam phariseorum,
pugnabant dicentes: Nihil ma
li inuenimus in hoc homine:
quid si spiritus locutus est ei aut
angelus? Et cum magna dissensio
facta esset, timens Tribunus
ne discerperetur Paulus ab ip
sis, iussit milites descendere, &
rapere eum de medio eorum,
ac deducere eum in castra. Se
quenti autem nocte assistens ei
Dominus, ait: Constans esto, si
cut enim testificatus es de me
in Hierusalem, sic te oportet
& Romæ testificari. Facta autē
die, collegerunt se quidam ex
Iudæis, & deuouerunt se dicen
te: neq; manducatuos, & bibitu
ros, donec occideret Paulū. Erāt
autē plusquā quadraginta uiri,
qui

qui hanc coniurationem fecerant, qui accesserunt ad principem sacerdotum & seniores, & dixerunt: Deuotione deuouimus nos, nihil gustaturos donec occidamus Paulum. Nunc ergo uos notum facite Tribuno cum concilio, ut producat illum ad uos, tanquam aliquid certius cognituri de eo. Nos uero priusquam appropinquet, parati sumus interficere illum. Quod cum audisset filius sororis Pauli insidias, venit & intrauit in castra, nuntiavitque Paulo. Vocans autem Paulus ad se unum ex centurionibus, ait: Adolescentem hunc adduc ad Tribunal: habet enim aliquid indicare illi. Et ille quidem assumens eum, duxit ad Tribunal, & ait: Vincit Paulus rogauit me hunc adolescentem perducere ad te, habentem aliquid loqui tibi. Apprehendens autem Tribunus manum illius, secessit cum eo seorsum, & inter rogauit illum: Quid est quod habes indicare mihi? Ille autem dixit: Iudæis conuenit rogare te, ut crastina die producas Paulum in concilium, quasi aliquid certius inquisituri sint de illo, tu uero ne credideris illis: insidiant enim illi ex eis uiri amplius quam quadraginta, qui se deuouerunt non manducare neque bibere, donec interficiant eum, & nunc parati sunt expectantes promissum tum. Tribunus igitur dimisit adolescentem, precipiens ei

ne cui

that had made thys conspiracion. Whych wente vnto the hygh prest & elders, & sayd: We haue bounde our selues wth a vowe to eat nothyng tyl we haue kylled Paule. Now therefore ys wth the councell geue knowlege vnto þe captayne, that he byng hym forth vnto you, as though he wolde knowe some more certaynte of hym. But we are ready to kyll hym afore he do come neare vnto you. Whan Paules sisters sone had herd of the laynge wayte, he came and entered into the castell & shewed it Paule. But Paule callynge one of the Centurions vnto hym, he sayd: Byng thys ponge man vnto þe captayne, for he hath some thyng to shewe hym. And he truly takynge hym brought hym to the captayne, & sayd: The prisoner Paule callynge me dyd praye me to byng thys poge man vnto the, haupnge somethynge to saye vnto the. And the captayne takynge hys bonde, he wente asyd wth hym out of the wayte, and asked hym: What is it that thou hast to shewe me? But he sayde: The Jewes are agreed to desyre the that thou byngge forth Paule to morow into the councell, as though they wolde knowe some more certaynte of hym, but do not thou beleue the: for more than fortye men of them laye wayte for hym, whiche haue bounde themselves wth a vowe them nother to eat nor to bynke, vntill they do slay hym, and eue now are they ready, waytynge for thy pryncesse. The captayne therefore let the ponge man go, commending hym

Wh. l. that

ACTA

that he shulde tell vnto noman that he had shewed these thynges. And two centuriōs beyng called, he said vnto them: Make readye two hundred souldpours, that they maye go vntyll Cesarea, and thre scoze and ten horsemen, & two hundred speare men, at the thyrde houre of þe nyght: & make ready beastes, that they set tyng Paul theron, myght byng hym safe vnto felix the debite, (for he dyd feare lest happely the Jewes shulde take hym away and kyll hym, and he afterwarde shulde be blamed as though he shulde take mony) wytyng hym a letter conteynyng these [wordes:] Claudius Lysias sendeth greetynge vnto the ryght good debite felix. * Thys man beyng taken of the Jewes, and begynnynge to be slayne of them, haue I cōmyng vpo them w an army rescued, knowynge that he is a Romane, & wyllynge to knowe the cause that they dyd laye agaynst hym, * I brought hym into theyr councell: whome I dyd synde to be accused of questions of theyr lawe, but haupnge no faulte worthy of death or bandes. And whā it was shewed me of the layng wayte, that they had layde for hym, I haue sente hym vnto the, commaundyng þe accusers also to saye be fore the. I fare well. But the souldpours as it was commaunded them, takynge Paul to them, they brought hym by nyght into Antipatras. And the nexte daye leaupnge þe horsemen that they shuld go wyth hym, they returned to the castell. The whych whan they came to Cesarea, and had taken the letter vnto

ne cui loqueretur, quoniam hæc nota fecisset. Et uocatis duobus centurionibus, dixit illis: Parate milites ducentos, ut eant usque Cesaream, & equites septuaginta, & lancearios ducentos, a tertia hora noctis, & iumenta præparate, ut imponentes Paulum saluum producerent ad Felicem præsidem (timuit enim ne forte raperent eum Iudæi, & occiderent, & ipse postea calumniam sustineret, tanquam accepturus pecuniam) scribens ei epistolam continentem hæc: Claudius Lysias optimo præsidi Felici salutem. Virum hunc comprehensum a Iudæis, & incipientem interfici ab eis, superueniens cum exercitu eripui, cogito quod Romanus est, uolensque scire causam quam obiciebant illi, deduxi eum in concilium eorum, quem inueni accusari de questionibus legis ipsorum, nihil uero dignum morte aut uinculis habentem crimen. Et cum mihi perlatum esset de insidiis quas parauerant illi, misi eum ad te, denuncians & accusatoribus, ut dicant apud te. Vale. Milites uero secundum præceptum sibi assumentes Paulum, duxerunt per noctem in Antipatridem. Et postera die dimissis equitibus qui cū eo irēt, reuersi sūt ad castra. Qui cū uenissent Cesareā, & tradidisset epistolam

Actu. 11. d

Actu. 11. e

stolam præsidī, statuerunt ante illum & Paulū. Cum legisset autē & interrogasset de qua prouincia esset, & cognoscens quia de Cilicia: Audiam te (inquit) cum accusatores tui uenerint. Iussitq; in p̄torio Herodis custodiri eū.

CAPVT XXIII.

Post quinq; autē dies descendit princeps sacerdotū Ananias, cū senioribus quibusdā, & Tertullo quodā oratore, qui adierunt præsidē aduersus Paulum. Et citato Paulo, coepit accusare Tertullus, dicens: Cū in multa pace agamus per te, & multa corrigantur per tuā prouidentia, semper & ubiq; suscipimus optime Felix cū omni gratiarū actione. Ne diutius autem te protrahā, oro, breuiter audias nos pro tua elementia. Inuenimus hunc hominem pestiferum, & concitantem seditionem omnibus iudeis in uniuerso orbe, & autorem seditionis sectæ Nazarenorum; qui etiam templum uiolare conatus est: quem apprehensum uoluimus secundum legem nostram iudicare. Superueniens autem tribunus Lysias, cum ui magna eripuit eum de manibus nostris, habens accusatores eius ad te uenire, a quo poteris ipse iudicās de omnibus istis cognoscere, de quibus nos accusamus eū. Adiecerunt autem & iudei, dicentes hæc ita se habere. Respondit autem Paulus annuens sibi præsidē dicere: Ex multis an-

unto the debite, they set Daule also before hym. But whā he had red[it] and hadde a red of what prouince he were, and knowynge that[he was] of Cilicia, he sayd. I wpli heare the whan thyn accusers do come: & he commaunded hym to be kepte in the robes iudgement house.

The. xxiii. Chapter.

After fyue dayes cam downe Ananias & hygh prest wpyth some of the elders, and one Tertullus an orator, whych went unto the debite agaynst Daule. And Daule beyng called, Tertullus begane to accuse, sayenge: Seynge we lyue in greater rest by the, and many thynges be redressed by thy wysedome, we allowe it alwaye and euery where epyght good felix wpyth all thankegyuynge. But lest I tary the to longe, I praye the of thy goodnesse bresp to heare vs. We haue folde thys pestiferous man rasyng by sedicion unto all the Jewes thorow al the world, & an authoz of the sedicion of the Nazares secte, whych also hath vnder-taken to despoyle the temple: whome beyng taken, we wold haue iudged hym after our lawe. But Lysias the captayne commynge vpon vs, wpyth great violence toke hym out of oure handes, commaundyng hys accusers to come unto the, of whom tryeng thou thyselfe mayest haue knowlege of all these thynges wherof we accuse hym. And the Jewes byd also affirme and saye these thynges to be so. But Daule the debite bechyng vnto hym to speake, answered: I

Deut. 17.8

Actu. 21. 8
an. 15. 6

Actu. 21. 8

B. 11. 11. 11.

Wb. 11. know.

knowynge the to haue bene a iudge
vnto this people many yeres sence
I shall wpth a good corage answere
for my selfe. For thou mayest knowe
that ther are nomore saue twelfe
dayes past vnto me sence I came vp
to praye in Ierusalem, * and nother
dyd they synde me disputynge in the
temple, nor makynge ony gatherynge
of the people nother in the synago-
ges nor in the cytie: nother can they
proue the thynges vnto the, wherof
they accuse me. But thys * I cōfesse
vnto the that accordynge to þe secte
the whych they call herespe I do so
serue my father and God beleuynge
all thynges that are wyrtten in the
lawe and prophetes, haupnge hope
to Godwarde * the resurrection of þe
dead (the whych these themselves al-
so loke for) to be, of the iuste and vn-
iuste. * Therefore do I myne ende-
uoure also alwaye to haue a consci-
ence wythout offendynge towarde
God and mē. * But after many yea-
res I came to do almesse vpon my
people, and offerynge and vowes,
* wherein they dyd synde me beynge
purified in the tēple, not with great
cōpany nor wth rumoure. And they to
ke me cryenge & sayeng: Auoyde our
enemye. But some Jewes of Asia
whō it behoued to be p̄sēt wth the, &
to accuse, yf they had ought agaynst
me: or let these theselues speake yf
they haue founde ony wychednesse in
me, seynge I stād in þe colicel, wthout it
be ony of this oue voyce, wth þe which
I cryed stādpyng amōge the: * Thys
day am I iudged of you of þe resurrec-
tion of þe dead. But felix differred the
knowynge certaynly

ris annis te esse iudicem genti
huic sciens, bono animo pro me
satisfaciam. Potes enim cognos-
cere, quia nō plus sunt mihi dies
quam duodecim, ex quo ascendi
adorare Hierusalem, & neque in
templo inuenerūt me cū aliquo
disputantē, aut concursum faciē-
tem turbā, neq; in synagogis, ne-
que in ciuitate, neque probare
possunt tibi, de quibus me accu-
sant. Confiteor autem hoc tibi,
quod secundum sectam, quam di-
cunt haresim, sic deseruiō patri
& Deo meo, credēs ōnibus quae
in lege & prophetis scripta sunt,
spem habens in Deum (quā & hi
ipsi expectant) resurrectionē fu-
turam iustorum & iniquorum. In
hoc & ipse studeo, sine offendi-
culo conscientia habere ad De-
um & ad homines semper. Post
annos autem plures, eleemosy-
nas facturus in gentem meam
ueni, & oblationes & uota, in
quibus inuenerunt me purifica-
tum in templo, non cum turba,
neque cum tumultu. Et appre-
henderunt me clamantes & di-
cētes: Tolle inimicū nostrū. Qui
dā autē ex Asia Iudaei, quos oportē-
bat apud te praesto esse & ac-
cusare, si quid haberent aduersū
me aut hi ipsi dicāt si quid inue-
nerunt in me iniquitatis, cū stem
in concilio, nisi de una hac solū
modo uoce, qua clamaui inter
eos stans: Quoniam de resurre-
ctione mortuorum ego iudicos
hodie a uobis. Distulit autem
illos Felix, certissime sciens
de uia

de uia hac, dicens: Cum tribu-
nus Lysias descenderit, audiam
uos. Iussitque centurioni custo-
dire eum, & habere requiem,
nec quenquam de suis prohibe-
re ministrare ei. Post aliquot au-
tem dies ueniens Felix cū Dru-
silla uxore sua, quæ erat iudea,
uocauit Paulum, & audiuit ab
eo fidē quæ est in Christum I E-
SVM. Disputante autem illo,
de iustitia, & castitate, & iudicio
futuro, tremefactus Felix, respo-
dit: Quod nunc attinet uade, tē-
pore autem oportuno accersiam
te: simul & sperans quod pecu-
nia ei daretur a Paulo, propter
quod & frequenter accersiens e-
um, loquebatur cum eo. Biennio
autem expleto, accepit succes-
sorē Felix Porciū Festū. Volens
autē gratiā prestare iudeis Fe-
lix, reliquit Paulum uinctum.

CAPVT. XXV.

Festus ergo cū uenisset
in prouinciā, post tri-
dūm ascendit Hierosoly-
mam a Cæsarea. Adie-
runtq; eū principes sacerdotū, &
primi iudeorū aduersus Paulū,
& rogabāt eū, postulātes gratiā
aduersus eū, ut iuberet pducī eū
in Hierusalem, insidias tendētes,
ut interficerēt eum in uia. Festus
autē respondit seruari quidē Paulū
in Cæsarea, se autē maturius pro-
fecturū. Qui ergo in uobis (ait)
potētes sūt, descendētes simul, si
quid est in uiro crimē, accusēt eū.
Demoratus autem inter eos di-
es non amplius quam octo aut
decem

of this waye, sayeng: When Lysias
the captayne shalbe come downe, I
shall heare you. And he commaunded
the centurion to kepe hym, & to haue
reste, nother to forbyd ony of hys to
minister vnto hym. But after cer-
tayne dayes felix comynge w Dru-
silla hys wyfe, whych was a Jewyshe
he called Paule, & herde of hym the
fayth that is in Iesus Christ. And as
he reasoned of cōspicuousnesse, & cha-
stite, & of the iudgement to come, fe-
lix beyng afrayed, answered: As so-
thys tyme go thy waye, but at a con-
ueniente tyme wpll I call the: ho-
ppnge also that mony shulde haue
ben geuē hym of Paule, for þ which
cause also callng hym ofte. he com-
mūed w hym. But the two yeares
beyng synysed, felix gat a succes-
sor Porcius festus. But felix wpl
lyng to do the Jewes a pleasure he
leste Paule bounde.

Jer. 19. c
Act. 17. a
and. 14. b

Act. 15. c

The. xxv. Chapter.

When festus therfore was
come into þ prouince, af-
ter thre dayes he went vp
to Jerusalem fro Cæsarea.
And þ hygh prestes, & principall of þ
Jewes wēt to him agaynst Paule, &
besought hym, despyng fauoure a-
gaynst him, þ he wold commaunde hi to
be brought to Jerusalem, layeng waye
þ they myght tye him by þ way. But
festus answered: Paule to be kept
in Cæsarea, but he hiselfe shuld more
spedelyer go his way. Whoso therfor
amōge you (sayeth he) are able com-
myng down toge ther accuse hym yf
ther be ony faute in þ man. And ha-
uyng tarped amōge the nomore saue
Ob. iii. viii. of

ACTA

ten dayes, he wente downe to Cesarea. And the nexte daye dyd he spt vp
pon the iudgement seate, and commaunded Paule to be broughte to hym. Who whā he was brought, the
Jewes that were of Jerusalem stode about hym, layeng agaynst hym many and greuous causes, the whyche they coulde not proue, Paule ge-
uyng answer: * I haue sinned nought nother agaynst the lawe of Jewes, nor the temple, nor the Emperoure. But festus wyllynge to do the Jewes a pleasure, answerynge vnto Paule he sayd: Wyle thou go vp to Jerusalem, and there be iudged of these thynges before me? But Paul sayd: I do stande before the Emperours iudgement seate, there muste I be iudged. I haue not hurt Jewes as I knowest best, for yf I haue done hurte or ought worthy of death, I refuse not to dye: But yf ther be none of those, whereof they accuse me, no man can grue me vnto them. I appeale vnto the Emperoure. Then festus hauynge spoken wyth his counsell, answered: Thou hast appealed vnto the Emperoure, vnto the Emperoure shalte thou go. And whan certayne dayes were paste, kynge Agrippa and Bernice came downe to Cesarea to welcome festus. And whan they dyd abyde there many dayes, festus dydde shewe the kynge of Paule, sayenge: * Ther is a man leste bounde of felix, for whome the hygh prestes and elders of the Jewes came vnto me, despyng a sentence agaynst hym. Vnto whome I made answer: That

decem, descendit Cesaream. Et altera die sedit pro tribunali, & iussit Paulum adduci. Qui cum perductus esset, circumsteterunt eum, qui ab Hierosolyma descenderant Iudæi, multas & graues causas obicientes, quas non poterant probare, Paulo rationem reddente. Quoniam neque in legem Iudæorum, neque in templum, neque in Cesarem quicquam peccaui. Festus autem uolens gratiam prestare Iudæis, respondens Paulo, dixit: Vis Hierosolymam ascendere, & ibi de his iudicari apud me? Dixit autem Paulus: Ad tribunal Cesaris sto, ibi me oportet iudicari. Iudæis non nocui, sicut tu melius nosti. Si enim nocui, aut dignum morte aliquid feci, non recuso mori: si uero nihil est eorum quæ hi accusant me, nemo potest me illis donare. Cesarem appello. Tunc Festus cum concilio locutus, respondit: Cesarem appellasti, ad Cesarem ibis. Et cum dies aliquot transacti essent, Agrippa rex & Bernice descenderunt Cesaream ad salutandum Festum. Et cum dies plures morarentur, Festus regi indicauit de Paulo, dicens: Vt quidam est derelictus a Felice uinctus, de quo cum essem Hierosolymis, adierunt me principes sacerdotum & seniores Iudæorum, postulantes aduersus illum damnationem. Ad

Actu. 14. b
end. 1. c

Actu. 24. c
Actu. 24. d

Ad quos respondi, quia non est Romanis consuetudo damnare aliquem hominem, priusquam is qui accusatur praesentes habeat accusatores, locumque defendendi accipiat ad abluenda crimina quae ei obiciuntur. Cum ergo hac conuenissent, sine ulla dilatione, in sequenti die sedes pro tribunali, iussi adduci uirum. De quo cum stetissent accusatores, nullam causam deferabant, de quibus ego suspicabar malum: quaestiones uero quasdam de sua superstitione habebant aduersus eum, & de quodam IESU defuncto, quem affirmabat Paulus uiuere. Haesitans autem ego de huiusmodi quaestione, dicebam: si uellet ire Hierosolymam, & ibi iudicari de istis. Paulo autem appellante ut seruaretur Augusti cognitioni, iussi seruari eum, donec mitterem ad Caesarem. Agrippa autem dixit ad Festum: Volebam & ipse hominem audire. Cras, inquit, audies eum. Altera autem die, cum uenisset Agrippa & Bernice cum multa ambitione, & introissent in auditorium cum tribunis, & uiris principalibus ciuitatis, iubente Festo adductus est Paulus. Et dicit Festus: Agrippa rex & omnes qui simul adestis nobiscum uiri, uidetis hunc hominem, de quo omnis multitudo Iudeorum interpellauit me Hierosolymis, petentes, & acclamantes, non oportere eum uiuere amplius. Ego uero cõperi nihil

dignum

* That the Romanes vse not to condemn a man, before þ he that is accused haue hys accusers presente, and receaue place of defendyng to cleare [hymselfe] of the fautes layde agaynste hym. Whan they therefore were come here together, wythoute ony delaye spetyng vpon the iudgemente seate the nexte daye, I commaunded the man to be broughte forth. * Of whome whan the accusers stode, they broughte no cause, where of I dyd misforme ony euell, but they had certayne questions of theyr supersticion agaynst hym, and of one Iesus deade, whom Paule dyd affirme to lyue. But I doubtinge of the same question, sayd whether he wolde go to Ierusalem, and there be iudged of these thynges. But Paule appealing that he myght be hepte vnto þ Emperours knowlege, I haue commaunded him to be hepte vntyll I sende hym vnto the Emperoure. But Agrippa sayd vnto Festus: I also wolde haue herd the man. Comoro we (sayde he) shalt thou heare hym. And on the nexte daye whan Agrippa and Bernice were come wyth a great pompe, and were entred in the commune hall wyth the captaynes and principall men of the cytie, whan Festus dyd commaunde, Paule was broughte forth. And Festus said: Hynge Agrippa, and al ye men that are here wyth vs, se this man, for whome al the multitude of the Jewes haue interceded me at Ierusalem, despyng and cryenge that he ought to lyue no longer. But I fande him * to haue done

Actu. 23. 2

Actu. 23. 2
and. 16. 2

Wb. iii. 19.

ACTA

nothyng worthy of death. And the same appealingge to the Emperoure haue I iudged to sende to hym, of whome I haue no certaynte that I maye wyte vnto my lord. Wherfore I brought hym vnto pou & chesly vnto the kynge Agrippa, that examination had, I maye haue that I wyte. For it seemeth vnto me to be without reason to sende a prisoner and not to shew hys causes.

The. xvi. Chapter.

A

BUt Agrippa sayde. vnto Paule: It is permitted vnto the to speake for thy selfe. Then Paule & hadde stretehed out beganne to speake: I counte my selfe happy & kynge Agrippa, seynge I shall defende myself to daye of all thynges, of the whyche I am accused of the Jewes, specially because thou knowest all the customes and questions that are amonge the Jewes: Wherfore I beseeche the & thou wylt heare me paciently. And truly my lyfe fro my yowth, & which from the begynnynge was amonge my nacion at Jerusalem, do all the Jewes knowe, knowynge me from the begynnynge (yf they wyl testifye,) that after the moost sureste secte of oure religion I lyued a pharise. And now I stande subiecte to the iudgemente in the hope of the promyse that was made of God to our fathers: vnto the which our. xii. tribes hope to come, seruyng [God] daye & nyght: Of the which hope (O kynge) I am accused of the Jewes. Why is it iudged incredible to you that God raise the deade? I beseech

Act. 11. a
Philip. 3. a

Gen. 1. c
ano. 12. c
Deut. 8. c
Isa. 15. b

Jos. 11. c

dignum morte eum admisisset. Ipso autem hoc appellante ad Augustum, iudicavi mittere. De quo quid certum scribam domino, non habeo. Propter quod perduximus eum ad uos, & maxime ad te rex Agrippa, ut interrogatione facta, habeam quod scribam. Sine ratione enim mihi uidetur mittere uinctum, & causas eius non significare.

CAPVT XXVI.

AGrippa uero ad Paulum ait: Permittitur tibi loqui pro teipso. Tunc Paulus extensa manu, coepit rationem reddere: De omnibus quibus accusor a Iudeis rex Agrippa, existimo me beatum, apud te cum sim defensurus hodie, maxime te sciente oia quae apud Iudeos sunt consuetudines & quaestiones. Propter quod obsecro, patienter me audias. Et quidem uitam meam a iuuentute, quae ab initio fuit in gentem meam Hierosolymis, nouerunt omnes Iudaei persequentes me ab initio (si uelint testimonium perhibere) quoniam secundum certissimam sectam nostrae religionis, uixi phariseus. Et nunc in spe quae ad patres nostros re-promissionis facta est a Deo, isto iudicio subiectus: in quam duodecim tribus nostrae nocte et die deseruiantes, sperant deuenire. De qua spe accusor a Iudeis (rex). Quid incredibile iudicatur apud uos, si Deus mortuos suscitatur? Ego quidem

dem aestimaueram me aduersus
nomē IESV Nazareni debere
multa contraria agere, quod &
feci Hierosolymis, & multos san-
ctorum ego in carceribus inclu-
si, a principibus sacerdotum po-
testate accepta: & cum occide-
rentur, detuli sententiam. Et per
omnes synagogas frequenter
puniens eos, compellebam blas-
phemare: & amplius infaniens
in eos, persequabar usque in ex-
teras ciuitates. In quibus dum
item Damascus cum potestate,
& permissu principum sacerdo-
tum, die media in uia uidi (rex)
de caelo supra splendorem solis
circumfulsisse me lumen, & eos
qui mecum simul erant. Omnes-
que nos cum decidissemus in
terram, audiui uocem loquen-
tem mihi Hebraica lingua: Sau-
le, Saule, quid me persequeris?
Dignum est tibi contra stimulum
calcitrare. Ego autē dixi: Quis
es Domine? Dominus autē dixit:
Ego sū IESVS quē tu persequeris.
Sed exurge, & sta super pe-
des tuos. Ad hoc enī apparui ti-
bi, ut constituā te ministrū & te-
stem eorum quā uidisti, & eo-
rum in quibus apparebo tibi, eri-
piens te de populis & Genti-
bus in quas nunc ego mitto te,
aperire oculos eorum, ut conuer-
tantur a tenebris ad lucē, & de
potestate satanę ad deū, & ut ac-
cipiant remissionē peccatorū, &
sortem inter sanctos per fidem,

quā

rely dyd thynke I behoued to do ma-
ny thynges agaynst the name of Je-
sus of Nazareth, the wyche I dyd al-
so at Ierusalem, & I shut many of the
sapntes in prison, haupng receaued
authorite of the hygh prestes: & whā
they were put to death, I brought &
sentence. And punysshynge the afte-
thorow all synagoges, I cōpelled the
to blaspheme: & byynge more mad a
gaynst them, I persued the vntyl the
straunge cyties. Aboute & wyche as
I went to Damascus wth authorite &
lycke of the hygh prestes, at myddē
day (Whynge) sawe I by the waye a
lyghte from heauen to haue shyned
aboute me and them that were toge-
ther wyth me, passynge the byght-
nesse of the Sonne. And whan we
were all fallen downe to the grounde,
I herde a voyce speakynge vnto me
in the Hebrue tynge: Saule, Saule,
what persecutest thou me? It is hard
for the to kyche agaynst the pryche.
But I sayde: Who art thou? & he
sayde: And the LOWE sayde: I am
Jesus whome thou persecutest. But
ryse vp, and stande vpo thy fete. For
thereto haue I appeared vnto the,
that I mape orden the a minister &
wytnesse of those thynges that thou
hast sene, & of those thynges, where
in I shall appere vnto the, deliue-
rynge the from people and nations,
amonge the wyche I do nowe sende
& to open theyr eyes, & they do turne
from the darlinesse vnto the lyght,
& fro the deuils power vnto God, &
that they receaue the forgyuenesse
of synnes, and the inheritaunce a-
monge the sapntes thozow the fayth
that

Act. 9. 8
p. 2. 11. 8

Act. 26. 8

ACTA.

Act. 1. 2.
1. 6. 17. 8.

What is in me. Wherefore (o kynge Agrippa) I was not vnbeleuynge vnto the heauenly vision, but fyrst vnto them that are at Damascus, and Jerusalem, and in all the region of Jewry and the heythen byd I shewe that they shulde repent, and be turned vnto God, doyng worke woorthy of repentance. For thys cause the Jewes haupnge taken me whan I was in the temple, wente aboute to kyll me. But beyng holpen by the ayde of God, I stande vntyll thys daye, testifypnge vnto the lesse and moost, sayng nothyng besyde those that the prophete haue spoken to be comynge and Moses: That Christe shulde suffre, that he is the spryte of the resurreccion of the dead, and the lycht that shalbe shewed vnto people and heythen. As he spake these thynges and layd for hymselfe, he stus sayd wpyth loude voyce: Thou arte madde Paule, much learyng turneth to madnesse. And Paule sayd: I am not madde good frestus, but I speake wordes of truth and sobernesse. For the kynge knoweth here of, vnto whome I speake boldly. For I thynke none of these thynges to be vnkowne vnto hym: for none of these thynges was done in a corner. Doeſt thou kynge Agrippa beleue the prophete? I knowe that thou beleuest. But Agrippa sayd vnto Paule: Thou persuadest me in a lytle to become a Christia. And Paule [sayd:] I wolde to God both in a lytle and in a great, not only the, but also all them that do heare thys daye, to become such as I am also, except these bandes

quæ est in me. Vnde rex Agrippa) non fui incredulus celestis visioni, sed his qui sunt Damascus primum, & Hierosolymis, & in omnem regionem Iudææ, & Gentibus annunciabam, ut poenitentiam agerent, & conuerterentur ad Deum, digna poenitentiae opera facientes. Hac ex causa me Iudæi cum essem in templo, comprehensum tentabant interficere. Auxilio autem adiutus Dei, usque in hodiernum diem sto, testificans minori atque maiori, nihil extra dicens quam ea quæ prophete locuti sunt futura esse & Moses: si passibilis Christus, si primus ex resurrectione mortuorum, lumen annunciaturus est populo & Gentibus. Hec loquente eo, & rationem reddente, Festus magna uoce dixit: Insanis Paule, multe te literæ ad insaniam conuertunt. Et Paulus: Non insanio, inquit, optime Feste, sed veritatis & sobrietatis uerba loquor. Scit enim de his rex ad quem constanter loquor. Latere enim eum nihil horum arbitror. Neque enim in angulo quicquam horum gestum est. Credis rex Agrippa prophetis? Scio quia credis. Agrippa autem ad Paulum: In modico suades me Christianum fieri. Et Paulus: Opto apud Deum & in modico & in magno, non tantum te, sed etiam omnes qui audiunt hodie, fieri tales, qualis & ego sum, exceptis uinculis

enlis his. Et exurrexit rex & prae-
ses & Bernice, & qui assidebant
eis. Et cum secessissent, loque-
bantur ad inuicem, dicentes:
Quia nihil morte aut uinculis
dignum quid fecit homo iste.
Agrippa autem Festo dixit: Di-
mitti poterat homo hic, si non
appellasset Caesarem.

CAPVT XXVII.

VT autem iudicatum
est nauigare cum in
Italiam, & tradi Pau-
lum cum reliquis cu-
stodiis Centurioni nomine Iu-
lio, cohortis Augustae, ascenden-
tes nauim Adramittynam inci-
pientem nauigare circa Asiae lo-
ca, sustulimus, perseverante no-
biscum Aristarcho Macedone
Thessalonicensi. Sequenti au-
tem die uenimus Sidonem. Hu-
mane autem tractans Iulius
Paulum, permisit ad amicos ire,
& curam sui agere. Et inde cum
sustulissemus, subnauigauimus
Cyprum, propterea quod essent
uenti contrarii. Et pelagus Cili-
ciae & Pamphiliae nauigantes,
uenimus Lystram, quae est Ly-
ciae, & ibi inueniens Centurio
nauem Alexandrinam, nauigan-
tem in Italiam, transposuit nos
in eam. Et cum multis diebus
tarde nauigaremus, & uix deue-
nissemus contra Gnidum prohi-
bente nos uento, adnauigauim-
us Cretae iuxta Salmonem,
& uix iuxta nauigantes, ueni-
mus in locum quendam qui uo-
catur Bonipontus, cui iuxta erat
clius

bandes. And the kynge rose vp, and
the debite, and Bernice, and they
sat by them. And whan they were
gone asyde, they spake to eche other
sayenge: * This man hath done no
thyng worthy of death or bandes.
And Agrippa sayde vnto Festus:
This man myghte haue ben lettra
loose had he not appealed vnto the
Emperour.

The xxvii. Chapter.

But whan it was iudged þat
he shulde sayle into Itale,
and that Paule wth the
other prisioners shulde be
taken vnto the Centurion of þe Em-
perours company by name Iulius,
goynge vp into a shippe of Adramit-
tis, begynnynge to sayle by the coa-
stes of Asia, we launched. * Aristar-
chus the Macedonian of Thessalia
continuyng with vs. And on þe next
daye came we to Sidon. But Iulius
intreatynge Paule courteouslye,
suffred hym to go vnto his frendes
and to refresh hymselfe. And whan
we had launched thence, we sayled
neare by Cyprus, because that þe win-
des were contrary. And saylynge ou-
er the see of Cilicia and Pamphi-
lia, we came to Lystra, which is [a
citty] of Lycia, and the Centurio spy-
dynge there a shippe of Alexandria
saylunge into Itale, he set vs ouer
therein. And whan we sayled slowly
many dayes, and were scarce come
agaynst Gnidos, the wynde forbyd-
dynge vs, we sayled by Lande nye
vnto Salmo, and scarcely saylunge
by it we came vnto a place called
Bonipontus, nye wher vnto was
clius

Acta. 19. b
and. 15. b

Coll. 4. a

Acta. 14. c
and. 15. b

ACTA.

the cytie Thalassa. Whan muche
tyme was spente, and that saylunge
was now propardous, because that
fastynge was past, Daule comforted
them, sayenge vnto them: Ye men,
Ife that thys saylunge begynneth to
be wyth daunger and greate damage,
not only of the ladyng and shippe,
but also of our lyues. But the centu-
rio gaur more credence vnto the go-
uernour and mayster of the shippe,
than those thynge that were spokē
of Daule. And whan the haue was
not conuenient to wynter in, many
counsellid to sayle from thence yf
they myght commynge to Phenice
to wynter [there,] whych is a hauē
of Landp towarde þ south west and
north west wynde. But whā þ south
wynde blew, they thynkyng to ha-
ue obtained theyr purpose, whā they
had low sed frō Asson, they sayled by
Landp. But not longe after rose a-
gainst them a tēpestuous wynde, cal-
led northeast. And whā þ shippe was
caught, & coude not wythstande the
wynde, the shyppe beyngē cōmpted
to the wynde, we byd dyue. And es-
tymyng into a certayn Ile called Clau-
da, we coude scarce get a bote. The
whych beyngē taken vp, they used
helpe, byndyng it to the shyppe, fea-
ryng lest they shuld fall into þ. Sir-
tes, the vessell let downe, they were
so caryed. And as we had ben tossed
in a great tempest they made an out-
cast on the nexte daye, & the thyrde
day they threue away the tacklynges
of the shippe in theyr owne handes.
And whan nother the Sone nor the
starres appeared in many dayes, &
no

Sirtes are
parious by
places
in the see
about the
coastes of
Africa

ciuitas Thalassa. Multo autem
tempore peracto, & cum iam non
esset tuta nauigatio, eo quod ie-
iunium iam preterisset, consola-
batur eos Paulus, dicens eis: Vi-
ri, uideo quoniam cum iniuria &
multo damno, non solum ones-
ris & nauis, sed etiam animarū
nostrarum incipit esse nauiga-
tio. Centurio autem gubernato-
ri & nauclero magis credebat,
quam his quæ a Paulo diceban-
tur. Et cum aptus portus non es-
set ad hyemandum, plurimi sta-
tuerunt consilium nauigare in-
de, si quomodo possent deueni-
entes Phœnicen hyemare, por-
tum Cretæ respicientem ad Af-
ricum & ad Chorum. Aspirante
autem Austro æstinantes pro-
positum se tenere, cum sustul-
sent de Asson, legebāt Cretam.
Non post multum autem missis
se contra ipsam uentus Typhos-
nicus, qui uocatur Euroaquilo.
Cumq; arrepta esset nauis, & nō
posset conari in uentū, data na-
ue flatibus, ferebamur. In insulā
autem quandam decurrentes,
quæ uocatur Claua, potuimus
uix obtinere scapham. Qua
sublata adiutoris utebantur, ac-
cingentes nauem, timentes ne
in Syrtim inciderent, submisso
uase, sic ferebantur. Valida au-
tem nobis tempestate iactatis,
sequenti die iactum fecerunt, &
tertia die suis manibus arma-
menta nauis proiecerunt. Ne-
que autem sole neq; syderibus
apparentibus per plures dies, &
tempe

tempestate non exigua imminente, iam ablata erat spes omnium salutis nostræ. Et cum multa ieiunatio fuisset, tunc stans Paulus in medio eorum, dixit: Oportebat quidem, o uiri, audire me non tollere a Cræta, lucrique facere iniuriam hanc & iacturam. Et nunc suadeo uobis bono animo esse: amissio enim nullius animæ erit ex nobis, præterquam nauis. Astitit enim mihi hac nocte angelus Dei, cuius sum ego, & cui deservio, dicens: Ne timeas, Paule, Cæsari te oportet assistere, & ecce donauit tibi Deus omnes qui nauigant tecum. Propter quod bono animo estote uiri: credo enim Deo qua sic erit, quemadmodum dictum est mihi. In insulam autem quandam oportet nos deuenire, Sed postea quam quartadecima nox superuenerit, nauigantibus nobis in Adria circa mediā noctem, suspicabantur nauæ sibi apparere aliquam regionem. Qui & submittentibus bolidem, inuenerunt passus viginti, & pusillum inde separati, inuenerunt passus quindecim. Timentes autem ne in aspera loca incidere mus, de puppi mittentes anchoras quatuor, optabant diem fieri. Nautis uero quærentibus fugere de nauī, cum misisset scaphā in mare, sub obtectū quasi inciperet a prora anchoras extendere, dixit Paulus centuriōi & militibus: Nisi hi nauī māserint, uos salui fieri nō potestis. Tūc absciderūt milites

no small tempest laye vpon vs, than was now the hope of all oure sauergarde taken awaye. And when ther had ben a longe fastynge, than byd Paule standynge in the myddest of them saye: Ye oughte to men braynynge me not to haue lowsed from Craty, and to get thys harme and losse. And now I exhorte you to be of good chere, for ther shalbe no losse of ony mans lyfe of vs, saue only the shippe. For the angell of God whose I am, & whome I serue stode by me thys nyghte, saye nge: Feare not Paule, thou muste be brought before the Emperoure, and beholde, God hath geuen the all them þ sayle wyth the. Wherefore ye men be of good chere, for I trust in God it shal so be as it is sayde vnto me: But we must come into a certayne Ile. But after that the fourtenth nyghte was come as we sayled in Adria, aboute the mydnyght byd the shypme deme some region to appere vnto them. The wherch also castynge out the leade, they fande it twyse reddōs & gone a lytle fōrther, they fande it fyste reddōs. But fearynge lest we shulde fal into rough places, casting foure ankers out of þ sterne, they wysshed it to become daye. But when the shypme sought to fyre out of the shyppe, as they had litten downe the boote into the see vnder þ prettce as yf they wolde caste ankers out of the foreparte of the shyppe, Paule sayd vnto the centurio & souldoyers Wythout these abyde in the shyppe, ye can not be saued. Than cut the

Act. 27. b

Act. 27. b

Act. 27. a

D

soul

soulpours the rope of the bote insä
der, and let it fall. And whan it be-
gan to become lyght, Paule prayed
them all to take breade, sayenge:
Thys daye is the fourtenth daye þ
ye waytynge abyde fastynge, takyn
nothynge, wherfore I praye you to
take meate for youre health: * for of
none of youre heade shall one here
peryshe. And whan he had sayd thys,
* takynge breade he thanked God in
the presence of all, and whan he had
broken it, he beganne to eate. And
they all brynge of good chere, began
also to take breade: But we al were
soules in the shyppe two hundreth,
thre score & syxtene, and beynge satis-
fied wpyth meate, they lyghtened the
shyppe, castynge the wheat into the
see. And whā it was day, they knew
not the lande, but they spyed a hauē
hauynge a banke, in the whych they
thought to thrust the shyppe yf they
couldr. And whan they had taken vp
ankers, they commytted themselves
to the see; lowspynge the rudderban-
des. And the mayne sayle huffed vp,
to the wynde, they dwe to lande.
And whan they were fallen into a
place hauynge the see on both spdes,
they thrust the shyppe therein. And
the foreparte in dede abode vmmo-
ueable, but the sterne was lowsed by
the violence of the see. And the soul
bpours counsell was to kyll the pre-
soners, lest whan ony had swymmed
out he shuld escape. But the cēturio
wpyllnge to saue Paule, forbad it to
be done. And he commaunded them
that couldr swimme, to cast thesel-
ues out first, and escape, and go out
to

milites funes scaphæ; & passi
sunt eā excidere. Et cum lux in-
ciperet fieri, rogabat Paulus om-
nes sumere cibum, dicens: Quat-
tadecima die hodie expectan-
tes ieiuni permanetis, nihil ac-
cipientes. Propter quod rogo
uos accipere cibum pro salute
uestra, quia nullius uestrum ca-
pillus de capite peribit. Et cum
hæc dixisset, sumens panem gra-
tias egit Deo in conspectu om-
nium: & cum fregisset, coepit
manducare. Animæquiores au-
tem facti omnes, & ipsi sumpse-
runt cibum. Eramus uero uniuersæ
animæ in nauī, ducente sep-
tuaginta sex. Et satiati cibo, ale-
leuiabant nauem, iactantes tri-
ticum in mare. Cum uero dies
factus esset, terram non agnos-
cebant, sinum uero quendam
considerabant habentem littus,
in quem cogitabant (si possent)
eiicere nauē. Et cum anchoras
sustulissent, mittebant se ma-
ri, simul laxantes iuncturas go-
bernaculorum: & leuato artemo-
ne secundum auræ flatum, ten-
debant ad littus. Et cum incidis-
semus in locum diethalassum im-
pegerunt nauem. Et prora qui-
dem fixa manebat immobilis,
puppis uero soluebatur a ui ma-
ris: Militum autem consilium
fuit, ut custodias occiderent,
ne quis cum enatasset, effuge-
ret. Centurio autē uolens serua-
re Paulū, prohibuit fieri: iussitq;
eos qui possent natare emitte-
re se primos, & euadere, & ad
terram

Math. 10. d
Luce. 11. a

Marc. 6. c
and. 8. a
Joh. 6. a
1. Tim. 4. a

terram exire, & ceteros alios in tabulis ferebant, quosdam super ea quæ de naui erant. Et sic factum est, ut omnes animæ euaderent ad terram.

CAPVT XXVIII.

ET cū euasissemus, tunc cognouimus quia Melite insula uocabatur. Barbari uero præstabant non modicam humanitatem nobis. Accensa enim pyra resiciebant nos omnes, propter imbrem qui imminabat & frigus. Cum congregasset autem Paulus sarmentorum aliquantā multitudinem, & imposuisset super ignem, uipera a calore cum processisset, inuasit manū eius. Vt uero uiderunt Barbari, pendentem bestiam de manu eius, ad iuicem dicebant: Vtique homicida est homo hic, qui cum euasit e mari, ultio non sint eum uiuere. Et ille quidem excutiens bestiam in ignem, nihil mali passus est. At illi existimabant eum in tumorem conuertendum, & subito casurum, & mori. Diu autem illis expectantibus, & uidentibus nihil mali in eo fieri, conuertentes se, dicebant eum esse Deum. In locis autem illis erant prædia principis insule nomine Publii, qui nos suscipiens, triduo benigne exhibuit, Cōtigit autē patrē Publii febris & dysenteria uexatū iacere. Ad quē Paulus intrauit: & cū orasset & imposuisset ei manus, saluauit eū. Quo facto omnes qui in insula habebant

to lande, and the other they carped vpon tables, & some vpon those thynges that were in the shipp. And thus it came to passe that al the soules escaped to lande.

The xxviii. Chapter.

AND whā we were escaped, than dyd we knowe that þe Ile was called Melite. And the Barbarous people shewed vs no small kyndnesse.

For a fyre kyndled they resfreshed vs all because of the rayne that laye vpon vs, and colde. But whā Paul had gathered a lytle bodi of styches and had layed it vpon the fyre, whā a vyper came out for the heate, she lepte vpon his hande. But whā the Barbarous people sawe the beaste hangynge at hys hande, they sayd to ech other: Surely thys mā is a man slayer, tohome though he haue escaped the see, vengeaunce suffreth not to lyue. And he truly shakynge the beaste of into the fyre, suffered no harme. But they thought he shulde haue swollen, and sodenly fallen and dyed. And they wapyng longe, and seynge no euell happen in hym, they turnynge themselves, sayde hym to be a God. And in those quarters were the landes of the euill of the Ile, by name Publius, whiche lodgynge vs intreated vs curteously thre dayes. And it fortunēd þe father of Publius to lye diseased of the seuer and bloudy fluxe. Vnto whom Paul went in. And whā he hadde prayed, and had layde [hys] handes vpo hym, he healed hym. The which beynge done, all they in the Ile that had

Actu. 17. c
The Roma
nes called
Melite
Barbarous
that were
not
Romans
nor
Grecians

Luce. 10. 6

Actu. 14. 9

Actu. 1. 6

ACTA.

had diseases, came to hym and were
healed. Whych also endued vs wth
greate honoure, and laded vs say-
lynge wth thynges that were neces-
sary. And after thre monethes we sai-
led in a shippe of Alexandria, whych
had wyntred in the Ile, whose badg-
e was Castor and Pollux. And whan
we ca^m to Syracusa, we abode there
thre dayes. And thence saylynge a-
boute we came to Rhegium. And af-
ter one daye, the southwynde blow-
yng, we came to Puteolis & secōde
daye. Where (brethren beyng soude)
we were prayed to abyde wth the
seuen dayes, and so we came to Ro-
me. And whan the brethren thence
had herde of vs, they met vs vntyll
forum Appii and Thre tabernis.
The whych whan Paule had seene,
thankyng God, he gat a corage.
But whan we came to Rome, the
Centurio toke the prisoners vnto þ
chefe captayne of the hoost. * But it
was graunted vnto Paule to abyde
by hymselfe in a souldour kepyng
hym. But after the thyrde daye dyd
Paule call the chefe of the Jewes.
And whan they were come, he sayde
vnto them: Ye men brethren, * I do
yng nothyng agaynst the people,
or the custome of þ fathers, * am de-
spurred bounde at Jerusalem into þ
handes of the Romanes. The which
whan they had examined me, they
wolde haue let me go, because ther
was no cause of death in me. But þ
Jewes gapyngenge, I was compell-
ed to appeale vnto the Emperoure,
not as havyng ought to accuse my
people of þ or thys cause therfore de-
spred

habebant infirmitates, accedes-
bant, & curabantur: qui etiam
multis honoribus nos honoraue-
runt, & nauigantibus imposue-
runt que necessaria erant. Post
mentes autem tres, nauigau-
mus in nauī Alexandrina, que in
insula hyemauerat, cui erat insi-
gne Castorum. Et cum uenisse-
mus Syracusas, mansimus ibi tri-
duo. Inde circumlegentes deue-
nimus Rhegium, & post unum
diem flante Austro, secunda die
uenimus Puteolos, ubi inuentis
fratribus, rogati sumus manere
apud eos dies septem, & sic ue-
nimus Romam. Et inde cum au-
disset fratres, occurrerunt no-
bis usque ad Appii forum, ac tri-
bus tabernis. Quos cum uidisset
Paulus, gratias agens Deo, acce-
pit fiduciam. Cum autem uenis-
semus Romam, permissum est
Paulo permanere sibi cum
custodiente se milite. Post ter-
tium autem diem conuocauit
primos Iudeorum. Cumque ue-
nissent, dicebat eis: Ego uiri fra-
tres nihil aduersus plebem fa-
ciens aut morem patrum, uen-
tus ab Hierosolymis traditus
sum in manus Romanorum: qui
cum interrogationem de me
habuissent, uoluerunt me dimit-
tere, eo quod nulla esset causa
mortis in me. Contradicientibus
autem Iudeis, coactus sum ap-
pellare Cæsarem, non quasi gen-
tem meā habens aliquid accusa-
re. Propter hanc igitur causā ro-
gatus

Actu. 15. 8

Actu. 14. c
and. 17. 8

Actu. 14. b
and. 15. b

Actu. 11. c

gani nos uidere & alloqui: propter spem enim Israel, catena hac circumdatus sum. At illi dixerunt ad eum: Nos neque literas accepimus de te a Iudæa, neque adueniens aliquis fratrum nunciauit, aut locutus est quid de te mali. Rogamus autem a te audire quæ sentis: nam de secta hac notum est nobis, quia ubique ei contradicitur. Cum constituissent autem illi diem, uenerunt ad eum in hospitium plurimi, quibus exponebat testificans regnum dei, suadensque eis de IESU ex lege Moysi & prophetis a mane usque ad uesperam. Et quidam credebant his quæ dicebantur, quidam uero non credebant. Cumque inuicem non essent consentientes, discedebant, dicente Paulo unum uerbum: Quia bene spiritus sanctus locutus est per Isaiam prophetam ad patres nostros, dicens: Vade ad populum istum, & dic: Aure audietis, & non intelligetis, & uidentes uidebitis, & non perspicietis. Incrassatum est enim cor populi huius, & auribus grauitus audierunt, & oculos suos compresserunt, ne forte uideant oculis, & auribus audiant, & corde intelligent, & conuertantur, & saluem eos. Notum ergo sit uobis, quoniam Gentibus missum est hoc salutare Dei, & ipsi audient. Et cum hæc dixisset, exierunt ab

eo

sped I to se and speake wth you. for it is for the hope of Israel that I am bounde aboute wth this cheyne. But they sayd vnto hym: We haue nother receaued letters of the from Jewry, nother dyd ony of the brethren commynge shewe or speake ony euell of the. But we praye the to heare of thyselfe what thou thyngest. for we knowe of this secte that euery where it is gapnsayde. But whan they had appointed hym a daye, they came many to hym into his lodgyng, vnto whome he wytnessynge expounded the kyngdome of God, and was perswadyng them of Jesu out of Moyses and þe prophetes fro þe mornynge vntyll the euenynge. And some beleued those thynges that were spoken, but some beleued not. And whan they were not agreynge together, they stroue, Paule sayeng one worde: The holy gooste hath well spoken by the prophete Esaye vnto oure fathers, sayenge: Go vnto this people, and saye: + Wth the eare shall ye heare, and ye shall not vnderstande: and seynge shall ye se, and not perceaue: for this peoples harte is waxe grosse, and wth theyr eares haue they herde hardely and theyr eyes haue they closed: lest happely they se wth theyr eyes, and heare wth theyr eares, and vnderstande wth the harte, and be turned, and I heale them. We it therfore knowen vnto you that vnto the hepythen is this saluacion of God sente, and they shall heare it. And whā he had sayd these thynges,

Act. 16

Act. 11. 8
amb. 15. 3

Luce. 1. 8

Gen. 1. 4

Act. 17. 8

Esay. 6. 8
Esay. 11. 8
Marc. 4. 8
Luce. 8. 8
Iohā. 12. 8
Roma. 11. 8

ACTA

the Jewes wente out from hym, que
stronge much amonge themselves.
But he abode two whole yere in
hys hyred lodgyng, and receaved al
them that came to hym, preachyng
the kyngdome of God, & teachyng
the thynges that be of þe LOR.

De Jesus Christ wpth al
boldnesse, wpthout
fayddpys.

C The ende of the Actes of
the Apostles.

eo Iudæi, multam habentes inter
se questionē. Mansit autē biēnio
toto in suo conducto, & suscipie
bat omnes qui ingrediebantur
ad eum, prædicans regnum dei,
& docens quæ sunt de Do
mino IESV Christo,
cum omni fiducia,
sine prohibi
tione.

Actorum Apostolorum
Finis.

EPISTO

la Pauli Apostoli ad
Rhomanos.

CAPVT PRIMVM.

The Epistle

of the Apostle S. Paule to the
Romaynes.

The first Chapter. +

PAulus seruus IESV
Christi, uocatus Apo-
stolus, segregatus in
euangelium dei, quod
ante promiserat per prophetas
suos in scripturis sanctis, de filio
suo, qui factus est ei ex semine Da-
uid secundum carnem, qui predesti-
natus est filius dei in uirtute se-
cundum spiritum sanctificationis, ex
resurrectione mortuorum Iesu Chri-
sti domini nostri, per quem accepimus
gratiam & Apostolatū ad obedi-
entiam fidei in omnibus gentibus pro no-
mine eius, in quibus estis & uos
uocati Iesu Christi omnibus qui sunt
Rhomae dilectis dei, uocatis san-
ctis, gratia uobis & pax a deo
patre nostro & domino Iesu Christo.
Primum quidem gratias ago deo meo
per Iesum Christum pro omnibus uobis,
quia fides uestra annuntiatur in
uniuerso mundo. Testis enim mihi
est deus, cui seruiamus in spiritu meo, in
euangelio filii eius, quod sine inter-
missione memoria uestri faciam semper
in orationibus meis, obsecrans
si quomodo tandem aliquando
prosperum iter habeam in uo-
luntate dei ueniendi ad uos. Desi-
dero enim uidere uos, ut aliquid
impartiar uobis gratie spiritualis,
ad confirmandos uos, id est simul
consolari in uobis per eamque inui-
cem est fidem uestram atque meam.

Nolo



PAule the seruante of Je-
sus Christe, called an A-
postle, & put aparte into
the Gospel of God, which
he had promysed before
by his prophetes in the
scriptures, of his sonne, which be-
cam vnto hym of the seide of Dauid af-
ter the flesh: which was before declared
the sonne of God in power after the spere
of hallowynge, fro the resurrection of
deade of Iesu Christ our LORDE: by
whom we haue receaued grace & Aposto-
leshippe to be obediēt vnto sayth among
all naciōs for his name: In whom ye also
are called of Iesu Christ. & To al that are
beloued of God at Rome, (called sayn-
tes.) Grace be vnto you, & peace from
God the father & our LORDE Iesu Christ
the first of al truly I geue thankes to my
God thorow Iesus Christ for you al, be-
cause your sayth is publyshed in al the
worlde. For God (whom I serue in my
spere in the Gospel of his sonne) is wy-
nesse vnto me, & wythout crasseynge I
make mencion of you alway in my pray-
ers: & beseechynge yf by any means I
may somtyme at the laste haue a prospe-
rous pournep in the wyl of God & to
come vnto you. For I lōge to se you, & I
may bestowe vpon you some spirituall
grace to cōfirme you: That is, to haue
consolacion together in you, by the sayth
of yours & myne which is amonge vs.

Cc. ii. Wit

RHOMANOS

But I wyl not that ye be ignorant hē
 then how I oftymes I haue purposed
 to come vnto you (s bē. let hether to) I
 myghte haue some frute in you, lyke
 as in the other heythen also. I am det-
 ter to the Grekes, & to I Barbarous:
 to the wyse, & to I vnwyse: So I in me
 ther is readynesse to preach I Gospell
 vnto you also whych be at Rome. I for
 I am not ashamed of the Gospell. for
 whych it is the power of God into salua-
 tion for euerie beleuer, for I Jewe first
 & for I Greke. for in it is I ryghte-
 nesse of God declared out of sayth into
 sayth. As it is wyrtten: * The ryghte-
 ous shall lyue of sayth. for the wrath
 of God is declared fro heauē vpo al vn-
 godlynesse & vnyghteousnesse of those
 men, that wholde I truth of God in vn-
 ryghteousnesse: for I thyng of God
 whych is knowē, is manifest in them:
 * for God hath shewed it the. I for I
 inuisible thynges of hym I be understo-
 dē are beholden out of the creature of I
 world, by those thynges that are made:
 Yee euen hys euerlastyng power and
 Godheade, so I they are not to be excu-
 sed. for whan they knewe God, they
 glorified hym not as God, or gaue thā-
 kes: but became wayne in they: though-
 tes, and they: foolys hart was darke-
 ned: for they sayenge themselves to be
 wyse, became foolys. * They charged
 also I glory of I vncorruptible God in
 to the similitude of the ymage of a cor-
 ruptible man, and of fethred foules,
 and of fourefooted beastes, and of I ser-
 pentes. * Wherfore God gaue them
 ouer into the lustes of they: hart, euen
 into vncleynesse, that they myght shame
 they: own bodyes in theyselues, because
 they

Nolo autem nos ignorare fra-
 tres, quia saepe proposui uenire
 ad uos (& prohibitus sum usque
 adhuc) ut aliquem fructum habe-
 am in uobis, sicut & in ceteris
 gentibus. Grecis, ac Barbaris, sa-
 pientibus, & insipientibus debi-
 tor sum, ita quod in me promptus
 est, & uobis qui Romae estis euā-
 gelizare. Non enim erubescō e-
 uangelium. Virtus enim dei est
 in salutē omni credenti, Iudaeo
 primum & Graeco. Iustitia enim
 dei in eo reuelatur, ex fide in fi-
 dē, sicut scriptū est: Iustus autē ex
 fide uiuet. Reuelatur em̄ ira dei
 de cōlo super omnem impieta-
 tem & iniustitiam hominum, eo-
 rum qui ueritatem dei in iniusti-
 tia detinent, quia quod notum
 est dei, manifestū est in illis: De-
 us enim illis manifestauit. Inuisi-
 bilia em̄ ipsius a creatura mundi
 per ea quae facta sūt intellecta
 conspiciuntur: Sempiterna quoq;
 eius uirtus & diuinitas, ita ut sint
 inexcusabiles. Quia cum cognou-
 issent deum, non sicut deū glo-
 rificauerunt, aut gratias egerūt,
 sed euauerunt in cogitationi-
 bus suis, & obscuratum est insipi-
 ens cor eorum: dicentes enim se
 esse sapientes, stulti facti sunt, &
 mutauerunt gloriam incorrupti-
 bilis dei, in similitudinem imagi-
 nis corruptibilis hominis, & uo-
 lucrū, & quadrupedū, & serpētū.
 Propter quod tradidit illos de-
 us in desideria cordis eorum in
 immundiciā, ut cōrumellis affici-
 ant corpora sua in semetipsis, q
 commu

commutauerunt ueritatem Dei in mendacium, & coluerunt & seruerunt creature potius quā creatori, qui est benedictus in secula. Amē. Propterea tradidit illos Deus in passionē ignominie. Nam scēminē eorū immutauerunt naturalē usum, in eū usum qui est contra naturā. Similiter autē & masculī, relicto naturali usu scēminē, exarserūt in desideriis suis in iuicē, masculī in masculos turpitudinē operātes, & mercedē (quā oportuit) erroris sui in semetipsis recipiētes. Et sicut nō probauerūt habere deum in notitia, tradidit illos deus in reprobū sensum, ut facerent ea quę non conueniunt, repletos omni iniquitate, malitia, fornicatione, auaritia, nequitia, plenos inuidia, homicidio, contentione, dolo, malignitate, susurrone, detractores, deo odibiles, cōtumeliosos, superbos, elatos, inuētores malonū, parētibz nō obediētes, insipientes, incōpositos, sine affectione, absq; fōdere, sine misericordia. Qui cū iustitiā dei cognouissent, nō intellexerunt, qm̄ q talia agūt, digni sūt morte: nō solū q ea faciūt, sed etiā q cōsentit facietibus.

CAP. II.

Propter qd̄ inexcusabilis es o homo ois q iudicas. In quo em̄ iudicas alterum, teipsum condemnas: eadem enim facis quę iudicas. Scimus enim quoniam iudicium dei est secundum ueritatem in eos qui talia agūt.

Ex.

they altered & truth of God into le-
syng, & worshipped & serued & crea-
ture, rather thā the maker, whych is
blessed for euer, Amē. Therfore god
gaue the ouer into shameful lustes:

* for they: wemē changed & use of na-
ture into & use which is agaynst na-
ture. & yhe wpsr also & mē (& naturall
use of & wemē beynge left) burned in
lustes amōg themselves, mē vps mē
workyng fylchpnesse, & receaynyng in
to themselves & due rewarde of theyr
erroure. * And as they regarded not
to haue god in knowlege, God gaue
the ouer into a lewde mynde, & they
myght do those thynges whych are
not cōueniēt: beynge fylled wth all ini-
quite, malice, fornicacion, couetous-
nesse, wychednesse, ful of enmye, mā-
slaughters, cōfession, gyle, froward-
nesse, pryuy accusers, backbiters, hat-
ful vnto God, doers of wydge, proud
hye mynded, byngers vp of cruell
thynges, not obediēt to fathers & mo-
thers, vnwysse, vnmannerly, wout lo-
ue, wout conueniēte, without mercy
Which mē whā they had knowē the
ryghteousnes of god, vnderstode not
how & they whych do such thynges,
are worthy of death: Not onely they
& do the, but they also & cōsent to &
doers.

The. ii. Chapter.

Wherfore & art not to be ex-
cused o & man, whosoeuer
& be & iudgest. For in &
* & iudgest another, & con-
demnest thy selfe: For thou thyselfe
that iudgest, doest euen & same thyng-
ges. For we knowe that & iudgemēt
of God is (accordynge to the truth)
agaynst those that do suche thynges.

Et. iii. Thyn

Leui. 18. c

Rom. 1. c
Actu. 7. c

Oia. 7. a

Mar. 7. a

1. Reg. 11. b

RHOMANOS

Thynkest thou thys **W** thou every man that iudgest the whych do such thynges & doest þ same [thyselſe,] þ þ shalt escape þ iudgement of God? **W**z diſpyſeſt þ the riches of his goodnes & pacience & longe ſufferynge?

Mat. 30. c
Act. 17. 8

* knoweſt þ not þ the lounyng kynneſſe of God leadeſt the to repenſaſſe? But þ after thy ſtubburneſſe & impenitent hart, hoꝛdeſt by wyꝛath vnto thyſelſe in þ dape of wyꝛath and of declarynge of þ ryghteous iudgement of God, * whych ſhall rewarde every man accordynge to hys woꝛkes: eueꝛ gloꝛye, & honoure & incorꝛuption to ſuch truely as (accordynge to pacience of good doyng) ſeke euerlaſtynge lyfe: but vnto ſuch as be of

Mat. 6. 1. b

1. Cor. 1. 1. b

conſcience & that * agre not vnto the truth but beleue vnyghteousneſſe, ſhal come wyꝛath & indignacio, trouble & anguſh agaynſt every ſoule of man doyng euell, of the Jewe fyrſt and of the Greke. But gloꝛy and honoure and peace vnto every one doynge good, to the Jewe fyrſt and to þ Greke. * ffoz ther is no acceptyng of perſones w God. ffoz whoſoꝛuer haue ſynned wout lawe, ſhal perſyſh wout lawe. And whoſoꝛuer haue ſinned in þ law, ſhalbe iudged by þ law.

Act. 10. b
Eph. 6. 8
Gal. 3. 2

W * ffoz þ hearers of þ law be not righteous w God, but þ doers of þ lawe ſhalbe made ryghteous. ffoz whā the theythe þ haue not the lawe, do naturally thoſe thynges þ belonge to the lawe, the ſame haupnge no lawe be a law vnto theſelues, which declare the woꝛke of þ law wyꝛtten in theyꝛ hartes, theyꝛ coſcience bearyng wyꝛneſſe vnto the, and of thoughtes accuſynge oꝛ excuſynge amonge them

Mat. 7. c
Luc. 6. c
Jacob. 1. c

* ffoz þ hearers of þ law be not righteous w God, but þ doers of þ lawe ſhalbe made ryghteous. ffoz whā the theythe þ haue not the lawe, do naturally thoſe thynges þ belonge to the lawe, the ſame haupnge no lawe be a law vnto theſelues, which declare the woꝛke of þ law wyꝛtten in theyꝛ hartes, theyꝛ coſcience bearyng wyꝛneſſe vnto the, and of thoughtes accuſynge oꝛ excuſynge amonge them

Exiſtimas autem hæc o ho-
mo omnis qui iudicas eos qui
talia agunt, & facis ea, quia tu
effugies iudicium Dei? An diſ-
picias bonitatis eius & patientie,
& longanimitatis contemnis? I-
gnoras quonia benignitas Dei
ad poenitentiam te adducit? Se-
cundum autem duritiam tuam,
& impoenitens cor, theſaurizas
tibi iram in die iræ, & reuelatio-
nis iuſti iudicii Dei, qui reddet
uniquique ſecūdm opera eius
iis quidem qui ſecundum patien-
tiam boni operis, gloriam & ho-
nore & incorꝛuptionem, que-
rentibus, uitam æternam: illis au-
tem qui ſunt ex contentione, &
qui non acquieſcunt ueritati, ſed
credunt iniquitati, ira & indigna-
tio, tribulatio, & anguſtia in om-
nem animam hominis operan-
tis malum, Iudæi primum & Græ-
ci. Gloria autē & honor, & pax,
omni operanti bonum, Iudæo
primum & Græco. Non eſt enim
acceptio perſonarum apud De-
um. Quicumque enim ſine lege
peccauerunt, ſine lege peribunt
& quicumque in lege peccave-
runt, per legem iudicabuntur.
Non enim auditoꝛes legis iuſti
ſunt apud Deum, ſed factōꝛes le-
gis iuſtificabuntur. Cū enim gen-
tes quæ legē non habent, natu-
raliter ea quæ legis ſunt faciunt,
huiusmodi legē nō habētes, ipſi
ſibi ſunt lex, qui oſtendunt opus
legis ſcriptū in cordibus ſuis, tes-
timoniū illis reddēte cōſcientia
ipſoꝝ, & inter ſe inuicē cogita-
tionū accuſatio, aut etiā defendit

CAPVT. II.

Pol. 204.

An. 17. c

stium in die cum iudicabit Deus
occulta hominum, secundum e-
uangelium meum per IESVM
Christum. Si autem tu Iudæus co-
gnominaris, & requiescis in le-
ge, & gloriaris in Deo, & nosti
uoluntatem eius, & probas utili-
ora instructus per legem, confi-
dis teipsum ducem esse cæco-
rum, lumen eorum qui in tene-
bris sunt, eruditorem insipienti-
um, magistrum infantium, haben-
tem formam scientiæ, & uerita-
tis in lege. Qui ergo alium do-
ces, teipsum non doces: qui præ-
dicas non furandū, furaris: qui di-
cis non mæchandū, mæcharis:
qui abhominaris idola, sacrile-
gium facis: qui in lege gloriaris,
per præuicationem legis De-
um inhonoras. Nomen enim
Dei per uos blasphematur inter
Gentes, sicut scriptum est: Cir-
cuncisio quidem prodest, si le-
gem obserues: si autem præuari-
cator legis sis, circuncisio tua
præputium facta est. Si igitur
præputium iustitias legis custo-
diat, nonne præputium illius in
circuncisionem reputabitur? &
iudicabit id quod ex natura est
præputium, legem consummans
te, qui per litteram & circuncisio-
nem præuicator es legis. Non
enim qui in manifesto Iudæus
est, neque quæ in manifesto in
carne est circuncisio, sed qui in
abcondito Iudæus est. Et cir-
cuncisio

felus, in the daye when God shall
iudge the secretes of men by Iesus
Christ, accordyng to my Gospell.

But yf þ he named a Jew, & restest
in the lawe, and makest thy boast in
God, and knowest hys wyll, and be-
yngne instructe by the lawe alowest
the thynges that be more profitable,
beleuest thyselfe to be a leader of the
blynde, a lyght of the that be in dark-
nesse, an instructour of the vntwyse,
a mayster of pouge babes, haupnge
the ensample of knowlege and of the
truth in the lawe. Thou therfore þ

teachest another, teachest not thyself
+ Thou that preachest not to steale
stealest thy selfe. Thou that sayest
me shulde not breake wedlocke, brea-
dest wedlocke thyselfe. Thou that
abhorrest Idols, comittest sacrilege.

Thou that makest boast in þ lawe,
by the transgression of the lawe dis-
honourest God. For thowowe pou is
the name of God blasphemed amōg
the heythen, as it is wyrtten. Cir-
cuncisio truly auayleth, yf thou ob-
serue the lawe: But yf thou be a tras-
gressour of the lawe, thy circuncisi-
on is become vncircuncisio. Yf the
vncircuncisio therfore do hepe the
wyghteousnesse of the lawe, shal not
hys vncircuncisio be reputed for
circuncisio? And (that by nature
is vncircuncisio) persourmyng þ
lawe, shal it iudge the, which thowow
the lettere and circuncisio arte a
transgressour of the lawe? For he is
not a Jewe whych is outwarde, no-
ther is it circuncisio that is out-
wardly in the flesh: but he is a Jew
whych is in secreete, and the circun-

ciſion

Joh. 8. c

Mat. 7. 8

Esa. 51. 8
Ezech. 36. 26Joh. 8. 12
Roma. 9. 11
Col. 3. 11

RHOMANOS

cision of the harte in sprete, not in þ
letter, whose prayse is not of mē, but
of God.

The. iiii. Chapter.

A

What more thā hath þ Jew?
Or what is the profyte of
circumcision? Much eur-
ry wape. ffirst truly, & be-
cause the speches of God were com-
mytted vnto thē. ffor & what, yf some
of them beleued not: Wath they? vn-
belese made the promyse of God
voyde? God so byd. * God is true,
but & every man a lyar, as it is wyrt-
ten: * That þ mayest be made rygh-
teous in thy wordes, and ouercome
whan thou art iudged. But yf our in-
iquite prayse the ryghteousnesse of
God, what shal we saye? Is God vn-
ryghteous, þ sendeth wrath? I speake
after the maner of man. God so-
byd. Els how shall God iudge thys
worlde? ffor yf the truth of god hath
in my lye ben plenteous to hys glo-
ry, why am I yet also iudged as a sin-
ner? And not (as we be blasphemed,
and as some repute that we shulde
saye) let vs do euell that good maye
come? Whose damnacion is iuste.

B

What than? do we excell them? No.
ffor we haue proued all (both Jewes
and Grekes) to be vnder synne. As
it is wyrtten: that & ther is not one
ryghteous, ther is not one of vnder-
standynge, ther is not one schynge
after God. They are all gone a-
spede, they are all together become vn-
profitable, ther is not one that doth
good, ther is not so muche as one.
* They þ throte is an opē sepulchre,
wth they tungen haue they deale
deceit.

Rom. 9. 8

1. Tim. 1. 2

Joh. 3. 18

Psal. 115. 8

Psal. 50. 8

Psal. 11. 8
and. 15. 8

Psal. 5. 8

cuncisio cordis in spiritu, non li-
tera, cuius laus non ex hominib-
bus, sed ex deo est.

CAPVT III.

Quid ergo amplius lu-
deo est, aut quæ uti-
litas circumcisionis?
Multum per omnem
modum. Primum quidem quia
credita sunt illis eloquia Dei.
Quid enim si quidam illorum non
crediderunt? Nuncquid increduli-
tas illorum fidē dei euacuauit? Ab-
sit. Est autē deus uerax, ōnis autē
homo mendax. Sicut scriptū est:
Vt iustificeris in sermonibus tu-
is, & uincas cum iudicaris. Si au-
tem iniquitas nostra iustitiā dei
commendat, quid dicemus? Nū-
quid iniquus est deus qui infert
iram? secundū hominem dico. Absit,
alioqui quomodo iudicabit de-
us hunc mundum? Si enim ueri-
tas dei in meo mendacio abund-
auit in gloriam ipsius, quid ad-
huc & ego tanquam peccator in-
dicor? & non sicut (blasphema-
mur, & sicut aiunt quidam nos
dicere,) faciamus mala, ut ueni-
ant bona? quorum damnatio
iusta est. Quid ergo? precellimus
eos? Nequaquam. Causati enim
sumus Iudæos, & Græcos omnes
sub peccato esse, sicut scriptum
est: Quia non est iustus quisquā,
non est intelligens, non est re-
quirens Deum. Omnes declina-
uerunt, simul inutiles facti sunt,
non est qui faciat bonū non est
usq; ad unū. Sepulchrū patēs est
guttur eorum, linguis suis dolo-
se age-

se agebant. Venenum aspidum sub labiis eorum. Quorum os maledictione & amaritudine plenum est. Veloces pedes eorum ad effundendum sanguinem. Contritio & infelicitas in uis eorum, & uiam pacis non cognouerunt, non est timor Dei ante oculos eorum. Scimus autem quoniam quaecunque lex loquitur, iis qui in lege sunt loquitur, ut omne os obstruatur, & subditus fiat omnis mundus Deo, quia ex operibus legis non iustificabitur omnis caro coram illo. Per legem enim cognitio peccati. Nunc autem sine lege iustitia Dei manifestata est, testificata a lege & prophetis. Iustitia autem Dei per fidem IESV Christi in omnes & super omnes qui credunt in eum. Non enim est distinctio. Omnes enim peccauerunt, & egent gratia Dei: iustificati gratis per gratiam ipsius, per redemptionem quae est in Christo IESV, quem proposuit Deus propitiatorem per fidem in sanguine ipsius, ad ostensionem iustitiae suae propter remissionem precedentium delictorum, in sustentatione Dei, ad ostensionem iustitiae eius in hoc tempore, ut sit ipse iustus, & iustificans eum qui est ex fide IESV Christi. Vbi est ergo gloriatio tua? Exclusa est. Per quam legem factorum? Non. Sed per legem fidei. **Arbi.**

deceatfully, the porson of * adders **Gal. 3.2**
is vnder theyr lippes. * Whose **Gal. 3.2**
mouth is full of cursynge and bytter
nesse, * theyr fete swyfte to shedde **Rom. 1.2**
bloude. * Sorowe and unhappynesse **Ecl. 1.2**
in theyr wayes, & the waye of peace
haue they not knowen, * the feare of **Gal. 3.2**
God is not before theyr eyes. + But
we know, that what thynges so euer
the lawe doth speake, it speaketh vnto
them that are in the lawe, that e-
uery mouthe may be stopped, & that
all the worlde maye be subdued vnto
God, * because that out of the de- **Gal. 3.2**
des of the lawe euery flesh shall not
be iustified before hym. * For by the **Gal. 3.2**
lawe is the knowlege of synne. But
now without the lawe is the ryghte-
ousnesse of God declared, hauinge
witness of the lawe and the prophetes.
The ryghteousnesse of God cometh
throughe the saythe of Iesus
Christe into all and vpon all that be-
leue in hym. * For ther is no differ- **E**
ence. For all haue synned and lache
the glorie of God. * But they are
iustified frely by hys grace, throughe
the redemption that is in Christ Je-
su, whome God hath set forth an
opeyner of mercy throughe sayth in
hys bloude, to the declaringe of hys
ryghteousnesse, for the remission of
synnes goynge before in the suffer-
ynge of God, to the declaringe of
hys ryghteousnesse in this tyme,
that we may be ryghteous and the
iustifier of hym, whych is of the sayth
of Iesus Christ. Where is than thy
relopyng? It is excluded. By what
lawe? Of dedes? No, but by the lawe of
sayth

RHOMANOS.

Gala. 2. c

ffoz we holde that a man is iustified by fapth wpythout the workes of þ lawe. O is God the God of the Jewes only? Is he not also the God of þ hepythen? Yee of þ hepythen also ffoz certainly it is one God, that iustifyeth the circuncision of fapth, and the vncircuncision by fapth. Do we therfoze destroye the lawe by fapth? God forbyd. But we maynteyne the lawe.

The. iiii. Chapter.

Gala. 5. a

What shall we say that Abrahamoure father fofinde after the fleshe? ffoz yf Abraham were iustified by the workes of the lawe, he hath glory, but not wpyth God. ffoz what sayeth the scripture? Abraham beleued God, and it was counted vnto hym ffoz ryghteousnesse. But vnto hym þ worketh, is þ rewarde not rekened after fauoure, but after deuty. Howbeit vnto hym þ worketh not, but beleueth on hym that iustifyeth the vngodly, is hys fapth counted vnto ryghteousnesse, accordyng to the purpose of the grace of God. As Dauid also sayeth that blessednesse is þ mans, to whom God imputeth ryghteousnesse wpythout workes. Blessed are they, whose iniquities are foforgiuen, and whose synnes are couered. Blessed is the man, vnto whom the LORD hath not imputed synne.

Roma. 15. b

Gala. 3. a

Jaco. 2. c

Psalm. 37. a

WDoth thys blessednesse therfoze remaine only in þ circuncision, oz in the vncircuncision also? We saye, that fapth was counted vnto Abraham ffoz ryghteousnesse. How was it than counted? In the circuncision, oz in the

Arbitramur enim iustificari hominem per fidem sine operibus legis. An Iudeorum Deus tantum? Nonne & Gentium? Imo & Gentium. Quoniam quidem unus est Deus qui iustificat circuncisionem ex fide, & preputium per fidem. Legem ergo destruiamus per fidem? Absit: Sed legem statuimus.

CAPVT IIII.

Vid ergo dicemus inuenisse Abraham patrem nostrum secundum carnem? Si enim Abraham ex operibus iustificatus est, habet gloriam, sed non apud Deum. Quid enim dicit scriptura? Credidit Abraham Deo, & reputatum est illi ad iustitiam. Ei autem qui operatur, merces non imputatur secundum gratiam, sed secundum debitum. Ei uero qui non operatur, credenti autem in eum qui iustificat impii, reputatur fides eius ad iustitiam, secundum propositum gratiae Dei. Sicut & Dauid dicit beatitudinem hominis, cui Deus accepto fert iustitiam sine operibus: Beati quorum remissae sunt iniquitates, & quorum tecta sunt peccata. Beatus uir cui non imputauit Dominus peccatum. Beatitudo ergo haec, in circuncisione tantum manet, an etiam in preputio? Dicimus enim quia reputata est Abrahae fides ad iustitiam. Quomodo ergo reputata est? in circuncisione an in preputio?

CAPVT. III.

Fol. 206.

præputio? Non in circuncisione, sed in præputio. Et signū accepit circuncisionis, signaculum iustitiæ fidei quæ est in præputio, ut sit pater omnium credentium per præputium, ut reputetur & illis ad iustitiam: & sit pater circuncisionis, non iis tantum qui sunt ex circuncisione, sed iis qui sectantur uestigia fidei, quæ est in præputio patris nostri Abraham. Non enim per legem promissio Abraham aut semini eius, ut heres esset mandati, sed per iustitiam fidei. Si enim qui ex lege heredes sunt, exinanita est fides, abolita est promissio. Lex enim iram operatur. Vbi enim non est lex, nec præuaricatio. Ideo ex fide, ut secundum gratiam firma sit promissio omni semini, non ei qui ex lege est solum, sed & ei qui ex fide est Abraham, qui pater est omnium nostrum, sicut scriptum est: Quia patrem multarum gentium posui te ante Deum, cui credidisti, qui uiuificat mortuos, & uocat ea quæ non sunt, tanquam ea quæ sunt: qui contra spem in spem credidit, ut fieret pater multarum gentium, secundum quod dictum est ei: Sic erit semen tuum, sicut stelle cæli & arena maris. Et non infirmatus est in fide, nec con-

fide.

the vncircumcision. * Not in the circumcision but in the vncircumcision. * He receaued also the token of circumcision, the seale of the ryghteousnes of fapth whych is in the vncircumcision, that he shulde be a father of al beleuers thozow out the vncircumcision, that vnto them also it myght be counted for ryghteousnesse: and that he myght be a father of circuncision, not vnto them only whych are of the circumcision, but vnto them that folowe the foote steppes of the fapthe whyche is in the vncircumcision of our father Abraham. For by the law was not the promyse made vnto Abraham, or to his sede, that he shuld be the herye of the worlde but by þe ryghteousnes of fapth. * For yf they that are of the lawe be heryes, fapth is vayne, the promyse is topped out. For the lawe worketh wrath. For where the law is not, ther is no trasgression. Therefore was the promyse made out of fapth, & accordyng vnto grace it myght be sure vnto al þe sede. Not only vnto him that is of þe law, but also vnto hym, that is of þe fapth of Abraham, * whych is the father of vs all, as it is wyrtten: For * I haue made the a father of many nacions before God, whō thou haste beleued, which quiketh the deade, and calleth the thynges that are not, euen as those that are: Whych contrarpe to hope beleued vpon hope, that he shulde be a father of many nacions, accordyng vnto it that was sayde vnto hym: * Euen so shal thy sede be as the starrs of heauen, and sonde of the see. And he was not saynte in fapth,

Gen. 17. 8

Gen. 17. 8

Gala. 3. 8

Gal. 3. 8
 Rom. 4. 11
 Rom. 4. 12
 Rom. 4. 13
 Rom. 4. 14
 Rom. 4. 15

Gen. 15. 5

RHOMANOS

sayth, nother cōsidered he hys owne
body dead already (whā he was now
almost an hundred yere olde) and
the deade wombe of Sara: Moreo-
uer he doubted not in the promyse of
God thoroowe vnbefese, but was
strengthened thoroow sayth, geuyng the
glozy vnto God, knowynge mooste
perfectly, that what thynges soeuer
God hath promysed, he is able also
to perfourme them. Therfore was
it counted vnto hym also for ryghte-
ousnesse. * Neuertheles, it is no writ-
ten only for hym, that it is counted
vnto hym for ryghteousnesse, but al-
so for vs, vnto whome it shalbe repu-
ted, we beleuyng in hym, that rai-
sed vp Iesus Christ our LORDE frō
the dead: whych was deliuered for
oure synnes, and rose vp agayne for
oure iustifpence.

The.v. Chapter.

A therfore beyng * iusti-
fyed thoroowe sayth, maye
haue, * peace toward god
thoroow our LORDE Je-
sus Christe, by whome we haue in-
traunce through sayth into this grace
wherein we stande, and * reioyce
in the hope of the glozys of the chy-
ldren of God. Not only that, but we
reioyce also in troubles, knowynge,
that * trouble worketh pacience: pa-
cience, experience: experience, hope:
* hope confoundeth not, because the
loue of God is shed abroad in oure
hartes, by the holy goost whych is
geue vnto vs. * for why dyed Christ
for the vngodly, whan we were yet
weake accordynge to the tyme: for
scace doth any man dye for the rygh-
tous

siderauit corpus suum emortuū,
cum iam fere centum esset an-
norum, & emortuam uulnam
Saræ. In repromissione etiam
Dei non hesitauit dissidentia,
sed confortatus est fide, dans
gloriam Deo: plenissime sciens,
quia quæcunque promisit Deus,
potens est & facere. Ideo & re-
putatum est illi ad iustitiam.
Non est autem scriptum tan-
tum propter ipsum: Quia repu-
tatum est illi ad iustitiam, sed &
propter nos, quibus reputabimur
credentibus in eum, qui suscita-
uit IESVM Christum Domi-
num nostrum a mortuis, qui tra-
ditas est propter delicta nostra,
& resurrexit propter iustificatio-
nem nostram.

CAPVT V.

Iustificati ergo ex fide
pacem habeamus ad
deum per dñm nostrū
IESVM Christū, per
quem habemus accessum per fi-
dem in gratiam istam, in qua sta-
mus, & gloriamur in spe gloriæ
filiorum dei. Non solum autem,
sed & gloriamur in tribulationi-
bus, scientes q̄ tribulatio patiē-
tiam operatur: patientia autem
probatōne; probatio uero spēs
spēs aut nō cōfundit, quia chari-
tas dei diffusa est in cordibus nō-
stris per spiritū sanctū qui datus
est nobis. Ut qd em̄ Christus cū
adhuc infirmi essemus, secundum
tempus pro impiis mortuus est:
Vix enim pro iusto quis mori-
tur,

aur : nam pro bono forsitan quis
audeat mori. Comendat aut cha-
ritate sua deus in nobis : quonia
cu adhuc peccatores essemus, se-
cundu tempus Christus pro nobis
mortuus est. Multo igitur magis
nunc iustificati in sanguine ipsius,
salui erimus ab ira per ipsum. Si enim
cu inimici essemus, reconciliati su-
mus deo per mortem filii eius : mul-
to magis reconciliati, salui erimus
in uita ipsius. Non solum aut, sed &
gloriamur in deo per dominum nostrum
Iesum Christum, per quem nunc reco-
ciliationem accepimus. Propter
ea sicut per unum hominem peccatum in
hunc mundum intrauit, & per peccatum
mors : ita & in omnes homines mors per-
transiit, in quo omnes peccauerunt.
Usque ad legem enim peccatum erat
in mundo. Peccatum autem non
imputabatur, cum lex non esset.
Sed regnauit mors ab Ada usque
ad Moysen, etiam in eos qui non pec-
cauerunt, in similitudinem preua-
ricationis Adae, qui est forma fu-
turi. Sed non sicut delictum, ita
& donum. Si enim unius delicto
multi mortui sunt : multo magis
gratia dei & donum in gratia
unius hominis IESU Christi in
plures abundauit. Et non sicut
per unum peccatum, ita & do-
num : nam iudicium ex uno in
condemnationem : gratia autem ex mul-
tis delictis in iustificationem. Si enim
unius delicto mors regna-
uit per unum : multo magis abundan-
tia gratie, & donationis, & iusti-
tie accipientes in uita regnabunt
per unum IESUM Christum.

Igitur

trous. Per aduenture for a good ma-
durst one dye. + + But God setteth
forth his lone in vs : for yf Christe
dped for vs, whan we were yet syn-
ners accor dyng to the tyme, much
more now therfore we beynge iusti-
fied in his bloude, shalbe safe from
wrath by hym. For yf whā we were
enemys we were reconcyled vnto
God by the death of his sone, much
more we beynge reconciled, shalbe
safe in the lpe of him. Not only that,
but we reioyce also in God through
our LORD Iesus Christe, by who
we haue now recraued the attone-
ment. + Wherfor lyke as by one ma-
synne entred into thys worlde, and
death by synne, euen so also wente
death thorow into all men, in that
all haue synned. For vntyll the lawe
was synne in the worlde. But synne
was not imputed, whā ther was not
a lawe. Neuerthelesse death reigned
fro Ada vntyl Moyses, pee euen into
thē who synned, after the similitude of the
transgression of Ada, whych is the y-
mage of him for to come. But the gyfte
also is not as the trespass. For yf ma-
ny be dead thorow the trespass of one,
much more hath the grace and gyfte
of God ben plenteous into many in
the fauoure of one man Iesus Christ.
The gyfte also is not so as by one
synne : for the iudgement cam of one
into condemnation : but grace came
into iustification fro many trespass-
ses. For yf in the trespass of one,
death reigned by one : much more
recreauynge aboundance of grace, of
pardon & of righteousnesse, shal they
repyne in lpe by one Iesus Christ.

Aphe.

Joh. 1. 1
1. Petri. 1. 1
1. Joh. 4. 1
Heb. 9. 1

W

Gen. 3. 1

1. Joh. 4. 1

RHOMANOS.

Aphewylse therfore as by þe trespasse
of one into all men into condemna-
cion: euen so also by the ryghteous-
nesse of one into all men into the iu-
stifyenge of lyfe. For lyke as by the
disobedience of one mā many were
made synners. Euen so also by the o-
bedience of one many shalbe made
ryghteous. ★ The lawe entred in þe
synne shulde increace. ★ But where
synne abounded, there was grace al-
so more plenteous. That lyke as
synne raygned into death: euen so
grace also myghte raygne thowwe
ryghteousnesse into euertlastyng
lyfe, by Iesus Christ our LORD. †

The.vi. Chapter.

What shal we say therfore? shal we remayne in synne that grace maye be plentiful? God forbid. For how shal we that be dead fro synne, lyue yet in it? + knowe ye not by children, that we who so euer be baptised in Christe Iesu, are baptised in hys death? For we are buried together wpyth hym thowowe baptyme in to death: That lyke as Christe rose from the deade thowowe the glory of the fater, + euen so we also shulde walke in the newnesse of lyfe. For yf we be grafted vnto the similitude of hys death, we shal belonge to þe resurrection also: knowyng thys moreouer, þe our olde mā is crucified, þe the bodye of synne maye be destroyed, þe fro henceforth we shuld not serue synne. For he þe is deade, is made ryghteous fro synne. But yf we be deade in Christ, we beleue, þe we shall also lyue together w hym knowyng, + Christ

Igitur sicut per unius delictū in omnes homines in cōdēnatio nem, sic & per unius iustitiam in omnes hoīes in iustificationem uitæ. Sicut em̄ per inobedientiā unius hominis peccatores cōsti tuti sunt multis: ita & p̄ unius obe ditionē, iusti constituētur multi. Lex autē subintrauit, ut abūdaret delictū. Vbi autē abundauit deli ctum, superabundauit & gratia: ut sicut regnauit peccatū in mor tem, ita & gratia regnet per ius titiā in uitā æternā per IESVM Christum dominū nostrū.

CAPVT VI.

Quid ergo dicemus? Manebimus in peccato, ut gratia abundet? Ablit. Qui enim mortui sumus peccato, quomodo adhuc uiuemus in illo? An ignoratis fratres, quia quicumque baptizati sumus in Christo IESU, in morte ipsius baptizati sumus? Consepulti enim sumus cum illo per baptismum in mortem, ut quomodo Christus surrexit a mortuis per gloriam patris, ita & nos in nouitate uitae ambulemus. Si enim complantati, facti sumus similitudini mortis eius, simul & resurrectionis erimus: hoc sciētes, quia uetus homo non solum crucifixus est, ut destrueretur corpus peccati, ut ultra non seniamus peccato. Qui enim mortuus est, iustificatus est a peccato. Si autem mortui sumus cum Christo, credimus quia simul etiam uiuemus cum Christo, sciētes quod Christus resur-

Bala. S. C

Luce. 7.6

Encl. 1. D

Colln. 1. b

1. 10000.5.6

Ephes. 4. c

Colls. 1.2

Exhibit 9 C

1. 10 Oct. 4. 2

2-10000-1-1

Дроч.т.в

gens ex mortuis, iam non mori-
tur, mors illi ultra non domina-
bitur. Quod enim mortuus est,
peccato mortuus est semel,
quod autem uiuit, uiuit Deo. Ita
& uos existimate uos mortuos
quidem esse peccato, uiuentes
autem Deo in Christo IESU.
Non ergo regnet peccatum in
uestro mortali corpore, ut obe-
diatis concupiscentiis eius: sed
neque exhibeatis membra ue-
stra arma iniquitatis peccato,
sed exhibete uos Deo tanquam
ex mortuis uiuentes, & membra
uestra iustitie Deo. Peccatum
enim uobis non dominabitur:
Non enim sub lege estis, sed sub
gratia. Quid ergo? Peccabimus
quoniam non sumus sub lege,
sed sub gratia? Absit. An nescitis
quoniam cui exhibetis uos ser-
uos ad obediendum, serui estis
eius cui obeditis, siue peccati
ad mortem, siue obediuntis ad
iustitiam? Gratias autem Deo
quod fuistis serui peccati, obe-
distis autem ex corde, in eam
formam doctrine, in quam tra-
diti estis. Liberati autem a pec-
cato, serui facti estis iustitie. Hu-
manum dico propter infirmita-
tem carnis uestre: Sicut enim
exibulistis membra uestra serui-
se immunditie & iniquitati ad
iniquitatem, ita nunc exhibete me-
bra uestra seruire iustitie in san-
ctificationem. Cum enim serui
essetis peccati, liberi fuistis iusti-
tie,

rypyng agayne fro þe deað, dyeth not
now, deað shall not haue dominion
ouer hym any more. For as tou-
chynge that he dyed, he dyed from
synne once: But as touchynge that
he lyueth, he lyueth vnto God. Eue
so ye also thynke your selues deade
from synne, but lyuynge vnto God
in Christ Iesu. Let not synne ther-
fore reygne in your mortall body, þe
ye shuld obey vnto þe lustes of it: No
ther geue ye ouer your membris
weapens of iniquite vnto synne, but
geue ouer your selues vnto God, as
they that of deade are lyuynge: And
your membris the weapens of ryght-
teousnesse vnto God. For synne shal
not haue dominion of you: for ye are
not vnder the law, but vnder grace.
What than? Shal we synne because
we be not vnder the lawe, but vnder
grace. + * Knowe ye not, that to
whome ye geue ouer your selues ser-
uautes to obeye, bys seruautes ye be
to whom ye obeye, whether of synne
vnto deað, or of obediēce vnto ryght-
teousnesse? But God be thanked,
that ye were the seruautes of synne,
but haue out of the harte obeyed vnto
that fashon of doctrine, wherein
ye are. Ye beyng deliuered from
synne, are become the seruautes of
ryghteousnes. + + I speake after the
maner of me, because of þe infirmitie
of your fleshe. For yf as ye haue
geuen ouer your membris to serue
vncleannes and iniquite to iniquite:
eue so now geue ouer your membris
to ryghteousnesse into hallowynge.
For whan ye were seruautes of
synne ye were voyde of ryghteous-
nesse

John 8. c
L. 20. v. 1. 8

RHOMANOS

Gens. 1. c
Roma. 5. b

nesse. What frute therfore had ye
than in those thynges wherein ye be
now ashamed? for the ende of the is
death. But now ye beying deliuered
from synne, and become seruantes
vnto God, haue your frute into hal
lowynge, but the ende euerlastynge
lyfe. for death is þ wages of synne.
but euerlastynge lyfe is the grace of
God in Christ Jesu our **LOVDE.**

The. xii. Chapter. 4

1. Cor. 7. d

Mar. 5. d

I Nowe ye not brethren (for
I speake to such as know
the lawe) that þ lawe hath
dominion in a mā as longe
as he lyueth: for a woman whych
is vnder an husbände, is bounde vn
to the lawe, the husbände lyuynge.
But yf hyr husbände dye, she is low
sed from the lawe of the husbände.
Therfore whyle the man lyueth she
shalbe called a wedlocke breaker,
yf she be wyth another husbände.
But yf hir husbände dye, she is deli
uered from the lawe of the husbände:
so that she is not a wedlockbreaker
yf she be wyth another husbände.
And so my brethren, ye also are dead
vnto the lawe by the body of Christ,
þ ye shulde be another mans, whych
is rysen agayne from the dead, that
ye maye byynge forth frute vnto
God. for whan we were in þ flesh,
the lustes of synne (whych were by
the lawe) wrought in our membres,
that they shulde byynge forth frute
vnto death. But now are we lowsed
from the lawe of death, wherein we
were holde, so þ we shuld serue in þ
newnesse of the sperte, and not in þ
oldeesse of the letter. What shal we
saye

tia. Quem ergo fructū habuistis
tunc in illis, in quibus nunc eni
bescitis? Nam finis illorum mors
est. Nunc uero liberati a pecca
to, serui autem facti Deo, habetis
fructum uestrum in sanctifica
tionem, finem uero uitam aeter
nam. Stipendia enim peccati,
mors: gratia autem Dei, uita
aeterna in Christo IESU Do
mino nostro.

CAPVT VII.

A N ignoratis fr̃es (sc̃iēti
bus enī legem loquor)
q̃a lex in hoīe domi
natur, quanto tempo
re uiuit? Nam quæ sub uiro est
mulier, uiuente uiro alligata est
legi. Si autem mortuus fuerit uir
eius, soluta est a lege uiri. Igitur
uiuente uiro, uocabitur adultera
, si fuerit cum alio uiro: si au
tem mortuus fuerit uir eius, libe
rata est a lege uiri, ut non sit a
dultera, si fuerit cum alio uiro.
Itaque fratres mei, & uos mortifi
cati estis legi per corpus Chri
sti, ut sitis alterius qui ex mor
tuis resurrexit, ut fructificetis
Deo. Cum enim essemus in car
ne, passionēs peccatorum quas
per legem erant, operabamur
in membris nostris, ut fructifica
rent morti, nunc autem soluti
sumus a lege mortis, in qua deti
nebamur, ita ut seruamus in
nouitate spiritus, & non in ue
tustate literæ. Quid ergo dice
mus

mus? Lex peccatum est? Absit. Sed peccatum non cognoui nisi per legem: nam concupiscentiā nesciebam, nisi lex diceret: Non concupisces. Occasione autē accepta, peccatum per mandatū operatum est in me omnem concupiscentiam. Sine lege enim peccatum mortuū erat. Ego autem uiuebam sine lege aliquando: sed cum uenisset mādatum, peccatum reuixit: Ego autem mortuus sum. Et inuētum est mihi mandatum, quod erat ad uitam, hoc esse ad mortem. Nam peccatū occasione accepta per mandatū seduxit me, & per illud occidit. Itaq; lex quidem sancta, & mandatū sanctum, & iustū, & bonum. Quod ergo bonum est, mihi factum est mors? Absit. Sed peccatum ut appareat peccatum, per bonum operatū est mihi mortem, ut fiat supra modum peccans peccatum per mādatum. Scimus enim quia lex spiritualis est, ego autem carnalis sum, uenundatus sub peccato. Quod enim operor, non intelligo: non enim quod uolo bonum, hoc ago, sed quod odi malum, illud facio. Si autem quod nolo illud facio, consensio legi, quoniam bona est. Nunc autem in nō ego operor illud, sed quod habitat in me peccatum. Scio enim quia non habitat in me, hoc est, in carne mea, bonum. Nam uelle adiacet mihi, perficere autem bonum non inuenio. Non enim quod uolo bonū hoc facio,

sed

saye therfore? Is the law synne? God forbpd. Neuerthelesse I knewe not synne, but by the lawe. For I knewe not lust, yf the law sayd not: Thou shalt not lust. But whan occasion was taken, by the commaundement synne wroughte in me all concupiscence. For wpythout the lawe synne was deade. But I lyued wpythoute lawe sometyne. Neuerthelesse whan the commaundement was come, synne creupred: but I ame deade. And the same commaundement whych was vnto lyfe, was founde vnto me to be vnto death. For synne by occasion takē through the commaundement deceaued me, and by the same dēd it holl. The lawe therfore is in dede holy, and good. Is that therfore whych is good become death vnto me? God forbpd. But synne that it myghte appeare synne, hath wroughte me death through good, that synne myghte be out of measure synfull by the commaundement. For we knowe that the lawe is spirituall, but I am carnall, & solde vnder synne. For that I do, I vnderstande not. For I do not that good whych I wyl, but that euell whych I hate, do I. Yf I than do that whych I wyl not, I consente vnto the lawe, that it is good. Neuerthelesse nowe do not I it, but synne, that dwelleth in me. For I knowe, that ther dwelleth not good in me: that is in my fleshe. For to wyl lyeth vpon me: but to fulfill the good, do I not synde. For I do not the good, that I wyl: but

B

Eph. 2. 2
Deut. 5. 6Eph. 4. 8
1. Tim. 1. 5

Eph. 5. 2

Rom. 6. 2

Wd. 1. but

RHOMANOS

but the euell that I wpll not, that do
I. But yf I do it that I wpl not, now
do not I it, but the synne that dwel-
leth in me. I synde therfore a lawe,
that ther cleueth euell vnto me, euen
vnto me wpllunge to do good. ffor I
haue a delpte vnto the lawe of God
after the inwarde man: But in my
membres I se another lawe, repug-
nant vnto the lawe of my mynde,
& holdynge me captiue in the lawe
of synne, whych is in my membres.
Unhappy man that I am, who shall
delpyer me from the bodye of thys
death? The grace of God thowowe
Iesus Christ our LORD. I therfore
myselfe in mynde serue & law of god
but in the flesh the lawe of synne.

The. viii. Chapter. +

Nowtherfore is ther no da-
nacion vnto them that ar-
in Christe Iesu, whych
walke not after the flesh.
ffor the lawe of the sprete of Iyse in
Christe Iesu, hath delpyered me fro
the lawe of synne & of death. ffor
where as it was impossible vnto &
lawe in that it was made weake tho-
rowe the flesh, God sendynge hys
sonne into the synilitude of & flesh
of synne, out of synne also hath dam-
ned synne in the flesh, that the eygh-
teousnesse of the lawe myght be ful-
filled in vs, whych walke not after
the flesh, but after the sprete. ffor
they that be after the flesh, mynde
those thynges that be of & flesh: But
they that be after the sprete, mynde
those thynges that are of the sprete.
ffor the prudence of the flesh, is
death: but & prudence of & sprete, is
lyfe

Joh. 8. c
Gala. 4. a
+ Heb. 7. c

2. Cor. 5. c

sed quod nolo malum hoc ago,
Si autem quod nolo illud facio,
iam non ego operor illud, sed
quod habitat in me peccatum.
Inuenio igitur legem, uolenti
mihi facere bonum, quoniam
mihi malum adiacet. Condele-
ctor enim legi Dei secundum in-
teriorem hominem, uideo au-
tem aliam legem in membris
meis repugnantem legi men-
tis meae, & captiuantem me in
lege peccati, quae est in mem-
bris meis. Infelix ego homo,
quis me liberabit de corpore
mortis huius? Gratia Dei per
IESVM Christum Dominum
nostrum. Igitur ego ipse mente
seruio legi Dei, carne autem le-
gi peccati.

CAPVT VIII.

Nihil ergo nunc damna-
tionis est iis qui sunt in
Christo IESV, qui non
secundum carnem am-
bulant. Lex enim spiritus utq; in
Christo IESV liberauit me a
lege peccati & mortis. Nam
quod impossibile erat legi, in
quo infirmabatur per carnem,
Deus filium suum mittens in simi-
litudinem carnis peccati, & de
peccato damnauit peccatum in
carne, ut iustificatio legis imple-
retur in nobis, qui non secundum
carnem ambulamus, sed secundum
spem. Qui enim secundum carnem sunt,
quae carnis sunt sapientiae uero secun-
dum spiritum sunt, quae sunt spiritus
sentiant. Nam prudentia carnis,
mors est: prudentia autem spiritus,
uita

uita & pax : quoniam sapientia
carnis inimica est Deo : legi e-
nim Dei non est subiecta, nec e-
nim potest. Qui autem in carne
sunt, Deo placere non possunt.
Vos autem in carne non estis,
sed in spiritu, si tamen spiritus
Dei habitat in uobis. Si quis au-
tem spiritum Christi non habet,
hic non est eius. Si autem Chri-
stus in uobis est, corpus quidem
mortuum est propter peccatum,
spiritus uero uiuit propter iusti-
ficationem. Quod si spiritus e-
ius, qui suscitauit IESVM a mor-
tuis habitat in uobis : qui suscita-
uit IESVM Christum a mor-
tuis, uiuificabit & mortalia cor-
pora uestra, propter inhabitan-
tē spiritū eius in uobis. Ergo fra-
tres debitorum sumus, non car-
ni, ut secundum carnem uiua-
mus. Si enim secundum carnem
uixeritis, moriemini : si autē spi-
ritu facta carnis mortificaueri-
tis, uiuetis. Quicumque enim spiri-
tu Dei aguntur, ii sunt filii Dei.
Non enim accepistis spiritum
seruitutis iterum in timore, sed
accepistis spiritum adoptionis
filiorum Dei, in quo clamamus :
Abba, pater. Ipse enim spiritus
testimonium reddit spiritui no-
stro, quod sumus filii Dei. Si au-
tem filii, & heredes : heredes
quidem Dei, coheredes autem
Christi : si tamen cōpatimur, ut
& cōglorificemur. Existimo enī
q̄ nō sūt cōdignę passioēs huius
reporis ad futurā gloriā, quę re-
uelabitur in uobis. Nam expe-

Ratio

lyfe and peace. + ffor whyp the wyse
dō of the flesh is enemy vnto God :
+ ffor it is not subdued vnto þ lawe
of God, ffor it can not. They that be
in the flesh, can not please God. Ne-
uerthelesse ye are not in þ flesh, but
in the sprete, yf so be yet þ the sprete
of God dwell in you. Yf ony man
haue not the sprete of Christ, þ same
is not hys. But yf Christ be in you,
the bodye truly is deade, because of
synne, but the sprete lyueth ffor rygh-
teousnesse sake. Yf so be that þ sprete
of hym, whych raysed vp Iesus frō þ
deade dwel in you: euen he that ray-
sed vp Iesus Christ from the deade,
shall also quychen poure mortall bo-
dyes, because of hys sprete dwelling
in you. + Therefore brethren, we
be debtors, not vnto the fleshe, that
we shulde lyue after the fleshe. ffor
yf ye lyue after the flesh, ye shal dye.
But yf ye mortifye the dedes of the
flesh thowgh the sprete, ye shal lyue.
ffor they þ be led by þ sprete of God
thesame are the chyldren of God.

* ffor ye haue not receaued þ sprete
of bondage agayne in feare, but ye
haue receaued the sprete of adopciō
of the chyldren of God, in the which
we crye: Abba, father. ffor the same
spret beareth record vnto our sprete,
þ we be þ chyldre of God. But yf we
be þ chyldre, we are heires also: he-
res truly of God, heires together w
Christ: Yf so be yet þ we suffre toge-
ther, þ we maye also be glorified to-
gether. + + * ffor I suppose, that
the sufferynge of thys tyme are not
worthy vnto þ glorie to come, whych
shalbe shewed in vs. * ffor the lon-

Dd.ii. gyngt

Eph. 1.5

Gala. 4.5
1. Tim. 1.51. Cor. 1.3
and 1.3
Eph. 1.3Eph. 1.3
1. Cor. 4.5
1. Job. 1.3

1. Cor. 5.5

RHOMANOS

Joh. 16. c

Ephe. 1. a

2 Co. 16. c

Jer. 17. b

gynge of the creature loketh for the open declarynge of the chyldren of God. For the creature is subdued vnto vnyte, not wyllynge, but for hys sake that hath subdued it in hope because the same creature also shall be deliuered fro þ þōdage of corrupciō, into the lyberte of þ gloz of the chyldren of God. For we know, that euery creature groweth, and trauaileth hether to. Not only it, but we also our selues, hauing þ fyrst frutes of þ sprete, growe also wythin our selues for þ adopcion of þ chyldren of God, lokynge for þ redēpcion of our body. For we are saued by hope. * But hope that is sene is not hope: for how hopeth a man for þ whych he sepeyth? But yf we hope for þ whyche we se not, we abyde for it by paciece. A phe wyse also the sprete helpeth our infirmitie: for we wote not what we shuld praye as we oughte, * but the sprete it selfe maketh intercession for vs wpyth grownges vnoutspeakeable. * He that searcheth the hartes, knoweth what the sprete desyreth, for he maketh intercession for the sayntes accordyng to the pasure of God. † But we knowe, that vnto them whych loue God, all thynges worke together vnto goood. To them that of purpose are called sayntes. For those whome he knewe before, hath he also predestinate to be made lyke the ymage of hys sonne, that he hymselfe myghte be the fyrst begotten amonge many brethren. But those whome he hath predestynate, the same hath he called also. And them whome he hath called,

hath

ratio creature reuelationem filiorum Dei expectat. Vanitati enim creatura subiecta est, non uolens, sed propter eum qui subiecit eam in spe: quia & ipsa creatura liberabitur a seruitute corruptionis, in libertatem glorie filiorum Dei. Scimus enim quod omnis creatura ingemiscit, & paratur usque adhuc. Non solum autem illa, sed & nos ipsi primitias spiritus habentes: & ipsi intra nos gemimus adoptionem filiorum Dei, expectantes redemptionem corporis nostri. Spes enim salui facti sumus. Spes autem que uidetur non est spes: nam quod uidet quis quid sperat? Si autem quod non uidemus, speramus, per patientiam expectamus. Similiter autem & spiritus adiuuat infirmitatem nostram: nam quid oremus sicut oportet, nescimus: sed ipse spiritus postulat pro nobis gemitibus inenarrabilibus. Qui autem scrutatur corda, scit quid desideret spiritus, quia secundum Deum postulat pro sanctis. Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum, iis qui secundum propositum uocati sunt sancti. Nam quos preesciuit, & predestinauit conformes fieri imaginis filii sui, ut sit ipse primogenitus in multis fratribus. Quos autem predestinauit, hos & uocauit: et quos uocauit, hos

hos & iustificauit: quos autem iustificauit, illos & glorificauit. Quid ergo dicemus ad hæc? Si Deus pro nobis, quis contra nos? Qui etiam proprio filio suo non pepercit, sed pro nobis omnibus tradidit illum, quomodo non etiam cum illo omnia nobis donauit? Quis accusabit aduersus electos Dei? Deus est qui iustificat. Quis est qui condemnet? Christus IESVS qui mortuus est, imo qui & resurrexit, qui & est ad dexteram Dei, qui etiam interpellat pro nobis. Quis ergo nos separabit a charitate Christi? Tribulatio? an angustia? an fames? an nuditas? an periculum? an persecutio? an gladius? sicut scriptum est: Quia propter te mortificamur tota die, æstimati sumus sicut oves occisionis. Sed in his omnibus superamus propter eum qui dilexit nos. Certus sum enim quia neque mors, neque uita, neque angeli, neque principatus, neque uirtutes, neque instantia, neque futura, neque fortitudo, neque altitudo, neque profundum, neque creatura alia poterit nos separare a charitate dei que est in Christo IESU Dño nostro.

CAPVT IX.

Veritatem dico in Christo IESU, non mentior, testimonium mihi perhibente conscientia mea in spiritu sancto, quoniam tristitia mihi magna est, & continuus dolor cordi meo.

Opta.

hath he also iustified: Them whom he hath iustified, hath he also magnified. What shall we saye therfore vnto these thynges? * Yf God be on our syde, who can be agaynst vs? * Whyche also hath not spared hym owne sonne, but hath genen hym ouer for vs all. How hath he not also geuen vs all thynges wpth hym? Who wpll hyngge ony accusacion agaynst the chosen of God? It is God that iustifyeth, who is he that can condemn? It is Christe Iesus that dyed, yee euen he that rose, whych is also at the ryght hande of God, whyche lyphewyse maketh intercession for vs. Who shall therfore separate vs fro the loue of Christe? Trouble? or anguyshe? or death? or nakednesse? or paine? or persecucion, or swearde? As it is wyrtten, that: * For thy sake are we hyllid all the daye longe, we are counted as slaughter shepe. But in all these we overcome, because of hym that hath loued vs. For sure I am, that nother death, nor lyfe, nother angels, nor principates, nor powers, nother thynges presente, nor thynges to come, nother strengthe, nother heyghe, nor loweth, nother ony creature, shalbe able to separate vs from the loue of God, whyche is in Christe Iesuoure LORD.

The ix. Chapter.

Speake þe truth in Christe Iesu, I lye not, my conscience bearynge me wpthnesse in the holy goost, & I haue great heuynesse, and a continuall sorowe [it is] vnto my harte.

Wd.iii. For

Num. 14. 9
Clay. 50. 6

Gen. 22. 6
Clay. 55. 6

Psal. 41. 6

R H O M A N O S

Exod. 31. c. ffor I myfelfe wyfhed to be cursed
from Chrift for my brethzen, whych
are my kynsmen after þ fleſh, whych
are Iſraelites: * vnto whome belon
geth the adopcion of the chyldzen, &
the glozy, and the comenauunt, and
the geuyng of the lawe, and the ſer
uice, and þ promyſes: of whoſe were
the fathers, of whome (after þ fleſh)
is Chrift, * whych is God about all
thynges, bleſſed for euer. Amen.
But not that the word of God hath
fayled. * ffor al they that be of the cir
cumciſion of Iſrael are not Iſraeli
tes: * Nother be they all chyldzen þ
are the ſede of Abraham: * But in
Iſaac ſhall þ ſede be called vnto the:
That is, they that be the chyldzen of
the fleſh, are not chyldzen of God,
but they that be chyldzen of the pro
myſe are counted in the ſede. ffor
thys is a worde of promyſe: * After
thys tyme wpll I come, and Sara
ſhall haue a ſonne. Not onely ſhe,
but * Rebecca alſo hauynge of one
lyenge by of Iſaac oure father. ffor
whan they were not yet bozne, oꝝ
had done ony thyng good oꝝ euell,
that the purpoſe of God myghte a
byde accordynge to the eleccion, not
of woꝝkes but of þ caller was it ſayd
vnto her: The greater ſhal ſerue þ
leſſe. As it is wypte: * I haue loued
Jacob, but Eſau haue I hated. What
ſhal we ſay therfoꝝ? Is ther vntyggh
trouſneſſe wyth God? God foꝝbyd.
ffor he ſayeth vnto Moſes: * I wpll
haue mercy on whō I haue mercy,
and haue cōpaſſion on whom I wyl
haue cōpaſſion. It is not therfoꝝ of
the wyller, nother of the runner,
but

Optabam enim ego ipſe ana
thema eſſe a Chriſto pro fratri
bus meis, qui ſunt cognati mei
ſecundum carnem, qui ſunt Iſra
elitæ: quorum adoptio eſt filio
rum, & gloria, & teſtamentum,
& legiſlatio, & obſequium, &
promiſſa, quorum patres, ex qui
bus eſt Chriſtus ſecundum car
nē, qui eſt ſuper ōnia deus bene
dictus in ſecula. Amen. Non au
tem quod exciderit uerbum
Dei. Non enim oēs qui ex Iſrael
ſunt, ii ſunt Iſraelitæ: neque qui
ſemen ſunt Abraham, omnes fi
lii, ſed in Iſaac uocabitur tibi ſe
men: id eſt, non qui filii carnis,
hi filii Dei, ſed qui filii ſunt pro
miſſionis æſtimantur in ſemine.
Promiſſionis enim uerbum hoc
eſt: Secundum hoc tempus ue
niam, & erit Saræ filius. Non ſo
lum autem illa, ſed & Rebecca
ex uno concubitu habens Iſaac
patris noſtri. Cum enim nōdum
nati fuiſſent, aut aliquid boni
egiſſent, aut mali, ut ſecundum
electionem propoſitum Dei ma
neret, non ex operibus, ſed ex
uocante dictum eſt ei: Quia ma
ior ſeruiet minori. Sicut ſcriptū
eſt: Iacob dilexi, Eſau autem o
dio habui. Quid ergo dicemus?
Nūquid iniquitas apud deū? Ab
ſit. Moſi enim dicit: Miſerebor,
cuius miſereor: & miſericordiā
præſtabo, cuius miſerebor. Igle
tur non uolentis neq; currentis,
ſed

sed misericordis est Dei. Dicit enim scriptura Pharaonis: Quia in hoc ipso excitavi te, ut ostenda in te uirtutem meam, & annuncietur nomen meum in uniuersa terra. Ergo cui uult, misereatur: & quem uult, indurat. Dicis itaque mihi: Quid adhuc quaeritur? Volantati enim eius quis resistit? O homo, tu quis es qui respondeas Deo? Nunquid dicit figmentum ei qui se finxit? Quid me fecisti sic? An non habet potestatem figulus lutum ex eadem massa facere aliud quidem uas in honorem, aliud uero in contumeliam? Quod si Deus uolens ostendere iram, & notam facere potentiam suam, sustinuit in multa patientia uasa inaepta in interitum, ut ostenderet diuitias gloriae suae in uasa misericordiae, quae preparauit in gloriam. Quos & uocauit, nos non solum ex Iudaeis, sed etiam ex Gentibus, sicut in Osee dicit: Vocabo non plebem meam, plebem meam: & non dilectam, dilectam: & non misericordiam consecutam, misericordiam consecutam. Et erit in loco ubi dictum est eis: Non plebs mea uos, ibi uocabuntur filii Dei uiui. Isaias autem clamat pro Israel: Si fuerit numerus filiorum Israel tanquam arena maris, reliquiae saluae fient. Verbum autem consummans, & abbrevians in aequitate,

but of God the shewer of mercy.

* For the scripture saith vnto Pharaoh: That for this same thing haue I feared thee, that I maye shewe my power in thee, and that my name may be declared in the whole earth. Therefore hath he mercy on whome he wylle: and whome he wylle, he hardeneth. Thou sayest therefore vnto me: What is sought yet? * For who doth withstande his wylle? O man, who arte thou that answerest vnto God? Sayeth the worde to hym that made it: Why hast thou made me thus? * Hath not the potter power of the claye to make of the same lombe, some vessell truely vnto honoure, but some to dishonoure? Yf so be that God wyllynge to shewe wrath and to declare his power, suffered in much patience the vessels of wrath merke for destruction, that he myght declare the riches of his glory into the vessels of mercy, whiche he hath prepared vnto glory: Whom also he hath called, not only vs of the Jewes, but also of the hepten, as he saith in Osee: * I wylle call not my people, my people: and the not beloued, the beloued: And they that hath not obtayned mercy, to haue obtayned mercy. And it shall come to passe in the place where it hath bene sayd vnto them: Ye are not my people, euen there shall they be called & chyldren of the luyng God. But Esay cryeth for Israel: * Yf the nombre of the chyldren of Israhell be as the sonde of the see, the remnaunt shal be safe. A synispyng and shortenyng worde in ryghteousnesse, for a shor-

Do. lili. teneb

Exod. 9. 1

Eccl. 4. 1. b
and. 6. 1. b

Jer. 18. 2
Eccl. 11. 1. b
1. Tim. 1. 6

Osee. 1. 6
and. 1. 1. a
1. Pet. 1. 6

Esay. 10. 1. b
and. 11. 1. c
Amos. 9. 1. b
Iacq. 1. 1. b

RHOMANOS

Ch. 1. b

tened worde shall the **LOR** bypnge to passe vpon earth. And as Esaye sayde before: * Excepte the **LOR** Sabaoth had lefte vs sede, we hadde hen made as Sodoma, and shulde haue bene lyke as Gomorra. What shall we saye therfore? That þ they then whych followed not ryghteousnesse, haue ouertaken ryghteousnes (but that ryghteousnesse whyche is of fapth.) But Israel in followynge the lawe of ryghteousnesse, attayned not vnto the lawe of ryghteousnesse Why so? Because not of fapth, but as it were of workes. For they haue stombled vpon the stomblyng stone. As it is wrytten: * Beholde, I laye in Sion a stone of stomblyng, and a rocke of offendynge: And euery one that beleueth in hym, shall not be confounded.

Ch. 1. c

The .x. Chapter. +

A

B

Rehze, my hartes desyre truly & praper vnto God is for them vnto saluaciō. For I beare them recorde that * they haue in dede a zeale of God, but not accordynge to knowlege. For they not knowynge the ryghteousnesse of God, and sekynge to set vp theyr owne, ar not subdued vnto Gods ryghteousnes. * For the ende of the lawe is Christe vnto saluaciō to euery beleuer. For Moses hath wrytten, * that the man whych doth þ ryghteousnesse that is in the lawe, shall lyue in it. But the ryghteousnesse whyche is of fapth, sayeth thus: * Do not thou saye in thyne harte: Who shall ga vp into heauen. (That is, to bypnge downe Christ.)

Roma. 9. b
Gala. 4. b

Matth. 5. b

Leuit. 18. a
Gala. 3. b

Deut. 30. c

tate, quia uerbum breuiatum faciet Dominus super terram. Et sicut prædixit Isaias: Nisi Dominus sabaoth reliquisset nobis semen, sicut Sodoma facti essemus, & sicut Gomorra similes fuisset. Quid ergo dicemus? Quod gentes que non sectabantur iustitiam, apprehenderunt iustitiam: iustitiam autem quæ ex fide est. Israel uero sectando legem iustitiæ, in legem iustitiæ non peruenit. Quare? Quia non ex fide, sed quasi ex operibus. Offenderunt enim in lapidem offensionis. Sicut scriptum est: Ecce pono in Sion lapidem offensionis, & petram scandalum: & omnis qui credit in eum, non confundetur.

CAPVT X.

E

Ratres, uoluntas quidam cordis mei, & obsecratio ad Deum, sit pro illis ad salutem. Testimonium enim perhibeo illis, quod æmulationem quidam Dei habent, sed non secundum scientiam. Ignorantes enim iustitiam Dei, & suam quærentes statuere, iustitiæ Dei non sunt subiecti. Finis enim legis Christus, ad iustitiam omni credenti. Moses enim scripsit, quoniam iustitiæ quæ ex lege est, qui fecerit homo, uiuet in ea. Quæ autem ex fide est iustitia, sic dicit: Ne dixeris in corde tuo: Quis ascendet in celum? id est, Christum deducere.

Aut

Aut quis descendet in abyssum? hoc est Christum a mortuis reuocare. Sed quid dicit scriptura? Prope est uerbum in ore tuo, & in corde tuo, hoc est, uerbum fidei, quod predicamus. Quia si confitearis in ore tuo dominum IESVM, & in corde tuo credideris, quod Deus illum suscitauit a mortuis, saluus eris. Corde enim creditur ad iustitiam, ore autem confessio fit ad salutem. Dicit enim scriptura: Omnis qui credit in illum, non confundetur. Non enim est distinctio iudei & Græci. Nam idem Dominus omnium, diues in omnes qui inuocant illum. Omnis enim qui cumque inuocauerit nomen Domini, saluus erit. Quomodo ergo inuocabunt eum, in quem non crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine predicante? Quomodo predicabunt, nisi mittantur? Sicut scriptum est: Quam speciosi pedes euangelizantium pacem, euangelizantium bona. Sed non omnes obediunt euangelio. Isaias enim dicit: Domine, quis credidit auditui nostro? Ergo fides ex auditu, auditus autem per uerbum Christi. Sed dico: Nunquid non audierunt? Et quidem in omnem terram exiuit sonus eorum, & in fines orbis terræ uerba eorum. Sed dico: Nunquid Israel non cognouit? Primus Moyses dicit: Ego ad æmulationem uos adducam in non gentem, in gentem

infi.

Dei: who shal go dōwne into þe depthe (That is, to call vp Christe agayne from the deade.) But what sayeth þe scripture? The worde is nye in thy mouth and in thy harte. Thys is the worde of sayth that we preache. For yf thou knowlege þe LORD Iesus in thy mouth, & beleuest in thy harte, that God hath rased hym vp from the deade, thou shalt be safe. + For wth the harte is it beleued vnto ryghteousnesse, but wth the mouth is it knowleged vnto saluacion. For þe scripture sayeth: * Every one þe beleueth on hym, shall not be confounded. For ther is no difference of þe Jewe & of the Greke. For one is LORD of all, & pche vnto all þe call vpon hym. * For every one whosoeuer calleth on þe name of þe LORD, shalbe safe. How therfore shall they cal on hym, on whom they haue not beleued? De: howe shall they beleue hym, whome they haue not herde? But howe shall they heare wth out a preacher? How shal they preach except they be sent? As it is wytten * How bewtyful are þe fete of them þe preach peate, of the that preach good thynges. But al me obey not þe Gospel. For Esaye sayeth: * LORD, who hath beleued oure hearpyng? sayth therfore cometh of hearpyng, but hearpyng cometh by þe worde of Christe. But I saye: haue they not herde? * They soude truly went out also into every cōtry, & they wordes into the coastes of the cōpasse of the earth. + But I saye: hath not Israel knowe? yf þe Moyses sayeth: * I wyl bypyng you to gelousy agaynst the þe are not

Eph. 2.8

Ier. 1. 8
Act. 1. 8
and. 12. 6

Eph. 5. 2

Eph. 3. 2
Joh. 1. 8

Ioh. 1. 8

Ioh. 1. 8

RHOMANOS.

Esay. 51. c
and. 55. a
Esay. 55. a
a people, I wyl sende you into wrath
agaynst a foolyshe people. But Esay
is holde, and sayeth: * I am folde of
them that sought me not, I haue o-
pely appeared vnto them, that ared
not after me. But vnto Israel he say-
eth: * All the daye longe haue I hol-
den out my handes to a people not
beleuyng, & speakyng agaynst [me.]

The. xi. Chapter.

Jer. 51. f
1. Reg. 19. c
2. Reg. 19. b
Deut. 9. a
Esay. 6. b
Aua. 7. b
Psal. 68. b
A Saye therfore: * Hath god
thrust oute hys people?
That be farre. For I also
am an Israelite of p sede
of Abraham of the tpybe of Ben Ja-
min. God hath not thrust out hys
people, whome he knewe befoze. Or
wote ye not what p scripture sayeth
in Elias, how he maketh intercessi-
on vnto God agaynst Israel. * **LON**
DE, they haue slayne thy prophetes,
they haue dygged downe thyne alta-
res, and I am leste alone, and they
seke my lyfe. But what sayeth p an-
swere of God vnto hym? * I haue re-
serued vnto me seuen thousande of
men, which haue not bowed p knees
befoze Baal. Eut so therfore in thys
tyme also, the remnaunt are saued
after the eleccion of p grace of God.
* Yf it be by grace, now is it not of
wozhes. Els is grace now not grace
What therfore? Israel hath not at-
tayne vnto that whych he soughte,
but the eleccion hath obtayne. As
foz the other, they are blynded. As it
is wyptten: * God hath geuen them
the sprete of vnquietnesse: eyes that
they shuld not se, and eares that they
shulde not heare, vntyll thys daye.
And Dauid sayeth: * Let thyr: ta-
ble

insipientem in iram uos mis-
tam. Isaias autem audet, & di-
cit: Inuentus sum a non queren-
tibus me, palam apparui iis, qui
me non interrogabant. Ad Isra-
el autem dicit: Tota die expan-
di manus meas ad populum
non credentem & contradicens
tem.

CAPVT XI.

Dico ergo: Nunqd deus
repulit populu suum?
Absit. Na & ego Israe-
lita sum, ex semine Ab-
raham, de tribu Benjamin. Non
repulit Deus plebem suam qui
præsciuit. An nescitis in Elia
quid dicit scriptura, quemadmo-
dum interpellat Deum aduen-
tum Israel? Domine prophetas
tuos occiderunt, & altaria tua
suffoderunt, & ego relictus sum
solus, & querit animam meam.
Sed quid dicit illi diuinum res-
ponsum? Reliqui mihi septem
milia uirorum, qui non curuaue-
runt genua ante Baal. Sic ergo
& in hoc tempore, reliquæ le-
cundum electionem gratiæ sal-
uæ factæ sunt. Si autem gratia,
iam non ex operibus. Alioquin
gratia iam non est gratia. Quid
ergo? Quod querebat Israel,
hoc non est consecutus: electio
autem consecuta est. Ceteri
uero excæcati sunt, sicut scrip-
tum est: Dedit illis Deus spiri-
tum compunctionis, oculos ut
non uideant, & aures, ut non
audiant usque in hodiernum
diem. Et Dauid dicit: Fiat memo-
ria eo.

sa eorum coram ipsis in laqueum, & in captionem, & in scandalum, & in retributionem illis. Obscurentur oculi eorum ne uideant, & dorsum eorum semper incurua. Dico ergo: Nunquid sic offenderunt ut caderent? Absit. Sed illorum delicto salus est Gentibus, ut illos æmulentur. Quod si delictum illorum diuitiæ sunt mundi, & diminutio eorum diuitiæ Gentium: quanto magis plenitudo eorum? Vobis enim dico Gentibus: Quandiu quidem ego sum Gentium Apostolus, ministerium meum honorificabo, si quo modo ad æmulandum prouocem carnem meam, & saluos faciam aliquos ex illis. Si enim amissio eorum reconciliatio est mundi: quæ assumptio, nisi ultra ex mortuis? Quod si delibatio sancta est, & massa: & si radix sancta, & rami. Quod si aliqui ex ramis fracti sunt, tu autem cum oleaster es, insertus es in illis, & socius radicis & pinguedinis oliuæ factus es, noli gloriari aduersus ramos. Quod si gloriaris, non tu radicem portas, sed radix te. Dicis ergo: Fracti sunt rami, ut ego inierar. Bene. Propter incredulitatem fracti sunt, tu autem fide stas: noli altum sapere, sed time. Si enim Deus naturalibus ramis non pepercit, ne forte nec tibi parcat. Vide ergo bonitatem & seueritatem Dei.

In

ble be besote them into a snare, and into a tapyng, and into an occasion of fallpge, and into a reward for them. Let they eyes be darkened, & they se not, and bowe thou downe they backe alwaye. I saye therfore: Haue they so stombled that they shulde fall? That be farr. But by they sal is health [happened] vnto þe pphen, that they maye followe them. Yf they synne be the ryches of the worlde, and they mpyshpge the ryches of the thepthe, how much more they fulnesse: for I saye vnto you thepphen: So longe truly as I am the apostle of the thepphen, I shal prayse my seruite, yf by ony meanes I may prouoke my flesh to zeile, and saue some of them. for yf they losse is the reconciliacion of the worlde, what is the receauyng, saue þ lyfe from the deade? Yf the layenge of leuen is good, the lompe [is] also: * & yf the roote be holy, the braunches [be] also. Yf some of the braunches are broken, but thou when thou werest a wyldie olyue tre, arte grafted among them, and become a partener of the roote and fatnesse of þ olyue tre, auauince not thyselfe agaynst þ braunches. for yf thou dost boast, thou bearest not the roote, but the roote the. Thou sayest therfore: The braunches are broken, that I maye be grafted in. Well: They are broken because of vnbreife, but thou stādest by sayth: * Be not hygh wyse, but feare. for yf God hath not spared the naturall braunches, lest he spare not the also. Beholde therfore the goodnesse and rygour of God.

In

Rom. 1. 8
1. Tim. 2. 8
2. Tim. 1. 8

Gal. 4. 13

John. 15. 8

Eccl. 7. 1

RHOMANOS

In the truely that are falle, rygoure:
 but in the, the goodnesse of God, pf
 thou shalt abyde in goodnesse, or els
 1. Cor. 3. c. shalte þ also fall awaye. * But they
 also, pf they shal not remayne in vn
 belese, they shalbe grafted in: for god
 is able to graft the in agayn. for pf
 thou also arte fallen away from the
 naturall wyldc olyue tre, and cōtra
 ry to nature art grafted into a good
 olyue tre: how much more shal they
 that be after the nature, be grafted
 D into they: olyue tre? for I wolde
 not haue you to be ignorant byethre
 of thys mystery, that ye be not wyse
 in your selues, þ byndnesse is part
 ly happened in Israel, * vntyl þ ful
 ness of the theythen shuld come in,
 and so all Israel shulde be saued, as
 it is wyrtten: * he shall come out of
 Sion that draweth out, & turneth a
 waye the wychednesse from Jacob.
 And thys shalbe a testamente vnto
 them for me, when I shall haue take
 awaye they: synnes. After the Gos
 pel truely they are enemyes, for your
 sakes: but after the election, they be
 moost beloued, for the fathers sakes
 for the gyftes and callynge of God
 be wythout repentyng. for as ye
 also sometyme byd not beleue God,
 but now haue optayned mercy, be
 cause of they: vnbelese: euen so haue
 not these now also beleued on your
 mercy, that they maye optayne mer
 cy. for God inclosed by all thynges
 in vnbelese, that he maye haue mer
 cy on all. & the depensse of the ry
 ches, of the wyse dom, and knowlege
 of God, * how incomprehensible are
 hys iudgements, and hys wayes vn
 stat.

Luce. 21. c

10. sal. 11. a
 Esa. 59. c

Sapi. 17. b

In eos quidem qui ceciderunt,
 leueritatem: in te autem bonita
 tem Dei, si permanseris in boni
 tate, alioquin & tu excideris.
 Sed & illi, si nō permanserint in
 incredulitate, inserentur: potens
 est enim Deus iterum inserere
 illos. Nam si & tu ex naturali ex
 cisus es oleastro, & contra natu
 ram insertus es in bonam oli
 nam: quanto magis ii, qui secun
 dum naturam inserentur sue oli
 uae? Nolo enim uos ignorare fra
 tres mysterium hoc, ut non sitis
 uobis ipsis sapientes, quia cæci
 tas ex parte contigit in Israel,
 donec plenitudo gentium intra
 ret, & sic omnis Israel saluus fie
 ret, sicut scriptum est: Veniet ex
 Sion, qui eripiat, & auertat im
 pietatem a Iacob. Et hoc illis a
 me testamentum, cum abstule
 ro peccata eorum. Secundū euā
 geliū quidē, inimici propter uos:
 secundū electionem autē, charis
 simi propter patres. Sine poen
 itētia em̄ sūt dona & uocatio dei.
 Sicut em̄ aliquādo & uos nō cre
 didistis deo, nunc autē misericor
 diā cōsecuti estis propter incre
 dulitatē illorū: ita & isti nūc non
 crediderūt i uestā misericordiā,
 ut & ipsi misericordiam cōsequā
 tur. Cōcluserit em̄ deus oīa i incre
 dulitate, ut oīm misereatur. O al
 titudo diuinitatū sapiētiae & scien
 tiæ dei quā incōprehensibilia sunt
 iudicia eius, & inuestigabiles
 uis

CAPVT. XII.

Fol. 212.

nte eius? Quis enim cognouit sensum Domini? Aut quis consiliarius eius fuit? Aut quis prior dicit illi, & retribuetur ei? Quonia ex ipso, & per ipsum, & in ipso sunt omnia, ipsi gloria in secula seculorum. Amen.

CAPVT XII.

Obesecro itaque uos fratres per misericordiam Dei, ut exhibeatis corpora uestra hostiam uiuentem, sanctam, deo placentem, rationabile obsequium uestrum. Et nolite conformari huic seculo, sed reformamini in nouitate sensus uestri, ut probetis quæ sit uoluntas Dei bona, & bene placens, & perfecta. Dico enim per gratiam quæ data est mihi, omnibus qui sunt inter uos, non plus sapere quam oportet sapere, sed sapere ad sobrietatem, & unicuique sicut Deus diuisit mensuram fidei. Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra, habentes donationes secundum gratiam, quæ data est nobis, differentes: siue prophetiam, secundum rationem fidei: siue ministerium, in ministrando: siue qui docet, in doctrina: qui exhortatur, in exhortando: qui tribuit, in simplicitate: qui præest, in sollicitudine: qui misereatur, in hilaritate.

Dile-

searcheable? * for who hath knowe the LORDES minde? Or who hath ben hys counsellor? Or who hath geuen hym syft, & it shalbe geuen hym agayne? * for of hym, and by hym, & in hym are all thynges, * vnto hym be prayse for euer and euer. Amen.

The.xii.Chapter. +

Seeke you therefore brethren by the mercy of God that ye geue ouer your bodies a sacrifice liuing, holy, acceptable vnto God, [whych is] your reasonable seruice. And be not lyke fashioned to this worlde, but be reformed in the newnesse of your wytt, that ye proue * whych be þ good, & wel pleasynge, and perfect wyll of God. For I saye vnto al them that are amonge you, by the grace that is geuen me, * to be no more wyse, than it behoueth to be wyse: but to be wyse vnto sobernes and vnto euery one as God hath geuen the measure of the fayth. * For + lyke as we haue many members in one body, but all the members haue not one maner of operation: euen so are we many one body vnto christ, & but euery one the members of the o- ther, hauinge gyftes differynge, accordynge to the grace that is geuen vs: whether it be * prophete, accordynge to the stente of fayth: whe- ther it be * seruyce, in mynistrynge, whether it be he that teacheth, in the doctrine: he that exhorteth, in exhortynge: * he that geueth, in synghlenesse, * he that beareth rule, in carefulnesse: * he that sheweth mercy, in chearefulnesse.

Act

Sept. 9. b
Eph. 4. b
1. Cor. 1. b

Eph. 4. b
Roma. 16. c

1. Pet. 4. c

Eph. 5. b
1. Cor. 4. a

Eph. 5. c

Roma. 14. a
1. Cor. 8. a

1. Cor. 12. b
Eph. 4. b

1. Cor. 14. a

1. Pet. 4. b

Act. 1. a

Eph. 5. a

Deut. 15. b

Amos. 5. b

RHOMANOS.

Let loue be vnsayned, hatynge euell,
 1. Petri. 1. b. clpyng to the good, lounge toge-
 ther the loue of brotherheade, *pre-
 Eccli. 31. c. uentynge ech other wpth honoure,
 *not slouthfull in carynge, seruente
 in sperte, serupnge the LORDS, re-
 toyng in hope, beyng pacient in
 tribulacion, continuyng in prayer,
 distributynge vnto nede of the sayn-
 Heb. 13. a. tes, *followyng vp o harbarowyn.
 Blesse them that pursue you: blesse,
 and curse not. Reioyce wpth & reioy-
 cyng, and wepe wpth the weppynge.
 ¶ Be lyke mynded amonge yoursel-
 ues. * Not beyng hygh wps, but
 1. Petri. 3. a. beyng wps wpth them of & lower
 1. Cor. 5. c. sorte. ¶ Be not wps by ourselues.
 1. Petri. 3. b. * Rendynge vnto noman euell for
 1. Cor. 8. c. euell. ¶ Doydynge good thynges,
 not only befoze God, but also befoze
 Heb. 11. c. all men: * yf it maye be as muche as
 lyeth in you haupnge peace wpth al
 men. We not defendynge your sel-
 ues dearily beloued, but geue rowme
 Deut. 31. c. vnto wrath. For it is wyrtten: * An-
 to me vengeaunce, & I shal rewarde
 1. Cor. 15. d. sayeth the LORDS. * But yf thynne
 enemy doth hōger, geue hym meate:
 yf he thyrste, geue hym drynke: For
 doynge thys, thou shalt gather coles
 of fyre vpon hys heade. We not ouer-
 come of euell, but ouercome euell in
 good. ¶

The. xiii. Chapter. +

1. Pet. 1. b. Sap. 6. a. **L**et euery soule be submyt-
 ted vnto & hygher power.
 * For ther is no power
 but of god: And they that
 be, are ordyned of God. Therefore he
 that respyeth & power, respyeth the
 ordinaunce of God: But they that
 do

Dilectio sine simulatione, odia-
 entes malum, adherentes bono,
 charitatem fraternitatis inuice
 diligentes, honore inuicem pre-
 uenientes, sollicitudine non pi-
 gri, spiritu seruantes, Domino
 seruientes, spe gaudentes, in tri-
 bulatione patientes, orationi
 instantes, necessitatibus sancto-
 rum communicantes, hospitali-
 tatem sectantes. Benedicite per
 sequentibus uos: benedicite &
 nolite maledicere. Gaudete cū
 gaudentibus, flete cum flētibus.
 Id ipsum inuicem sentientes. Nō
 alta sapientes, sed humilibus cō
 sentientes. Nolite esse sapien-
 tes apud uosmetipsos. Nulli ma-
 lum pro malo reddentes. Pro-
 uidentes bona, non tantum co-
 ram deo, sed etiam coram omni-
 bus hominibus: si fieri potest,
 quod in uobis est cum omnibus
 hominibus pacē habētes. Non
 uosmetipsos defendentes cha-
 rissimi, sed date locū ire. Scriptū
 est em̄, Mihi uindictā, & ego retri-
 buā dicit dñs. Sed si esurierit ini-
 micus tuus, ciba illū: si sitit, potū
 da illi: hoc em̄ faciēs, carbones
 ignis congeres super caput e-
 ius. Noli uinci a malo, sed uince
 in bono malum.

CAPVT XIII.

Quoniam omnis anima potestati
 bus sublimioribus sub-
 dita sit. Non est em̄ po-
 testas nisi a Deo. Quae
 autem sunt, a deo ordinate sunt.
 Itaque qui resistit potestati, dei
 ordinationi resistit. Qui autem
 resis-

relistunt, ipsi sibi damnationem
acquirunt. Nam principes non
sunt timori boni operis, sed ma-
li. Vis autem non timere pote-
statem? Bonum fac, & habebis
laudem ex illa: Dei enim mini-
ster est tibi, in bonum. Si autem
malum feceris, time: non enim
sine causa gladium portat: dei
enim minister est, uindex in ira,
ei qui malū agit. Ideoque ne-
cessitati subditi estote, non so-
lum propter iram, sed etiā prop-
ter conscientiam. Ideo enim &
tributa prastatis: ministri enim
dei sunt, in hoc ipsum seruien-
tes. Reddite ergo omnibus de-
bita: cui tributum, tributum: cui
uectigal, uectigal: cui timorem,
timorem: cui honorem, hono-
rem. Nemini quicquam debeat,
nisi ut inuicem diligatis. Qui
enim diligit proximum, legem
impleuit. Nam, non adultera-
bis, non occides, non furaberis,
non falsum testimonium dices,
non concupisces, & si quod est
aliud mandatum, in hoc uerbo
instauratur: Diliges proximum
tuum sicut teipsum. Dilectio pro-
ximi malum non operatur. Ple-
nitudo ergo legis, est dilectio.
Et hoc scientes tempus, quia ho-
ra est iam nos de somno surge-
re: nunc enim propior est nostra
salus, quam cum credidimus.
Nox præcessit, dies autem ap-
propinquauit. Abiciamus ergo
opera tenebrarum, & induamus
arma

do respyte it, they get themselves da-
nation. For rulers are not to be fea-
red for the good worke, but the euil.
But wylt thou not fear the power?
do good, and thou shalt haue prayse
of it: for he is a mynister of God vn-
to the in good. But ys thou doest e-
uell, si are: for he beareth not the
swearde for nought: for he is a my-
nister of God, an auenger in a wrath
vnto hym that doth euell. And ther-
fore be submytted vnto the necessity
not only because of the wrath, but al-
so for the conscience sake. For ther-
fore do ye also geue tributes: for
they are Gods ministers, seruyng
for the same. + Geue therfore vnto
euerie one that are due: vnto whom
tribute, tribute: vnto whome costu-
me, costume: vnto who feare, feare:
vnto whome honoure, honoure.

+ Owe noman oughte, saue that ye
do loue ech other. * For whoso lo-
ueth his neyghboure, he hath fulfil-
led the lawe. For, * thou shalt not
commette aduoutre, thou shalt not
hpl, thou shalt not steale, thou shalt
beare no false wytnesse, thou shalt
not lust, and what so euer comman-
dement ther is els, it is refozed by
thys worde: * Thou shalt loue thy
neyghboure as thy selfe. + The loue
of the neyghboure worketh no euell.
The fulfilling of a lawe, is loue. +
+ And knowyng thys tyme, that it
is now: the houre vs to ryse from a
sleepe, for now is oure heath nearer,
than whā we dyd beleue. The night
is past, but the daye is come neare.
* Let vs therfore cast away the wo-
res of darhnesse, and let vs put on the

Math. 17. 8
and. 11. 6

Gala. 5. 14
1 Tim. 1. 5

Exod. 10. 6
Deut. 1. 5

Leuit. 19. 6
Mat. 11. 9
1 Cor. 13. 8

1. Tima. 4. 8

Col. 1. 13

RHOMANOS

Luce. 11. d

1. Cor. 6. b

Eph. 5. a

Jacob. 1

Gala. 5. c

1. Pet. 2. e

the armour of lycht, so that we may walke honestlye, as in the daye, not in banchettinges & dronkenesses, not in chambrynges & vncleanneses, not in stryunge and enuyenge: but put on Iesus Christ, & and bestowe not the care of the fleshe in pleasures.

The. xliii. Chapter.

Take vnto you hym that is weake in the fayth, not in the stryfes of opinions.

For the one beleueth he may eate all thynges: but let hym be is weake, eat herbes. He that eateth let hym not despyse hym that eateth not: and he that eateth not, let hym not iudge hym that eateth: for God hath receaued hym. Who art thou that iudgeth another mans seruante? He standeth or falleth vnto his LORDE: but he shall stande.

Jacob. 4. b

For God is able to make hym stande for some one iudgeth betwene daye and daye, but another iudgeth every daye lyke: Let every man be ful in his meanyng. He that regardeth the daye, he regardeth it vnto the LORDE: And he that eateth, eateth vnto the WORDE: for he geueth thanks vnto God. And he that eateth not, eateth not vnto the LORDE, and geueth thākes vnto God. For none of vs lyueth vnto hymselfe, and no man dyeth vnto hymselfe. Whether we lyue therfore, we lyue vnto the LORDE: Whether we dye, we dye vnto the LORDE. Therfore whether we lyue, or whether we dye, we are the LORDES. For Christ dyed thereto, and rose agayne, that he may be

Collos. 1. c

2. Tim. 2. d

1. Tim. 2. e

arma lucis, sic ut in die honeste ambulemus, non in comestationibus & ebrietatibus, non in cubilibus & impudicitis, non in contentione & emulatione: sed induamini Dominum IESUM Christum, & carnis curam ne feceritis in desideriis.

CAPVT XIII.

Infirmum autem in fide assumite, non in disceptationibus cogitationum. Alius enim credit se manducare omnia: qui autem infirmus est, holus manducat. Is qui manducat, non manducantem non spernat: & qui non manducat, manducantem non iudicat: Deus enim illud assumpsit. Tu quis es, qui iudicas alienum seruum? domino suo stat aut cadit: stabit autem, Potens est enim Deus statuere illum. Nam alius iudicat diem inter diem, alius autem iudicat omnem diem. Vnusquisque in suo sensu abundet. Qui sapit diem, Domino sapit. Et qui manducat, domino manducat: gratias enim agit deo. Et qui non manducat, domino non manducat, & gratias agit deo. Nemo enim nostrum sibi uiuit, & nemo sibi moritur. Siue enim uiuimus, domino uiuimus: siue morimur, domino morimur. Siue ergo uiuimus, siue morimur, domini sumus. In hoc enim Christus mortuus est, & resurrexit, ut & uiuamus

uitorum & mortuorum domine-
tur. Tu autem, quid iudicas fra-
trem tuum, aut tu quare spernis
fratrem tuum? Omnes enim sta-
bimus ante tribunal Christi.

Scriptum est enim: Viuo ego
dicit Dominus, quoniam mihi
flectetur omne genu, & omnis
lingua confitebitur Deo. Itaque
unusquisque nostrum pro se ra-
tionem reddet Deo. Non ergo
amplius inuicem iudicemus.

Sed hoc iudicate magis, ne po-
natis offendiculum fratri uel scā-
dalum. Scio & confido in Domi-
no IESV, quia nihil commu-
ne per ipsum, nisi ei qui existi-
mat quid commune esse, illi cō-
mune est. Si enim propter ci-
bum frater tuus cōtristatur, iam
non secundum charitatem am-
bulas. Noli cibo tuo illum per-
dere pro quo Christus mortuus
est. Non ergo blasphemetur bo-
num nostrum. Non est enim re-
gnum Dei esca & potus, sed iu-
stitia, & pax, & gaudium in spīri-
tu sancto. Qui enim in hoc ser-
uit Christo, placet Deo, & pro-
batus est hominibus. Itaque que
sunt pacis sectemur, & quæ edi-
ficationis sunt, inuicem custodi-
amus. Noli propter escam de-
struere opus Dei. Omnia quidē
munda sunt, sed malū est homi-
ni qui per offendiculū māducāt.
Bonum est non manducare car-
nem, & nō bibere uinum, neq; in
quo frater tuus offenditur, aut
scanda-

be. * **L O R D** & both ouer the quike
and deade. But what iudgest thou
thy brother? or why despyest thou
thy brother? * For we all shall
stande before the iudgemente seate
of Christe. For it is wytten: * I
Ihu sayeth the **L O R D**, for all
knees shalbe bowed vnto me, and al
tunge shall knowlege vnto God.

* Therefore shal euery one of vs ge-
ue an accōpte for hymself vnto God
Let vs therefore iudge eche other no
more. But iudge thys rather, that
ye laye no stonbyng blocke vnto
your brother or offendicle. * I ame-
sure, and truste in the **L O R D**
Jesus, that ther is nothyng com-
mune by it selfe, saue vnto hym that
iudgeth it to be commune, vnto him
is it commune. For yf thy brother is
made sorrowfull for the meate saue,
now doest thou not walke after cha-
rite. Destroye not thou hym wth
thy meate, for whome Christe dyed.
Let not therefore oure good be euell
spoken of. For the kyngdome of God
is not meate and drynke, but ryghte-
ousnesse, and peace, and ioye in the
holy goost. For whoso serueth Christ
in that, he pleaseth God, & is appro-
ued of men. Let vs therefore followe
vpon those thynges that belonge vnto
peace, and let vs kepe the thynges
together that belonge vnto edifying.
Destroye not the worke of God for
cause of the meate. * All thynges
truely are cleane, but it is euell vnto
the man that eateth wth offendi-
cle. * It is better not to eate
fleshe, and not to drynke wyne,
nor wherein thy brother stonbleth or
offen-

Act. 1. 8
Phil. 1. 8

Gal. 6. 8

1. Cor. 4. 8
Phil. 1. 8

1. Cor. 5. 8

1. Cor. 2. 8

1. Cor. 1. 8

1. Cor. 1. 8

R H O M A N O S

is offended, or is made weake. The
sayeth that thou hast by thyselfe, haue
it before God. happy is he that iud-
geth not hymselfe, in it that he allo-
weth. But he that putteth disse-
rence, yf he shal eate, he is damned:
because it is not of sayth. * ffor all
that is not of sayth, is spynne.

The. xv. Chapter.

Tit. 1. 1.

Gala. 6. 2.

psal. 61. b

Roma. 4. b

1. Cor. 12. b

1. Reg. 11. g
psal. 17. c

BUt * we that are stronge
ought to sustayne & wea-
kenesse of them that are
not stronge, and not to
stande in oure owne conceate.
Let every one of you please bys
neighbour vnto good, to edyspenge.
ffor Christe pleased not hymselfe,
but as it is wypten: * The re-
bukes of the rebukynge the, dyd fall
vpon me. + * ffor what thynges
so euer are wypten, they are
wypten to oure doctrine, that by pa-
cience * and consolacion of the scrip-
tures, we maye haue hope. But the
God of patience and consolacion
geue you to vnderstande one thyng
one towarde another, after Iesus
Christe, that ye one mynded maye
prapse God with one mouth and the
father of oure **L O R D E** Iesus
Christe. Wherefore receaue ye
eche other, as Christe also hath
receaued you to the honour of God
ffor I sape Iesus Christe to haue
bene the mynister of circumcision
for the truthe of God, to confirme
the promyses of the fathers: but the
hepthen to prapse God vpon mer-
cy, as it is wypten. * Ther-
fore shall I prapse the amonge the
hepthen **L O R D E**, and I shall
spynge

scandalizatur, aut infirmatur. Tu
fidem quam habes apud te met
ipsum, habe coram deo. Beatus
qui non iudicat semetipsum, in
eo quod probat. Qui autem dis-
cernit, si manducauerit, damna-
tus est: quia non ex fide. Omne
autem quod non est ex fide, pec-
catum est.

C A P V T XV.

DEbemus autem nos
firmiores, imbecillita-
tes infirmorum susti-
nere, & non nobis pla-
cere. Vnusquisque uestrum pro-
ximo suo placeat in bonum ad
aedificationem. Etenim Chris-
tus non sibi placuit, sed sicut
scriptum est: Improperia im-
properantium tibi, ceciderunt
super me. Quaecunque enim
scripta sunt, ad nostram doctri-
nam scripta sunt, ut per pati-
entiam & consolacionem scrip-
turarum spem habeamus. Deus
autem patientiae & solatii, det
vobis id ipsum sapere in alteru-
trum secundum **I E S V M** Chri-
stum, ut unanimes, uno ore ho-
norificetis Deum, & patrem Do-
mini nostri **I E S V** Christi. Prop-
ter quod suscipite inuicem, sicut
& Christus suscepit uos in
honorem Dei. Dico enim Chri-
stum **I E S V M** ministrum fu-
isse circumcisionis propter uer-
tatē Dei, ad confirmandas pro-
missiones patrū: Gētes autē super
misericordia honorare Deum.
Sicut scriptū est: Propterea cōfi-
tebor tibi in Gētibz dñe & no-
mini

mini tuo cantabo. Et iterum dic-
cit: Letamini Gentes cum ple-
be eius. Et iterum: Laudate om-
nes Gentes Dominum, & ma-
gnificate eum omnes populi. Et
rursus Isaias ait: Erit radix Iesse,
& qui exurget regere Gentes,
in eo Gentes sperabunt. Deus
autem spei repleat uos omni
gaudio & pace in credendo, ut
abundetis in spe, in uirtute spiri-
tus sancti. Certus sum autem fra-
tres mei & ego ipse de uobis,
quoniam & ipsi pleni estis dile-
ctione, repleti omni scientia, ita
ut possitis alterutrum monere.
Audacius autem scripsi uobis
fratres, ex parte, tanquam in me
moriā uos reducens, propter
gratiā quæ data est mihi a Deo,
ut sim minister Christi IESV in
Gentibus, sanctificans euange-
lium Dei, ut fiat oblatio Genti-
um accepta, & sanctificata in
spiritu sancto. Habeo igitur glo-
riam in Christo IESV ad De-
um. Non enim audeo aliquid lo-
qui eorum, quæ per me non effe-
cit Christus in obedientiam Gē-
tium, uerbo & factis, in uirtute
signorum & prodigiorum, in uir-
tute spiritus sancti, ita ut ab He-
rusalem per circuitum usque ad
Illyricum repleuerim euangeli-
um Christi. Sic autem prædica-
ui euangelium hoc, non ubi no-
miratus est Christus, (ne super
alienum fundamentū edificare,) sed

syngē unto thy name. And agayne
he sayeth: * Reioyce ye Hēythē with
hys people. And agayne: * All ye
Hēythē prayse the LORD, and
all ye people magnify hym. And a-
gayne sayeth Esaias: * Ther shall be
the roote of Jesse, and he that shall
ryse to rule the Gentyles, in hym
shall the Hēythē truste. But the
God of all hope spū you wpyth all
tope and peace in beleuyngē, that
ye maye ouerflowe in hope in the
power of the holy goost. ¶ But I
myselfe also ame sure of you bre-
thren, that you also are full of loue,
fylled wpyth al knowlege, in so much
that ye be able to admonyshe ech o-
ther. But I haue wpytten more bol-
dely vnto you brethren, partly, as
bryngyngē you to mynde, because of
the grace that is geuen me of God,
that I shulde be a minister of Christ
Jesu amonge the Hēythē, hallow-
yngē the gospell of God, that ther
be an offeryngē of the Hēythē ac-
ceptable and sanctified in the holy
gooste. I haue therfore prayse vnto
God in Christe Jesu. For I darre
not speake oughte of those thynges
that God hath not done by me,
to the obedience of the Hēythē,
wpyth word and dedes, by the power
of tohens and wonders, by the
power of the holpe goost, in so
muche that from Ierusalem rounde
aboutē vntyll Illyricum I haue fyl-
led all wpyth the Gospell of Christ.
But I haue so preached thys
Gospell, not where Christe is na-
med, (lest I shulde builde vp-
pon another mans fundamente),
Et. II. but

Dent. 32. f
Mat. 23. a

Eccl. 11. b

Acta. 1. b
1. Pet. 1. b

RHOMANOS

Clap. 12. but as it is wrytten: vnto whom
it was not shewed of hym, they shall
se: and they that haue not herde of
hym, shall vnderstande. For the
whyche cause also I was greatly let
to come vnto you, and was forbyd-
den hethereto. But nowe hauynge
nomore rowme in these quarters,
but hauynge a desyre of many yea-
res nowe paste to come vnto you,
whan I shall begynne to pournye in
to Spayne, I truste that goynge by
I shal se you, and be brought thither
of you, yf I shall haue spyt partly en-
toyed you. Nowe therfore go I to
Jerusalem, to minstre vnto the sain-
tes. For Macedonia and Achaia
haue allowed to make some * hand-
teachynge vnto the poore sayntes,
that be at Jerusalem: for it hath plea-
sed them, and they are thei det-
ters. * For yf the hepythen are be-
come partakers of thei spirituall
thynges, they oughte also to mini-
stre vnto them in carnall thynges.
Whan I therfore shal haue spynshed
thys, and shal haue sealed them thys
frute, I shall pournye by you into
Spayne. But I knowe, that com-
pyng vnto you, I shall come wth
the abundaunce of the blesse of the
Gospell of Christe. I praye you
therfore brethren thorow our LORD
Iesus Christe, and thorow the
loue of the holy goost, that ye helpe
me in prayers for me vnto God,
that I maye be deliuered of the
vnfaythfull, that are in Jewrye,
and that the offerynge of my wyl-
lynge scrupel maye become accep-

sed sicut scriptum est: Quibus non
est annunciatus de eo, uidebunt
qui non audierunt de eo, intelli-
gent: Propter quod & impedia-
bar plurimum uenire ad uos, &
prohibitus sum usque adhuc. Nunc
uero ulterius locum non ha-
bens in his regionibus, cupidi-
tatem autem habens ueniendi
ad uos ex multis iam preceden-
tibus annis, cum in Hispaniam
proficisci coepero, spero quod
praeteriens uideam uos, & a uo-
bis deducar illuc, si uobis pri-
mum ex parte fructus fuero.
Nunc igitur proficiscor in Hie-
rusalem, ministrare sanctis.
Probauerunt enim Macedonia
& Achaia collationem aliquam
facere in pauperes sanctos, qui
sunt in Hierusalem. Placuit e-
nim eis, & debitores sunt eo-
rum. Nam si spiritualium eorum
participes facti sunt Gentiles,
debent & in carnalibus mini-
strare illis. Hoc igitur cum con-
summauero, & assignaui eis
fructum hunc, per uos proficis-
car in Hispaniam. Scio autem
quoniam ueniens ad uos, in a-
bundantia benedictionis euan-
gelii Christi ueniam. Obsecro
ergo uos fratres per Dominum
nostrum IESUM Christum, &
per charitatem sancti spiritus,
ut adiuuetis me in orationi-
bus pro me ad Deum, ut libe-
rer ab infidelibus qui sunt in Iu-
dea, & obsequii mei oblaro
acc epta

Actu. 17. c
1. Cor. 16. a
1. Cor. 8. a
and. 9. a

1. Cor. 9. b
Gala. 6. a

accepta fiat in Hierusalem san-
ctis: ut ueniam ad uos in gau-
dio per uoluntatem dei, ut refri-
gerer uobiscum. Deus autem
paciis sit cum omnibus uobis.
Amen.

CAPVT XVI.

Commendo autē uobis
Phœbē sororē nostrā,
quæ est in ministerio
ecclesiæ, quæ est Cen-
chreis, ut eā suscipiatis in domo,
digne sanctis: & assistatis ei
in quocūq; negotio uestri indi-
guerit: etenim ipsa quoq; assistit
multis, & mihi ipsi. Salutate Pri-
scam & Aquilā adiutores meos,
in Christo IESV, (qui pro anima
mea suas ceruices supposuerūt,
q̄bus nō solus ego gratias ago,
sed & cūctæ ecclesiæ gentium)
& domesticā ecclesiā eorū. Salu-
tate Epānetū dilectū mihi, qui
est primitiuus ecclesiæ Asiæ in
Christo IESV. Salutate Mariā,
quæ multum laborauit in nobis.
Salutate Andronicum & Iuniā
cognatos meos & concaptiuos
meos, qui sūt nobiles in Aposto-
lis, & cūcti me fuerūt in Christo.
Salutate Ampliatū dilectissimū
mihi in dño. Salutate Urbanum
adiutorē nostrū in Christo Iesu,
& Stachyn dilectū meū. Saluta-
te Appellem probum in Chri-
sto. Salutate eos qui sunt ex Ari-
stoboli domo. Salutate Hero-
dionem cognatum meum. Sa-
lutate eos qui sunt ex Narcissi
domo, qui sunt in domino. Salu-
tate Tryphenam & Triphosam,
qui

acceptable vnto the sayntes in Jeru-
salem: that wpth ioye I maye come
vnto you, by the wyll of God, that
I maye be refreshed wpth you.
The God of peace be wpth you.
Amen.

The. xvi. Chapter.

Comende vnto you Phœ-
be our syster whiche is a
minister of the congrega-
cion that is at Cenchrea,
that ye receaue her in the house,
as it becometh sayntes: and that ye
do assiste her in what so euer busi-
nesse she shall neede you: for she also
hath holpen many, and my selfe. Sa-
lute Prisca & Aquila my helpers
in Christe Iesu, (whiche haue layde
downe theyr neckes for my lyfe, vnto
whome not I only do geue than-
kes, but all the congregacions of the
wythouten also,) and theyr housholde
congregacyon. Grette Epenetus
beloued vnto me, whiche is the first-
lynge in Christe Iesu of the congrega-
cion of Asia. Grette Mary that
hath laboured muche amonge vs.
Grette Andronicus and Junia my
cosyns and fellowprisoners, whiche
are renowned amonge the Aposto-
les, whiche were also before me in
Christe. Salute Ampliatius my
mooste beloued in the house.
Salute Urbane oure helper in
Christe Iesu, and Stachys my belo-
ued. Salute Apelles the approued
in Christe. Salute them that be of
Aristobolus household. Grette Hero-
dis my cosyn. Grette they that be of Nar-
cissus household, whiche are in the
house. Salute Tryphena & Trypha-
Es. iii. 12.

Actu. 18. 2.
1. Tim. 4. 2.

RHOMANOS

whych labourer in the **LORDE**. Sa-
 lute Perside & most beloued, whych
 hath laboured much in the **LORDE**.
 Salute Rufus & chosē in & **LORDE**
 & hys mother & myne. Grete Asyn-
 critus, Phlegō, Hermes, Patrobas,
 Herman, and the brethren that are
 wpth them. Grete Philologus, and
 Julia, Nereus & hys syster, & Olim-
 pias, & all the sayntes that are wpth
 them. * Salute ech other wpth a ho-
 ly kysse. All the congregacions of
 Christ grete you. * But I beseeke you
 brethren & pe marke them that make
 diuisions & offences, besyde the doc-
 trine that ye haue learned, & anoyde
 them. For such serue not Christ our
LORDE, but * thei: belly: and by
 swete wordes and blessinges they
 mystary the hartes of the innocent.
 For poure obedience is published
 in euery place. I reioyce therfore of
 you. * But I wyll haue you to be
 wpth in the good thyng, and sym-
 ple in the euell. And & God of peace
 treade Satan quykely vnder poure
 fete. The grace of our **LORDE** Jesus
 Christ be wpth you. * Timotheus
 my helper saluteth you, and * Lu-
 cius, and * Jason, and * Sosipater
 my cosins. I Tertius that haue
 wyrtten this eppistle in the **LORDE**
 salute you. * Caius myne ooste &
 of al the congregacion saluteth you.
 Erastus the tresurer of the cite,
 and Quartus a brother grete you.
 The grace of oure **LORDE** Jesus
 Christ be wpth you all. Amen.
 To hym that is able to stablyshe
 you accordynge to my Gospel & the
 pra-

qui laborant in domino. Saluta-
 te Persidem charissimā, quē mul-
 tum laborauit in domino. Salu-
 tate Rufum electū in domino, &
 matrem eius & meam. Salutate
 Asyncritum, Phlegontem, Het-
 men, Patrobam, Herman, & qui
 cū eis sunt fratres. Salutate Phi-
 lologum, & Iuliam, Nereum, &
 sororem eius, & Olympiadem,
 & omnes qui cum eis sunt san-
 ctos. Salutate inuicem in osculo
 sancto. Salutant uos omnes eco-
 lesiæ Christi. Rogo autem uos
 fratres, ut obseruetis eos qui dis-
 sensiones & offendicula præter
 doctrinam quā uos didicistis fa-
 ciant, & declinate ab illis. Huius
 modi enim Christo domino no-
 stro non seruiunt, sed suo uentri
 & per dulces sermones & bene-
 dictiones seducunt corda inno-
 cētium. Vestra em̄ obediētia in
 ōni loco diuulgata est. Gaudeo
 igitur in uobis. Sed uolo uos sa-
 pientes esse in bono, & simpli-
 ces in malo. Deus autē pacis con-
 terat satanā sub pedibus uestris
 uelociter. Gratia dñi nostri Iesu
 Christi uobiscū. Salutat uos Ti-
 motheus adiutor meus, & Luci-
 us, & Iasō, & Sosipater cognati
 mei. Saluto uos ego Tertius qui
 scripsi epistolam in dño. Salutat
 uos Caius hospes meus, & uni-
 uersæ ecclesiæ. Salutat uos Era-
 stus atcarius ciuitatis, & Quar-
 tus frater. Gratia dñi nostri Iesu
 Christi cū ōnibus uobis. Amen.
 Ei autē qui potēs est uos cōfirma-
 re iuxta euangelium meum, &
 prædi-

2. Cor. 13. c

Collo. 1. b
Eph. 1. b

Philip. 3. c

Mar. 10. b

Act. 16. a
Phil. 2. b

Act. 13. a
Act. 17. a
Act. 10. a

1. Cor. 1. b

predicationem IESV Christi,
secundum reuelationem mysterii,
temporibus æternis tacti
quod nunc patefactum est per
scripturas prophetarum, secun-
dum præceptum æterni Dei, ad
obeditionem fidei in cunctis gē-
tibus cogniti, soli sapienti deo
per Iesum Christū, cui honor &
gloria in secula seculorū. Amen.

prachynge of Iesus Christe, after þe
reuelacion of the mysterie kepte se-
crete for euerlastyng tymes, (the
whiche is now opened by the scriptu-
res of the prophetes, after the eter-
nall Gods commaundemente, to the
obeyng of sayth,) knowen in al na-
cyons, vnto the only wyse God thro
roth Iesu Christ, vnto whom be ho-
nore and glory for euer. Amen.

Roma. ii. 9

¶ Finis epistolæ Pauli A-
postoli ad Rhomanos.

¶ The ende of the Epistle
of Paule the Apostle to the
Romaynes.

EPISTO

la Pauli Apostoli ad
Corinthios prima,

The fyrst E-
pistle of the Apostle Paule
to the the Corinthians.

CAPVT PRIMVM.

The fyrst Chapter.

PAULUS vocatus A-
postolus IESV
Christi puolūra-
tē dei, & Sosthe-
nes frater, eccle-
sia dei quæ est
Corinthi, sanctificatis in Christo
IESV vocatis sanctis, cum om-
nibus qui inuocant nomen dñi
nostri IESV Christi in omni lo-
co ipsorū & nostro, gratia vobis
& pax a deo p̄re nostro, & dño
IESV Christo. Gratias ago deo
meo sēper pro vobis, in gratia
dei quæ data est vobis in Christo
IESV q̄ in omnibus diuites facti
estis in illo, in omni verbo, & in
omni

PAULUS called an Apost
le of Iesus Christ by
the wyl of God and
brother Sosthenes, Ictū. 12. 9
vnto the congregaciō
that is at Corinthus,
*beyng sanctified in Christe Iesu, Joh. 17. 1
called sapntes, wth al them that cal
vpon the name of our LORDE Je-
sus Christe in euery place of thrys
and oures, * grace be vnto you and
peace from God our father, and the
LORDE Iesus Christe. + I thanke
my God alwaye for you, for þe grace
of God that is geuen you in Christ
Iesu, that in al thynges ye are made
rych in hym, in euery worde and in
Cr. iiii. euery

1. Cor. 1. 6

I. CORINTHIORVM

every knowlege, as the wptnesse of
Christe is stablyshed in you: so that
nothyng do wante vnto you in
ony grace, waytpnge for the ap-
pearynge of oure **LORDE** Jesus
Christe, the whych also shal stablysh
you wpthout faute vntyll the ende,
in the daye of the comynge of our

Num. 23. c
2. Cor. 10. b
1. Tessa. 5. c

LORDE Jesus Christe. + * God
is saythfull, by whome ye are called
vnto the fellowshippe of hys sonne
Jesus Christe oure **LORDE**. But

Roma. 12. c

I beseeke you brethren by the name of
oure **LORDE** Jesus Christe, + that
ye all speake one thyng, and that
ther be in you no diuisions: but be ye
perfecte in one meanyng and in
one sentence. For it is shewed me
of you my brethren by them that are
of Chloes [householde], that ther
are stryfes amonge you. But of this
I speake, that every one of you say-
eth: I truly ame of Paule, and I
of * Apollo, but I of Cephas, but I
of Christe. Is Christe diuided?

Actu. 18. c
1. Cor. 1. a
and. 16. b

Was Paule crucified for you? or
were ye baptised in the name of
Paule? I thanke my God that I
haue baptised none of you saue
+ Crispus and + Gaius, lest ony ma
saye, ye were baptised in my name.

Actu. 18. a
+ Ro. 16. c

I haue baptised also the house of
+ Stephana. Els wote I not whe-
ther I haue baptised ony other of
you. For Christe sente me not to
baptise, but to preache, not in the
wysdome of wordes, that the crosse
of Christe be not vopded. For the
worde of the crosse truly, vnto the

Roma. 1. b

that peryshe it is foolysheesse: + but
vnto them that are saued, that is, vnto

omni scientia, sicut testimoniu
um Christi confirmatum est in
uobis, ita ut nihil uobis desit in
ulla gratia, expectatibus reuela-
tionē dñi nrī I E S V Christi, qui
& confirmabit uos usq; in finē si-
ne crimine, in die aduentus do-
mini nostri I E S V Christi. Fide-
lis deus per quem uocati estis
in societate filii eius I E S V Chri-
sti domini nostri. Obsecro autē
uos fratres per nomē domini no-
stri I E S V Christi, ut idipsum di-
catis omnes, & non sint in uobis
schismata: sitis autem perfecti
in eodem sensu, & in eadem sen-
tentia. Significatum est enim mi-
hi de uobis fratres, ab iis qui
sunt Chloes, quia contentiones
sunt inter uos. Hoc autē dico, qđ
unusquisque uestrum dicit: Ego
quidē sum Pauli, ego autē Apol-
lo, ego uero Cephae, ego autem
Christi. Diuisus est Christus? Nū-
quid Paulus crucifixus est pro
uobis/aut in nomine Pauli bap-
tizati estis? Gratias ago deo
meo, quod neminem uestrum
baptizari, nisi Crispum & Gai-
um, ne quis dicat qđ in nomine
meo baptizati estis. Baptizauit
autem & Stephana domum.
Ceterum nescio si quem alium
uestrum baptizauerim. Non e-
nim misit me Christus baptiza-
re, sed euangelizare, non in sa-
pientia uerbi ut non euacuetur
crux Christi. Verbum enim cru-
cis pereuntibus quidem stultitia
est; iis autē qui salui sunt, id est,
nobis

nobis, dei uirtus est. Scriptum est enim: Perdam sapientiam sapientium, & prudentiam prudentium reprobabo. Vbi sapiens? ubi scriba? ubi inquisitor huius seculi? Nonne stultam fecit deus sapientiam huius mundi? Nam quia in dei sapientia non cognouit mundus per sapientiam deum, placuit deo per stultitiam predicationis saluos facere credentes. Quonia & Iudaei signa petunt, & Graeci sapientiam quaerunt: nos autem praedicamus Christum crucifixum: Iudaeis quidem scandalum, Gentibus autem stultitiam: Ipsi autem uocatis Iudaeis, atque Graecis Christum Dei uirtutem, & Dei sapientiam. Quia quod stultum est Dei, sapientius est hominibus, & quod infirmum est Dei, fortius est hominibus. Videte enim uocationem uestram fratres, quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles: sed quae stulta sunt mundi elegit deus, ut confundat sapientes: & infirma mundi elegit deus, ut confundat fortia: & ignobilia mundi & contemptibilia elegit deus, & ea quae non sunt, ut ea quae sunt destrueret, ut non gloriaretur omnis caro in conspectu eius. Ex ipso autem uos estis in Christo IESU, qui factus est nobis sapientia, & iustitia, & sanctificatio, & re-

to us, it is the power of God. For it is wrytten: * I wyll destrope the wysedom of the wyse, and the vnderstandynge of the prudente shall I refuse. * Where is the wyse? where is the scribe? where is the disputer of thys worlde? hath not God made the wysedome of thys worlde foolyshe? For because the worlde by þe wysedome of God dpyd not knowe God, it hath pleased God to saue the beleupnge by the foolysheynesse of the preachynge. * For the Jewes also requyre tokens, and the Grekes seke wysedome: but we preache Christe the crucified: vnto the Jewes truly an offendicle, but vnto the theythen a foolysheynesse. But vnto the called Jewes and Grekes Christe the power of God, and the wysedome of God. For what foolyshe is of God is wyser than men: and that weake is of God, is stronger than men. For ye brethren loke vpon your calling, for: not many wyse after the fleshe, not many myghtye, not many nobles: but the thynges of the worlde that are foolyshe hath God chosen, that he maye confounde the wyse: and the weake thynges of þe worlde hath God chosen, that he maye confounde the stronge: and the vyle and despyfed thynges of the worlde hath God chosen, * and those thynges that are not [worth], that he shulde destrope those thynges that are [worth], that all fleshe reioyce not in hys sighte. Of the same ye are in Christe Iesu, whiche is become vnto vs * wysedome, * and * eyghteousnesse, and * hallowynge, and

Eph. 1.9

Eph. 1.9

Eph. 1.9

Eph. 1.9

Eph. 1.9

Eph. 1.9

Colos. 2.8

Colos. 2.8

Johan. 7.9

Ose. 1.5

Eph. 1.9

Eph. 1.9

Eph. 1.9

I. CORINTHIORVM

and redemption, that (as it is wryt-
ten) * he that reioyceth, let hym re-
ioyce in the **LORDE**.

1. Cor. 13. 8
2. Cor. 11. 8

Chap. ii. Chapter.

And whan I was come vnto
you brethren, I came not
shewing vnto you þe wyl-
nesse of Christ in þe height
of wordes or wisedome. For I haue
not iudged me to knowe oughte a-
monge you, saue Iesus Christ, and þe
same crucified. I also was wylth you
in weakenesse, and feare and grate
tremblinge, * and my word and my
preachynge was not in persuadynge
wordes of mans wisedome, but in
declarynge of spete and power, that
your sayth be not in the wisedome
of men, but in þe power of God. And
we speake wisedome amonge them
that are perfecte: but not the wyl-
dome of thys worlde, nor of þe rulers
of thys worlde, whych go to nought
but we speake the wisedome of God
in mystery, whych is hyd, the whych
God hath predestinate vnto oure
prapse before the worlde, the whyche
* none of the rulers of thys worlde
hath knowen. * For yf they had kno-
wen it, they shulde neuer haue cru-
cified the **LORDE** of glorie. But
as it is wrytten: That the eye hath
not sene, nor the eare hath herde, nor
pret is gone vp into the harte of mā,
what thynges god hath prepared vnto
them that loue hym. But vnto vs
hath God shewed it by hys spete:
* For the spete searcheth al thynges,
euen the depenesse of God also.
For who is he of men that knoweth
what belonge vnto man, saue þe spete
of

1. Cor. 13. 8

2. Cor. 11. 8

1. Cor. 13. 8

2. Cor. 11. 8

1. Cor. 13. 8

1. Cor. 13. 8

1. Cor. 13. 8

& redemptio, ut (quemadmodum
scriptum est:) Qui gloriatur, in
domino gloriatur.

CAPVT II.

Et cum uenissem ad
uos fratres, ueni non
in sublimitate ser-
monis aut sapientie,
annunciatus uobis testimonium
Christi. Non enim iudicaui me
scire aliquid inter uos, nisi I E-
SVM Christum, & hunc cruci-
fixum. Et ego in infirmitate &
timore & tremore multo fui a-
pud uos, & sermo meus & pæ-
dicatio mea non in persuasibili-
bus humane sapientie uerbis,
sed in ostensione spiritus & uir-
tutis, ut fides uestra non sit in sa-
pientia hominum, sed in uirtute
dei. Sapientiam autem loquimur
inter perfectos: sapientiam uero
non huius seculi, neque prin-
cipum huius seculi, qui destruan-
tur, sed loquimur dei sapientiam
in mysterio, quæ abscondita
est, quam prædestinauit deus
ante secula in gloriam nostram,
quam nemo principum huius se-
culi cognouit. Si enim cognouis-
sent, nunquam dominum glorie
crucifixissent. Sed sicut scriptum
est: Quod oculus non uidit, nec
auris audiuit, nec in cor homi-
nis ascendit, quæ præparauit
deus iis qui diligunt illum. No-
bis autem reuelauit Deus per
spiritum suum: spiritus enim
omnia scrutatur, etiam profunda
dei. Quis enim hominū scit
quæ sunt hominis, nisi spiritus
hominis

hominis, qui in ipso est? Ita & quæ dei sunt nemo cognouit, nisi spiritus dei. Nos autem non spiritum huius mundi accepimus, sed spiritum qui ex deo est, ut sciamus quæ a deo donata sunt nobis: quæ & loquimur, non in doctrina humane sapientie uerbis, sed in doctrina spiritus, spiritualibus spiritualia comparantes, Animalis autem homo non percipit ea quæ sunt spiritus dei, stultitia enim est illi, & non potest intelligere: quia spiritualiter examinatur. Spiritualis autem iudicat omnia, & ipse a nemine iudicatur. Sicut scriptum est: Quis enim cognouit sensum Domini? aut quis instruxit eum? Nos autem sensum Christi habemus.

CAPVT III.

ET ego fratres non potui uobis loqui quasi spiritualibus, sed quasi carnalibus. Tanquam paruulis in Christo lac uobis potum dedi, non escam: nondum enim poteratis, sed nec nunc quidem potestis: adhuc enim carnales estis. Cum enim sit inter uos zelus & contentio, nonne carnales estis, & secundum hominem ambulatis? Cum enim quis dicat: Ego quidem sum Pauli, alius autem Ego Apollo, nonne homines estis? Quid igitur est Apollo? Quid uero Paulus? Minister eius cui credidistis, & unicuique sicut Dominus dedit. Ego plantavi, Apollo rigauit, sed deus incrementum dedit. Itaque neque

qui

of man that is in hym? Euen so also what thynges belöge vnto God hath noman knowe, saue þe sprete of God. But we haue not receaued þe sprete of thys worlde, but the sprete that is of God, that we maye knowe what thynges are geuen vs of God: the whych thynges also we speake, not in conynge wordes of mans wyse dome, but in the doctrine of þe spret, comparynge spirituall thynges to spirituall. The naturall mā perceaueth not those thynges that belonge to the sprete of God, for it is foolyshe nesse vnto hym, and he can not vnderstande it: for it is examined spiritually. * But þe spiritual iudgeth all thynges, and hymselfe is iudged of noman. As it is wypten: * for who hath knowen the mynde of the LORD? or who hath instruct hym? But we haue the mynde of Christe.

The.iii. Chapter.



Ad I brethren coulde not I speake vnto you as spirituall, but as carnall. * I gaue you mylke to drinke as vnto babes in Christ, not meate: for ye coulde not yet, nother truly can ye now: for ye are yet carnall. * Seping ther is amonge you enuyenge and strepse, are ye not carnall, and walke after man? for whan ony man saith: * I truly am of Daule, but another: I am of Apollo, are not ye men? What is Apollo therfore? But what is Daule? Oys ministers whome ye haue beleued, and vnto euery one as God hath geuen. I haue planted, Apollo hath watered, * but god hath geuen þe increace. Therfore, nother

W. 10. 12. a

Sap. 2. b

Eph. 4. b

Rom. 11. b

Job. 1. a

Gal. 3. a

1. Cor. 1. b

Job. 1. c. g

Act. 1. 9

de

I. CORINTHIORVM

he that planteth is oughte, nor he þ
watereth, but God that geueth the
increace. And he that planteth, and
he that watereth are one. But eue-
ry one shall receaue hys owne re-
warde, accordynge to hys worke.

ffoz we are Gods helpers, ye are
Gods husbādz, & ye are Gods buyl-

Ephe. 2. c
B

dyng. Accordynge to the grace of
God that is geuen me, haue I lyke
a wyse buylder layde a foundation,
but another builded vpon it. But let
eueryone beware how he buylde vpon
it. & ffoz nomā can laye another

Math. 16 c

fundamente than it that is layde,
whych is Christ Iesus. But yf ony
man buylde vpon thys fundamente
golde, syluer, precious stones, woode
hery, stubble, euery mans worke shall
be manifest: & ffoz the daye of the

Esa. 48. c

LORDE shall declare it. ffoz it shal
be disclosed in fyre, and euery mans
worke what it be shall & the fyre de-

1. Peter. 1 b
and. 4. b

clare. Yf ony mans worke þ he hath
buylded vpon it, do abyde, he shall re-
ceave rewarde: Yf ony mans worke
shall burne, he shal suffer harme, but
he shalbe safe: neuerthelesse so as tho

2. Cor. 6. c
2. Cor. 5. c
Hebr. 1. a

rowe fyre. + & knowe ye not that
ye are the tēple of God, and þ sprete
of God dwelleth in you. But yf ony
do despyle the tēple of God, God shal
destrope hym: ffoz the tēple of God

1. Thim. 3. c

is holy, whych ye be. & Let no man
mispere you. Yf ony man amonge

Roma. 1. c

you seemeth to be wyse, let hym be-
come a foole in thys worlde, that he
maye be wyse. ffoz & the wysedome
of thys worlde is foolysheesse wyth

Job. 5 b

God. ffoz it is wyrtten: & I wyl take
the wyse in theryr sutteltye. And a-

gayne

qui plantat est aliquid, neque
qui rigat, sed qui incrementum
dat deus. Qui autem plantat, &
qui rigat unum sunt. Vnusquisque
autem propriam mercedem ac-
cipiet secundum suum laborem.
Dei enim sumus adiutores, Dei
agricultura estis, Dei ædificatio
estis. Secundū gratiā dei quæ da-
ta est mihi, ut sapiens archite-
ctus fundamentū posui, alius au-
tem superædificat. Vnusquisque
autem uideat quomodo superæ-
dificet. Fundamentum enim ali-
ud nemo potest ponere, præter
id quod positū est, quod est Chri-
stus IESVS. Si quis autem super
ædificat super fundamentū hoc,
aurum, argentū, lapides precio-
sos, ligna, fœnum, stipulam, uni-
us cuiusque opus manifestum erit.
Dies enim dñi declarabit, quia
in igne reuelabitur, & uniuscuius-
que opus quale sit, ignis proba-
bit. Si cuius opus manserit quod
superædificauit, mercedem acci-
piet: si cuius opus arserit, detri-
mentū patietur: ipse autē saluus
erit, sic tamē, quasi per ignē. Nes-
citis quia templū dei estis, & spi-
ritus dei habitat in uobis? Si quis
autē templū dei uolauerit, disper-
det illū deus. Templū em̄ dei san-
ctū est, quod estis uos. Nemo se
seducat. Si quis uidetur inter uos
sapiēs esse, in hoc seculo stultus
fiat, ut sit sapiens. Sapientia em̄
huius mundi, stultitia est apud
deū. Scriptū est em̄: Comprehe-
dam sapiētes in astutia eorum.
Ea

Et iterum : Dominus nouit cogitationes sapientium, quoniam uanae sunt. Nemo itaque gloriatur in hominibus. Omnia enim nostra sunt, siue Paulus, siue Apollo, siue Cephas, siue mundus, siue uita, siue mors, siue praesentia, siue futura. Omnia enim uestra sunt, uos autem Christi, Christus autem Dei.

CAPVT III.

Sic nos existimet homo, ut ministros Christi, & dispensatores mysteriorum Dei. Hic iam quaeritur inter dispensatores, ut fidelis quis inueniatur. Mihi autem pro minimo est, ut a uobis iudicer, aut ab humano die: sed neque me ipsum iudico. Nihil enim mihi conscius sum, sed non in hoc iustificatus sum. Qui autem iudicat me, Dominus est. Itaque nolite ante tempus iudicare, quoadusque ueniat Dominus, qui & illuminabit abscondita tenebrarum, & manifestabit consilia cordium: & tunc laus erit unicuique a Deo. Haec autem fratres transfiguraui in me, & Apollo propter uos, ut in uobis discatis, ne supra quam scriptum est, unus aduersus alterum infletur pro alio. Quis enim te discernit? Quid autem habes, quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis? Iam saturati estis, iam diuites facti estis, sine nobis regnatis: & utinam regne.

gapne. The Lord knoweth the thoughtes of the wyse, that they are vayne. Let noman therfore reioyce in men. For all thynges are yours, whether it be Paule, whether it be Apollo, whether it be Cephas, whether it be the worlde, whether it be lyfe, whether it be death, whether they be thynges presente, or thynges to come. Al thynges truly are yours but ye are Christes, & Christ gods. I

The. iiii. Chapter. +

Et man so esteeme vs, as Ministers of Christ, and dispensers of the secretes of God. Here is it now requyred amonge the disposers that on y be fonde & saythful. But I conste it for: & leest thyng that I be iudged of you or of mans daye: but nother do I iudge myselfe. For I know my selfe gilty of nothyng, & but in that am I not iustified. He that iudgeth me, it is the Lord. Judge not therefore before the tyme, vntill the Lord come, whych also shall lpghten & hyd thynges of darke nesse, and shall make manypfest the consels of & hartes: & tha shal euery one haue prayse of God. But these thynges brethre haue I described in me & Apollo for your sakes, that by vs ye may learn that aboue it is wyrtte, one be not puffed up agaynst another for another man. For who sundereth the? But what hast thou & thou hast not receaued? And yf thou hast receaued it, what dost thou boaste as though & haddest not receaued it? Now be ye satisfied, now be ye made ryche, ye saygne wythout vs, and wolde God ye dyd

I. CORINTHIORVM

Mal. 4.1. c
Roma. 8.8

Actu. 13.8
and. 10.8
Rom. 11.8

Gal. 4.1. a
Jacob. 1.1. b

1. Cor. 11.8
10.1. p. 3. c

1. Jo. 10.1. b
Iere. 10.1. b
Jacob. 4.1. b

pe dyd rapgne, that we also myghte
rapgne wityh pou. ffor I suppose that
God hath declared vs the last apost
les, as appoynted to death: because
we are become a gaspunge stocke vn
to the worlde, and angels, and men:
We fooles for Christes sake, but ye
wysse in Christe: We weake, but ye
stronge: Ye of reputacion, but we of
no reputacion. Untyll thys houre
we both hunger, and thyrste, and are
naked, and are buffeted, and are vn
sated, and labour woryngge wityh
oure hâdes: we are cursed, as blisse:
we are persecuted, and suffice: we ar
euell spoken of, and we pray: we are
become as the outswyppnges of the
worlde, euery mans ofscourpunge be
therto. I do not wyte thys that I
maye shame you, but I admonyshe
you as my moost beloued chylde: n.
ffor thoughe ye haue ten thousande
of maysters in Christe, yet not ma
ny fathers. ffor I haue begotten
you in Christe Iesu by the Gospel.
I praye you therfore, be ye follow
ers of me, as I am of Christe. Ther
fore haue I sent Timothe vnto you
whych is my moost beloued sone, and
faythfull in the word, whych
shall put you in remembraunce of my
wayes that are in Christ Iesu, as I
teache euery where in enery congre
gaciō. Some are puffed vp, as though
I be not commynge vnto you. But
I wyll come shortly, as ys God wyll,
and wyll know not the worde of the
that are puffed vp, but the power. ffor
the kyngdome of God is not in worde
but in power. What wyll ye shall I
come vnto you wityh a rod, or wityh
loue,

regnetis, ut & nos uobiscum rea
gnemus. Puto enim quod Deus
nos Apostolos nouissimos ostē
dit tanquam morti destinatos,
quia spectaculum facti sumus
mundo, & angelis, & homini
bus. Nos stulti propter Christū,
uos autem prudentes in Chris
to: nos infirmi, uos autem for
testuos nobiles, nos autem igno
biles. Usque in hanc horam &
esurimus, & sitimus, & nudi su
mus, & colaphis credimur, & in
stabiles sumus, & laboramus
operantes manibus nostris, ma
ledicimur, & benedicimus: per
sequutionem patimur, & sustine
mus blasphemamur, & obsecra
mus: tanquam purgamenta huius
mundi facti sumus, omnium perip
sema usque adhuc. Non ut confun
dam uos hac scribo, sed ut filios
meos charissimos moneo. Nam
si decē milia paedagogorū habe
atis in Christo, sed non multos
patres. Nā in Christo IESV pet
euangelium ego uos genui. Rogo
ergo uos, imitatores mei estote
sicut & ego Christi. Ideo misi ad
uos Timotheū, qui est filius me
us charissimus, & fidelis in Dño,
qui uos cōmonefaciet uias me
as, quę sūt in Christo IESV, sicut
ubiq; in oī ecclesia doceo. Tanq̃
nō uēurus sum ad uos, sic inflati
sunt qdā. Veniā autē ad uos cito, si
dñs uoluerit, & cognoscā nō ser
monē eorū qui inflati sūt, sed uir
tutē. Non enī in sermone est reg
nū dei, sed in uirtute. Quid uil
tis? In uirga ueniā ad uos, an in
charis

charitate & spū mansuetudinis
CAPVT V.

loue, and sprete of mekenesse.

Chap. v. Chapter.

Minno auditur inter uos fornicatio: & talis fornicatio, qualis nec inter Gentes, ita ut uxorem patris sui aliquis habeat. Eruos inflati estis, & non magis luctum habuistis, ut tollatur de medio uestrum qui hoc opus fecit. Ego quidem absens corpore, præsens autem spiritu, tam iudicauit ut præsens, eum qui sic operatus est, in nomine Domini nostri IESV Christi, congregatis uobis & meo spiritu, cum uirtute Domini nostri IESV, trade re huiusmodi hominem satanæ, in interitum carnis, ut spiritus saluus sit in die Dñi nostri IESV Christi. Non est bona gloriatio uestra. Nescitis quia modicum fermentum totam massam corrumpit. Expurgate uetus fermentum, ut sitis noua conspersio, sicut estis azymi. Etenim pascha nostrum immolatus est Christus. Itaque epulemur, non in fermento ueteri, neque in fermento malicie & nequicie, sed in azymis synceritatis & ueritatis. Scripsi uobis in epistola ne commisceamini fornicariis: nō utique fornicariis huius mundi, aut auaris, aut rapacibus, aut idolis seruientibus; alioquin debueratis de hoc mundo exisse. Nūc autē scripsi uobis, non commisceri. Si is qui frater nominatur inter uos, est fornicator, aut auarus, aut idolis seruies, aut maledictus, aut ebriosus, aut rapax,

Ther is wholly herde among you a fornication, & a such fornicatio, as is not among the heythens, so that one haue his fathers wyfe. And ye be puffed up, and haue not rather had sorrow, that he were taken away fro the myddest of you that hath done þe dede. I truly beyng absent in body, but present in sprete haue iudged already as presence, you beyng gathered and my sprete, with the power of our Lorde Jesus Christ, to betake hym that hath so done vnto satanas, to the distruction of the fleshe, that the sprete be safe in þe day of our Lorde Jesus Christ. Your retopyng is not good. Knowe ye not that a lytle leuen sowreth the whole lombe of dome. Þeinge therfore the olde leuen, that ye may be a newe dome, as ye be unleueded breade. For Christ our Easterlamb is offered. Let vs therfore be mery not in the olde leuen, nor in the leue of malitiousnesse and wychednesse, but in the unleueded breades of sincerenesse and truth. I wrote vnto you in a letter: that ye shulde not medle with the whozemongers, truly not the whozemongers of this worlde: or couetous, or extortioners, or seruers of Idols, or els ought ye to haue gone out of this worlde. But now haue I wytten vnto you, not to medle. If he that is called a brother among you is a whozemonger, or couetous, or a worshipper of Idols, or a rapier, or a dysharde, or an extortioner.

Leuit. 18. 9

Collo. 1. 2

Math. 13. 12
1. Tim. 1. 6

Gal. 5. 8

1. Cor. 5. 7
1. Cor. 1. 1
1. Cor. 12. 9

1. Cor. 12. 9

1. Cor. 12. 9

I. CORINTHIORVM

1. Cor. 16. a
1. Cor. 1. b.

extorcioner, & wth such one to take
no meate. ffor what is it vnto me
to iudge of them that are wthout?
Do not ye iudge of them that are
wthin? ffor them that are wthout
shall God iudge. & haue awaye the
euell from amonge yourselues.

Ch. vi. Chapter.

1. Cor. 11. b
1. Cor. 19. b

A Are ony of pou haupnge
a busynesse agaynst ano-
ther be iudged before the
wyched, and not before
the sayntes? Knowe ye not that sain-
tes shall iudge þ worlde? And yf the
worlde shalbe iudged of you, ye are
vnworthye that ye be iudged of the
leest. Knowe ye not that we shall
iudge the angels? how muche more
worlde matters? Yf ye shall haue
therfore worlde iudgements, the
more vpler that are in the congrega-
ciō, these ordpne to iudge. I say it to
your shame. Is ther no wyse man a-
mong you þ be able to iudge betwene
hys brother? But þ brother strpueth
wth hys brother in iudgement, and
that before the vnbeleupnge. Now
truely is ther wholy a faute among
you, that ye haue iudgements a-
monge you. Why do not ye rather
suffre wronge? But ye do wronge &
begyle, and that vnto the brethren.
Knowe ye not that the wyched shall
not possesse the kyngdome of God?
Erre not. Nother the whozemon-
gers, nor the worshippers of Idols,
nor the aduoute rous, nor the wra-
lynges, nor the abusers of themsel-
ues wth mankynde, nor theues, nor
the couetous, nor the bronhardes,
nor the cursed speakers, nor extorcio-
ners

1. Cor. 5. c
1. Cor. 5. a

rapax, cum eiusmodi nec cibum
sumere. Quid enim mihi de his
qui foris sunt iudicare? Nonne
de iis qui intus sunt uos iudica-
tis? nam eos qui foris sunt, Deus
iudicabit. Auferte malum ex uo-
bis ipsis.

CAPVT VI.

A Vdet aliquis uestrum
habens negocium ad-
uersus alterum, iudica-
ri apud iniquos, & nō
apud sanctos? An nescitis quoniā
sancti de hoc mūdo iudicabunt?
Et si in uobis iudicabitur mun-
dus, indigni estis qui de minimis
iudicetis. Nescitis quoniā ange-
los iudicabimus? Quāto magis
secularia? Secularia igitur iudi-
cia si habueritis, cōtemptibiles
q sunt in ecclesia, illos cōstituite
ad iudicandū. Ad uerecundiā ue-
stram dico. Sic non est inter uos
sapiēs quisquā, qui possit iudica-
re inter fratrem suū? Sed frater
cum fratre iudicio contendit, &
hoc apud infideles. Iam quidem
omnino delictū est in uobis, q
iudicia habetis inter uos. Qua-
re non potius iniuriam accipi-
tis? quare non magis fraudem
patimini? Sed uos iniuriam fa-
citis & fraudatis, & hoc fra-
tribus. An nescitis quia iniqui
regnum Dei non possidebunt?
Nolite errare. Neque somi-
carii, neque idolis seruientes,
neq; adulteri, neque molles, ne-
que masculorum concubitores,
neque fures, neque auari ne-
que ebriosi, neq; maledici, neq;
rapax

rapaces regnum Dei posside-
bunt. Et hæc quidem fuistis, sed
abluti estis, sed sanctificati estis,
sed iustificati estis in nomine
Domini nostri IESV Christi,
& in spiritu Dei nostri. Omnia
mihi licent, sed nō omnia expe-
diunt. Omnia mihi licent, sed eo
go sub nullius redigat potesta-
te. Esca uentri, & uenter escis:
Deus autem & hunc & has de-
struet. Corpus autem non forni-
cationi, sed Domino, & Domi-
nus corpori. Deus uero & Domi-
num suscitauit, & nos suscitabit
per uirtutem suam. Nescitis quo-
niam corpora uestra membra
sunt Christi. Tollens ergo mem-
bra Christi, faciam membra me-
tetricis? Absit. An nescitis quo-
niam qui adheret metetrici, u-
num corpus efficitur? Erunt e-
nim (inquit) duo in carne una.
Qui autem adheret Domino,
unus spiritus est. Fugite fornica-
tionem. Omne enim peccatum
quodcumque fecerit homo ex-
tra corpus est: qui autem forni-
catur, in corpus suum peccat. An
nescitis quoniam membra ue-
stra templum sunt spiritus san-
cti, qui in uobis est, quem ha-
betis a Deo, & non estis ue-
stri? Empti enim estis precio ma-
gno. Glorificate & portate De-
um in corpore uestro.

the extortioners shall possesse the
kingdome of God. And these thyn-
ges truly haue ye bene, but ye are
waschen, but ye are sanctified, but
ye are iustified in the name of
oure LORD Iesus Christe, and
in the sperte of oure God. All thyn-
ges are leasful vnto me, but al thyn-
ges are not expedient. All thyn-
ges are leasfull vnto me, but I wyl
be broughte vnder nomans power.
The meate vnto the belly, and the
belly for meates: but God shall de-
stroye thys and thos. But the bo-
dye not vnto fornicacion, but vnto
the LORD: and the LORD vnto
the body. But God hath both ray-
sed the LORD by hys power, and
shall raise vs also. Knowe
ye not that pour bodyes are mem-
bers of Christe? Shall I than ca-
rynge awaye the mēbers of Christe
make them the members of an har-
lotte? That be farre. Knowe ye
not that he that cleueth vnto an har-
lotte, becommeth one body? For
they (sayeth he) shalbe two in one
fleshe. But he that cleueth vnto
the LORD, is one sperte. If ye for-
nicacion. For all spūne what soe-
uer a man doth, is wpythout the bo-
dye: but he that commytteyth whatso-
dome, spūneth in hys bodye. Knowe
ye not that pour members
are the temple of the holy goost, that
is in you, whome ye haue of God,
and ye are not your owne? For ye
are boughte wpyth a grate pryce.
Glorifye and beate God in pour
bodye.

Eccl. 37. 3
1. Cor. 10. 2

Roma. 1. 6

Eccl. 1. 3

1. Cor. 1. 3
1. Cor. 6. 2

1. Cor. 7. 4
1. Tim. 1. 5

CA

4. 1

I. CORINTHIORVM

The. vii. Chapter. ✠

CAPVT

VII.

BUt of those thynges, wher
of ye wrote vnto me: It is
good vnto a man not to
touch a woman. But be-
cause of fornication let euery one
haue hys wyfe, & let euery one haue
hys husbände. And let the man ren-
dre vnto the wyfe that due is, lyke
wyfe also the wyfe vnto the man.

The woman hath not power of hys
body, but the man: and lyke wyfe also
hath not the man power of hys body
but the woman. ✠ Wythdrawe not
your selues from ech other, wythout
happely it be of consente for a tyme,
that ye maye geue you to prayer: &
returue agayne to the same, lest Sa-
tan tempte you for your incontinen-
cy. But thys I saye accordynge to
sauoure, not after a commaundement.

✠ For I wolde haue you all to be as
myself: but euery one hath hys own
gift of God, & one truly thus, & other
so. But I saye vnto the not married &
wedowes, it is good vnto the yf they
shall so abyde, as I also. ✠ Yf so be
they do not absteyne themselves, let
them mary: for it is better to mary,

than to burne. But vnto them that
are loyned in mariage commaunde
not I, but the LORDE, ✠ the womā
not to go awaye from the man. Yf
she go awaye, to abyde vnmariēd,
or to be reconciled vnto hys hus-
bände. And let not the man leaue
hys wyfe. As for vnto the rest saye
I, not the LORDE: Yf ony
brother haue an vnfaithfull wyfe,
and the same agreeth to dwell wyth
hym, let hym not leaue the same.

And

DE quibus autem scrip-
sistis mihi: Bonum
est homini mulierem
non tangere. Propter
fornicationem autem unusquis-
que suam uxorem habeat, & u-
naqueque suum uirum habeat,
Vxori uir debitum reddat, simi-
liter autem & uxor uiro. Mulier
sui corporis potestatem non ha-
bet, sed uir. Similiter autem &
uir sui corporis potestatem non
habet, sed mulier. Nolite fraudare
in uicem, nisi forte ex consen-
su ad tempus, ut uacetis oratio-
ni, & iterum reuertimini in idip-
sum, ne tentet uos satanas prop-
ter incontinentiam uestram.

Hoc autem dico secundum in-
dulgentiam, non secundum im-
perium. Volo autem omnes uos
esse sicut me ipsum: sed unusquis-
que proprium donum habet ex
Deo, alius quidem sic, alius ue-
ro sic. Dico autem non nuptis &
uiduis: bonum est illis, si sic per-
manserint, sicut & ego. Quod si
non continent se, nubant: me-
lius est enim nubere, quam uri.
Illis autem qui matrimonio iun-
cti sunt, precipio nō ego, sed Do-
minus, uxore a uiro non discede-
re, Quod si discesserit, manere
innuptam, aut uiro suo reconcilia-
ri. Et uir uxorem non dimittat.
Nam ceteris ego dico, non Do-
minus: Si quis frater uxorem ha-
bet infidelē, & hæc consentit ha-
bitare cum illo, nō dimittat illā.

Et

Cob. 6. d
and. 3 a
Joel. 2. c

Act. 16. c

1. Tim. 5. d

Matth. 5. d
and. 19. a

Et si quis mulier habet uirum in
fidelem, & hic cōsentit habitare
cum illa, non dimittat uirum:
sanctificatus est enim uir infide-
lis per mulierem fidelem, & san-
ctificata est mulier infidelis per
uirum fidelem, alioqui filii uestri
imundi essent; nunc autem
sancti sunt. Quod si infidelis dis-
cedit, discedat: non enim serui-
tuti subiectus est frater aut so-
ror in huiusmodi. In pace autem
uocauit nos Deus. Vnde enim
scis mulier, si uirum saluum fa-
cies? Aut unde scis uir, si mulie-
rem saluam facies? nisi unicui-
que sicut diuinit Dominus. Vnū
quemque sicut uocauit Deus, ita
ambulet, & sic in omnibus ec-
clesiis doceo. Circuncisus ali-
quis uocatus est? non adducat
præputium. In præputio ali-
quis uocatus est? non circunci-
datur. Circuncisio nihil est, &
præputium nihil est, sed observa-
tio mandatorum Dei. Vnusquis-
que in qua uocatione uocatus
est, in ea permaneat. Seruus uo-
catus es? non sit tibi cura, sed &
si potes fieri liber, magis utere.
Qui enim in Domino uocatus est
seruus, libertus est Domini. Simi-
liter qui liber uocatus est, seruus
est Christi. Precio ep̄ti estis, noli-
te fieri serui hominū. Vnusquisq;
ergo in quo uocatus est fratres,
in hoc maneat apud Deum.

De

And yf ony woman haue an vnfaith-
full man, and the same consenteth to
dwel wth her, let her not leaue the
man: for the vnfaithfull man is sac-
tified thowoe the faithfull womā,
and the vnfaithfull woman is san-
ctified thowoe the faithfull man,
or els were your children vncleane,
but nowe they are holy. Yf the vn-
faithfull goeth awaye, let hym go a
waye: for a brother or syster is not
bounde in such cases. But God hath
called vs in peace. * For whence
knowest thou o womā, whether thou
shalt saue the man? Or whence kno-
west thou o mā, whether thou shalt
saue the woman? saue as the LORD
hath distributed vnto euery man.
As * God hath called euery man,
so let hym walke, and so I teache in
all congregacions. Is ony man cal-
led a circuncised? let hym not bring
the foreskynne vpon hym. Is ony
mā called in the foreskynne? let hym
not be circuncised. The circuncis-
ion is nothyng, and the foreskynne
is nothyng, but the hepyng of the
commaundementes of God. * Let
euery man in what callinge he is
called continue in the same. * Arte
thou called a seruaunt? care not: but
and yf thou mayest be free, vse it ra-
ther. For whoso is called a seruaunt
in the LORD, he is a free man of
LORD. I p̄tēpse he that is called
bepyng free, is the seruaunt of Christ.
* Ye are bought with a deare p̄pce,
become not the seruauntes of men.
Euery one therfore brethren where
in he is called, let hym abyde in the
same wth God. But of the vire
ff. ii. gines

I. CORINTHIORVM

gines I haue no commaundement
of the **LORDE**, neuerthelesse I
geue counsell, as haupnge optayned
mercy of the **LORDE**, that I be
faythfull. I suppose it to be good for
the presente necessite, for it is good
for a man so to be. Arte thou bounde
to a wyfe? seke not loyfpnge. Arte
thou loyfe from a wyfe? seke not a
wyfe. But yf thou take a wyfe,
thou haste not synned. And yf a vir-
gyne mary, she hath not synned: Ne-
uerthelesse suche shall haue trouble
of the fleshe. But I sauaunt pou.

D Thys I saye therfore brethren, the
tyne is shorte. It remayneth, that
they also that haue wyues, be as not
haupnge: and they that wepe, as not
weppnge: and they that reioyce, as
not reioycpnge: and they that bye,
as not possesspnge: and they that
use thys worlde, as though they
used it not: for the fashon of thys
worlde passeth awaye. ¶ But
I wolde haue pou to be wythoute
carefulnesse. * He that is wyth-
oute a wyfe, is carefull for the thyn-
ges that be the **LORDES**, how he
maye please God. But he that is
wyth a wyfe is carefull of the thyn-
ges that be of the worlde, howe he
maye please hys wyfe, and is diui-
ded. And a woman that is vnma-
ryed and a virgine, careth for þe thyn-
ges that are the **LORDES**, that she
be holp both bodpe and sperte. But
she that is maryed, careth for the
thynge that be of the worlde, howe
she maye please hys husbande. More
ouer thys I saye to youe profpce,
not

De uirginibus autem precepi-
tum Domini non habeo, consi-
lium autem do tanquam miseri-
cordiam consequutus a Domi-
no, ut sim fidelis. Existimo enim
hoc bonum esse, propter instan-
tem necessitatem, quoniam bo-
num est homini sic esse. Alliga-
tus es uxori? noli querere solu-
tionem. Solutus es ab uxore?
noli querere uxorem. Si autem
acceperis uxorem, non pecca-
sti. Et si nupserit uirgo, non
peccauit: tribulationem tamen
carnis habebant huiusmodi.
Ego autem uobis parco. Hoc
itaque dico fratres: tempus bre-
ue est. Reliquum est, ut & qui ha-
bent uxores, tanquam non ha-
bentes sint: & qui sient, tanquam
non sientes: & qui gaudent, tan-
quam non gaudentes: & qui e-
munt, tanquam non possiden-
tes: & qui utuntur hoc mundo,
tanquam non utantur: preterit
enim figura huius mundi. Volo aut
uos sine sollicitudine esse. Qui
sine uxore est, sollicitus est quæ
Domini sunt, quomodo placeat
Deo. Qui autem cum uxore est,
sollicitus est quæ sunt mundi,
quomodo placeat uxori, & diui-
sus est. Et mulier innupta & ui-
ro cogitat quæ Domini sunt, ut
sit sancta, & corpore, & spiritu.
Quæ autē nupta est cogitat quæ
sunt mundi, quō placeat uiro. Por-
ro hoc ad utilitatē uestrā dico,
non

1. Cor. 19. a
1. Petri. 1. a

1. Cor. 4. a
1. Job. 1. c
1. Mar. 6. c
Luce. 11. c
1. Tim. 5. a

non ut laqueum nobis inticlam;
sed ad id quod honestum est, &
quod facultatem præbeat sine
impedimento Dominum obse-
crandi. Si quis autem turpem se
uideri existimat, super uirgine
sua, quod sit superadulta, & ita
oportet fieri: quod vult faciat,
non peccat, si nubat. Nam qui sta-
tuit in corde suo firmus, non ha-
bens necessitatem, potestatem
autem habens sue uoluntatis, &
hoc iudicauit in corde suo, ser-
uare uirginem suam, bene facit.
Igitur & qui matrimonio iungit
uirginem suam, bene facit: & qui
non iungit, melius facit. Mulier
alligata est legi, quanto tempo-
re uir eius uiuit, quod si dormie-
rit uir eius, libera est, cui autem
vult nubat, tantum in Domino. Be-
atior autem erit, si sic permanse-
rit, secundum meum consilium.
Puto autem quod & ego spiritum
Dei habeam.

CAPVT. VIII.

DE his autem que idolis
immolantur, scimus quod
omnes scientiam ha-
bemus. Scientia inflat,
charitas uero ædificat. Si quis
autem se existimat scire aliquid,
nondum cognouit quemadmo-
dum oporteat eum scire. Si quis
autem diligit Deum, hic cogni-
tus est ab eo. De escis autem que
idolis immolantur, scimus quia
nihil est idolum in mundo, & quod
nullus est Deus, nisi unus. Nam
& si sunt qui iudicantur dii, siue in
celo, siue in terra (siquidem sunt dii

not that I should cast a snare on you,
but because of it that is honest, and
that maye geue a libertie to praye
without impediment.
But if ony man thynke hym to be
estymed blameable for his virgin, he
cause that she is ouergrown, and it
muste so be done: let him do what he
wyl, he synneth not, yf he marry her.
For he that beyng sure in his hart
hath so purposed, hauinge no nede,
but hauinge power of hys wyl, and
haue determyned that in hys hart
[namely] to kepe his virgin, he doth
well. Therfore both he that coupleth
hys virgyn in marriage, doth well:
and he that soyneith her not doth bet-
ter. The woman is bounde to the
lawe as long as hir husbnde lyueth
yf so be that hys husbnde do slepe,
she is free, let her marie whom she
wyl, only in the LORD. But she
shalbe more happer after my coun-
sell, yf she shall continue so. I suppose
that I haue the sperte of God also.

The viii. Chapter.

BUT of those thynges that
are offered vp vnto Idols
& we knowe & we haue al-
knowledge. Knowledge puff-
eth vp, but loue edifyeth. But he
thinketh him to knowe ought, he hath
not yet knowen howe it behoueth hym
to knowe. But he that loueth God,
thesame is knowen of hym. And as
for the meates that be offered vp vnto
Idols, we knowe that the Idol is no
thyng in the worlde, & and that ther is
no God saue one. For though the
be that are estymed gods, ether in hea-
uen, or in earth (for ther are many
gods,

Roma. 7. 8

Actu. 17. 23
& Roma. 1. 23

1. Cor. 10. 6

Dent. 4. 1

and. 6. 1

Ecc. 1. 1

1. Cor. 10. 6

I. CORINTHIORVM

Ephes. 4. a
Rom. 11. b

gods, & many lordes,) yet haue we
but one God the father, & of whom
are all thynges, and we in hym: and
one LORD Iesus Christ, by whome
are all thynges, and we thowwe
hym. But ther is not knowlege in
euerp one. For some for: & conscience
of an Idoll hether to eate it as a
thyng offered vnto an Idoll, and
they: conscience where as it is wea-
ke, is despled. But meate doth not
forther vs vnto God. For nother
shall we haue abundaunce, yf we
eate: nother shall we wante, yf we
eate not. But beware lest happely
thys poure lyberte become a stom-
blyng blocke vnto the weake. For
yf some man shall se hym that hath
knowlege, yf e atynge of the Idols
[meate,] shall not hys conscience
whan it is weake, be stablyshed to
eate Idols offerynge: and the wea-
ke brother for whome Christ dyed
shall peryshe by thy conscience. But
ye so synnyng agaynst the brethren
and smytynge they: weake consien-
ces, ye synne agaynst Christ. Wher
fore yf meate offende my brother,
I wyl neuer eate fleshe, lest I offende
my brother.

Roma. 14. c

The. ix. Chapter.

Actu. 9. a
1. cor. 11. b

A + not I free? Am not I
an Apostle? & haue not I
sene Iesus Christe oure
LORD? Yet not ye my
workemanshippe in the LORD? And
though I am not an Apostle vnto o-
ther, yet am I vnto you: for ye are &
seale of myne Apostleship in & LORD
be. My defence by them that are
at me, is thys: haue not we power

dii multi, & domini multi nobis
tamen unus Deus pater, ex quo
omnia, & nos in illum: & unus
Dominus IESVS Christus, per
quem omnia, & nos per ipsum.
Sed non in omnibus est sciencia.
Quidam autem cum conscientia us-
que nunc idoli, quasi idolothya-
tum manducant, & conscientia
ipsorum cum sit infirma, pollui-
tur. Esca autem nos non commendat
Deo. Neque enim si manducaueri-
mus, abundabimus: neque si non
manducauerimus, deficiemus.
Videte autem ne forte haec licentia
uestra offendiculum fiat infirmis. Si
enim quis uiderit eum qui habet
scientiam, in idolo recubentem, non
ne conscientia eius cum sit infirma,
aedificabitur ad manducandum ido-
lothyta? Et peribit infirmus in
tua conscientia frater, propter
quem Christus mortuus est. Sic autem
peccantes in fratres, & percutien-
tes conscientiam eorum infirmam, in
Christum peccatis. Quapropter
si esca scandalizat fratrem meum,
non manducabo carnem in aeter-
num, ne fratrem meum scandalizem.

CAPVT IX.

Non sum liber? Non sum
Apostolus? Nonne
Christum IESVM Do-
minum nostrum uidimus? Non-
ne opus meum uos estis in Domi-
no? Et si aliis non sum Aposto-
lus, sed tamen uobis sum: nam si
gnaculum Apostolatus mei uos
estis in Domino. Mea defensio apud
eos qui me interrogant haec est:
Numquid non habemus potestatem
man-

to

manducandi & bibendi? Nun-
quid non habemus potestatem
mulierem sororem circumducen-
di, sicut & ceteri Apostoli & fra-
tres Domini, & Cephas? Aut e-
go solus & Barnabas, non habemus potestatem hoc operandi?
Quis militat suis stipendiis un-
quam? Quis plantat vineam, &
de fructu eius non edit? Quis
pascit gregem, & de lacte gre-
gis non manducat? Nunquid se-
cundum hominem hæc dico?
An & lex hæc non dicit? Scrip-
tum est enim in lege Moysi: Non
alligabis os boui trituranti. Nun-
quid de bobus cura est Deo? An
propter nos utique hoc dicit?
Nam propter nos scripta sunt,
quoniam debet in spe qui arat,
arare: & qui triturat, in spe fru-
ctus percipiendi. Si nos vobis
spiritualia seminauimus, magnū
est si carnalia vasa metamus? Si
alii potestatis vestre participes
sunt, quare non potius nos? Sed
non vli sumus hac potestate, sed
omnia sustinemus, ne quod offe-
diculū demus euāgelio Christi.
Nescitis quoniam qui in sacra-
rio operantur, quæ de sacrario
sunt, edunt: & qui altario deser-
uiunt, cum altario participant?
Ita & Dominus ordinauit iis qui
euāgelium annunciant, de eu-
uangelio uiuere. Ego autem
nullo horum usus sum. Non au-
tem scripsi hæc, ut ita fiant in
me. Bonum est enim mihi ma-
gis mori, quā ut gloriam meam
quis

to eat and drinke? haue we not po-
wer to leade aboute a woman? yf
yes, as also the other Apostles & bre-
thren of the LORDE, and Cephas?
Do haue I only and Barnabas not
power to do that? Who doth euer
waite face vpon hys owne wages?
Who doth plante a vyne, and eateth
not of hys frute? Who seeth a flock
and eateth not of the mylke of the
flocke? Saye I these thynges after
man? Sayeth not the law these thy-
nges also? For it is wyrtten in Mo-
ses lawe: * Thou shalt not mosele
the mouth vnto the oxe, treadynge
out the corne. Doth God care for
oxen? Doth he not verely saye it for
oure sakes? For they are wyrtten for
oure sakes, because he that careth,
muste care vpon hope: and he that
breth out the corne, vpon hope to op-
tayne frute. * Yf we haue sowd vnto
you spirituall thynges, is it a greate
thyng if we do reape your carnall
thynges? Yf other are partakers of
your power, why not rather we?
* But we haue not vsed this power,
but we suffer all thynges, lest we
geue any hynderance vnto the Gos-
pell of Christ. Knowe ye not that they
that serue in the temple, eate of the
thynges that are of the temple? and
they that serue the altare, are parta-
kers of the altare? * Euen so haue
the LORDE ordyned vnto them that
serue the Gospell, to lyue of the Gospell.
* But I haue vsed none of the thy-
nges. Neuerthelesse I haue not wyrt-
ten these thynges that they be so done
in me: for it is rather better for me
to dye, than that any man shoulde
Iff. iiii. make

Whil. 4. a

Math. 2. 6
Lut. 4. 8

Deu. 25. 4
1. Tim. 5. 6

Roma. 15. 27
Gala. 6. 6

1. Cor. 9. 8

Math. 23. 6

Act. 20. 9
1. Cor. 1. 1
1. Cor. 1. 8

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make my relopynge boyde. For though I shall preach, it is no prayse to me: for nebe lyeth vpon me. Wo vnto me, yf I shall not preach. For yf I do it wyllynge, I haue reward: but yf I do it agaynst my wylle, the disposynge is comyncted vnto me.

What is than my reward? [name-ly] that I preachynge the Gospell, do utter the Gospell frely, that I do not mysuse my power in the Gospell. For whan I was fre from all thynges, I haue made me the seruante of all, that I myghte wyne the more. And I am become vnto the Jewes as a Jewe, that I myghte wyne the Jewes: vnto them that are vnder the lawe, as though I were vnder the lawe, (whā yet I was not vnder þ lawe,) that I myghte wyne them that were vnder the lawe:

vnto the that were wythout lawe, as though I were wythout lawe, (whā yet I was not wythout þ lawe of God, but was in Christes lawe,) that I myghte wyne them þ were wythout lawe. I am become weake vnto the weak, that I myghte wyne the weak. I am become of al fashi- ons vnto euery one, þ I myghte saue all mē. But I do al thynges because of the Gospell, that I may be parta- ker of it. + knowe ye not þ they that runne in a course, they truly do all runne, but one receaueth þ reward? Runne ye so that ye maye optayne. But euery one that proueth may- sty abstayneth from all thynges: and they truly, that they maye re- ceauē a corruptible crowne, but we

an vncorrupted. I therefore do

quis euacuēt. Nam & si euange- lizauero, non est mihi gloria: ne- cessitas enim mihi incumbit. Vt enim mihi si non euangeliza- uero. Si enim uolens hoc ago, mercedem habeo: si autem in- uitus, dispensatio mihi credita est. Quæ est ergo merces mea? Vt euangelium prædicans, sine sumptu ponam euangelium, ut non abutar potestate mea in e- uangelio. Nam cum liber essem ex omnibus, omnium me ser- uum feci, ut plures lucrificerem. Et factus sum Iudæis tanquam Iudæus, ut Iudæos lucraret: iis qui sub lege sunt, quasi sub lege essem (cum ipse non essem sub lege) ut eos qui sub lege erant, lucrificerem: iis qui sine lege e- rant, tanquam sine lege essem, (cum sine lege Dei non essem, sed in lege essem Christi) ut lu- crificerem eos qui sine lege e- rant. Factus sum infirmis infir- mus, ut infirmos lucrificerem. Omnibus omnia factus sum, ut omnes facerem saluos. Omnia autem facio propter euangeli- um, ut particeps eius efficiar. Nescitis quod ii qui in stadio currunt, omnes quidem currunt, sed unus accipit brauium? Sic currite, ut comprehendatis. Omnis autem qui in agone con- tendit, ab omnibus se abstinere & illi quidem ut corruptibilem coronam accipiant, nos au- tem incorruptam. Ego igitur sic cur-

Actu. 13. c

Actu. 16. a
18. b. 11. c
and. 14. b

Gala. 1. a

1. Cor. 10. b

2. Tim. 4. b
2. Pet. 5. a

sic cur-

sic curro, non quasi in incertum:
sic pugno, non quasi aerem uer-
berans: sed castigo corpus meū,
& in seruitutem redigo, ne cum
aliis prædicauerim, ipse repro-
bus efficiar.

CAPVT X.

NOlo enim uos ignora-
re fratres, quoniam pa-
tres nostri omnes sub
nube fuerūt, & omnes
mare transierunt, & omnes in Mo-
se baptizati sūt in nube & in ma-
ri, & omnes eandem escam spiri-
tualem manducauerunt, & om-
nes eundem potum spiritualem
biberunt, (bibebant autē de spi-
rituali consequente eos petra,
petra autem erat Christus) sed
non in pluribus eorum benepla-
citur est Deo, nā prostrati sunt
in deserto. Hæc autem in figura
facta sunt nostri, ut non simus cō-
cupiscentes malorum, sicut illi
concupierunt. Neq; idololatras
efficiamini, sicut quidam ex ip-
sis, quemadmodū scriptum est:
Sedit populus manducare & bi-
bere, & surrexerunt ludere. Neq;
fornicemur, sicut quidā ex ipsis
fornicati sunt, & ceciderunt una
die uiginti tria milia. Neq; tente-
mus Christum, sicut quidam eo-
rum tentauerūt, & a serpentibus
perierūt. Neq; murmuraueritis,
sicut qdā eorū murmurauerūt, &
perierūt ab exterminatore. Hæc
aut oīa in figura cōtingebant il-
lis, scripta sunt aut ad correptio-
nē nostrā, in quos fines seculorū
deuenerūt. Itaq; quis se existimat
scire,

runne so, not as at an vncertaine
thyng: I fyght so, not as beatyng
the ayre: but I chastyse my body, and
brynge it in subieccion, lest when I
haue preached vnto other, I myselfe
become a castawaye. +

The x. Chapter. +

Rethren, I wolde not you
to be ignorant, + that our
fathers were all vnder a
cloude, + and they all pas-
sed thorow the see, and they all were
baptysed by Moyses in the cloude & in
the see, and they al- dyd eate one spi-
ritual meate, & they all dyd drynke
of one spirituall drynke (but they
dyanke of the spiritual roche follow-
ynge the, & the roche was Christ.) +
But in many of them had God no
pleasure, + so they were ouerthrowen
in þe deserte. But these thynges hap-
pened in a fygure vnto vs, that + we
shulde not be lustynge of euell thyn-
ges, as they also lusted. Noether be-
come ye worshippers of Idols, as so-
me of them, as it is wyrtten: + The
people dyd syt downe to eate and to
drynke, and rose vp to playe. Noether
let vs cōmytte whoredom, + as some
of the cōmytted whoredome, & they
fell on one daye thre & twenty thou-
sande. Noether let vs tempte Christ,
+ as some of them tempted, and per-
ished of the serpentes. Noether do ye
murmure, + as some of them dyd
murmure, and perished of the de-
stroyer. But all these happened vnto
the in a fygure, but they are wyrt-
ten for our warnynge, vpon whome
the endes of the worlde are come.
Therfor let hym þe supposeth him to
stande

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stande, beware lest he fall. Let no temptation take hold upon you, saue it that followeth the nature of man.

1. Cor. 1. 2
1. Cor. 5. 1
1. Cor. 12. 1

* But God is faithful, & whiche shall not suffer you to be tempted above it that ye be able, but shall enen with the temptation make a waye to come forth, that ye maye suffer it. 1. Wherfore ye moost beloued vnto me, syle from the worshippinge of Idols. I speake as vnto wyse men, Iudge ye your selues what I saye. The cuppe of thankesgeuyng the whiche we blesse, is it not the communicacion of the bloude of Christ? And þe bread þe we breake, is it not the partakynge of the body of the LORD? For we many are one breade and one body, all we truly that take parte of one breade and of one cuppe. Beholde

1. Cor. 12. 1

Israel after the flesh: Are not they that eate the sacrifices partakers of the altare? What than? * Wyl I say that þe thynge offered vp vnto Idols be ought? or that the Idoll be ought? But what the hepythen offere, they offere it vnto deuils, & not vnto God. * But I wyl not haue you to become partakers of deuils. Ye can not drynke the cuppe of the LORD, & the cup of the deuils: ye can not be partakers of the table of the LORD & of þe table of deuils. Or wyl we prouoke þe LORD? Are we stronger than he? * All thynges are leasfull vnto me, but all thynges are not expedient: all thynges are leasfull vnto me, but all thynges edifye not. * Let nomā seke that hys is, but þe is another mā. All thyng that is solde in the shambles do ye eate, not aspyng, because of þe

1. Cor. 12. 1
1. Cor. 12. 1

1. Cor. 12. 1

stare, uideat ne cadat. Tentatio uos non apprehēdat, nisi humana. Fidelis autem Deus est, qui non patietur uos tentari supra id quod potestis, sed faciet etiam cum tentatione prouentum, ut possitis sustinere. Propter quod charissimi mihi, fugite ab idolorum cultura. Ut prudentibus loquor, uosipsi iudicate quid dico. Calix benedictionis cui benedicimus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis Domini est? Quoniam unus panis & unum corpus multi sumus, omnes qui de uno pane, & de uno calice participamus. Videte Israel secundum carnem. Nonne qui edunt hostias participes sunt altaris? Quid ergo? Dico quod idolis immolatum sit aliquid? aut quod idolum sit aliquid? Sed quod quæ immolant Gentes, de montis immolant, & non Deo. Nolo autem uos socios fieri demoniorum. Non potestis calicem Domini bibere, & calicem demoniorum: non potestis mensæ Domini participes esse, & mensæ demoniorum. An æmulamur Domini? Nunquid fortiores illo sumus? Omnia mihi licent, sed non omnia edunt: omnia mihi licent, sed non omnia ædificant. Nempe quod suum est querat, sed quod alterius. Omne quod in macello uenit manducate, nihil interrogantes propter conscientiam,

clam. Domini est terra, & plenitudo eius. Si quis uocat uos in fidelium ad coenam, & uultis ire, omne quod uobis apponitur, manducate, nihil interrogantes propter conscientiam. Si quis autem dixerit: Hoc immolatum est idolis, nolite manducate propter illum qui indicauit, & propter conscientiam: conscientiam autem dico, non tuam, sed alterius. Ut quid enim libertas mea iudicatur ab aliena conscientia? Si ego cum gratia participo, quid blasphemor pro eo quod gratias ago? Sine ergo manducatis, sine bibitis, uel aliud quid facitis, omnia in gloriam Dei facite. Sine offensione estote Iudeis, & Gentibus, & ecclesiae Dei, sicut & ego per omnia omnibus placeo, non quaerens quod mihi utile est, sed quod multis, ut saluantur.

CAPVT XI.

Mitatores mei estote, sicut & ego Christi. Laudo autem uos fratres, quod per omnia mei memores estis, & sicut tradidi uobis praecepta mea tenetis. Volo autem uos scire quod omnis uiri caput Christus est, caput autem mulieris, uir: caput uero Christi, Deus. Omnis uir orans aut prophetans uelato capite, deturpat caput suum. Omnis autem mulier orans, aut prophetans non uelato capite, deturpat caput suum: primum enim est, ac si de-

conscience. * The Lordes is the earth & hys fulnesse. Yf ony of y^e infidels byddeth you to supper, & ye wyl go, al that is set afore you, eate of it, not aryng, because of the conscience. But yf ony man shall saye: That is offered vnto Idols, eate ye it not for cause of him that hath shewed it, & because of conscience: but I speake of the conscience, not thynne, but of the other. For what is my lyberte iudged of another mans conscience? * Yf I take parte with thames, why I am euil spohit of for that wherfore I geue thames? Therfore, whether ye eate, whether ye drynke, or do ought els, do all thynges to the glory of God. We wythout offendicle vnto the Jewes and Gentyles, & the congregacion of Gods. * Euen as I also please all men in al thynges, not sechng it that is profitable vnto me but that [is profitable] vnto many, that they maye be saued.

The xi. Chapter.

Be ye my followers, as I also am of Christe. And I prayse you brethren that in all thynges ye remember me, and hepe my commaundementes, as I haue deliuered them vnto you. But I wyl haue you to knowe that every mans heade is Christ, and the heade of the woman is the man: but the heade of Christe is God. Every man prayenge or prophcing, the heade beyng couered, doth shame hys heade. But every woman prayeng or prophcing, the heade not beyng couered, shameth hys heade: for it is all one as though

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though she were shauen. *ffor* yf the woman is not couered, let hyr heere be cut of. * But yf it is vncomly for a womā to haue the heere cut of, or to be shauen, let her couer hyr head, The man truely ought not to couer hyr heade, * *ffor* he is the ymage and glozy of God, but the woman is the glozy of the man. * *ffor* the man is not of the woman, but the womā of the man. *ffor* the man was not created for the woman, but the woman for the man. And therfore ought the woman to haue a couerynge vpon hyr heade, and because of the angels. Neuerthelesse, nother is *h* mā wythout the woman, nor the womā wythout the man in the *L O R D S*. *ffor* as the woman is of the man, euen so also the man by the woman: but all thynges of God. Judge ye your selues. Becōmeth it a woman to praye God not beyng couered? Doth not very nature trache you, that a man truely yf he let hyr heere grow, it is a shame vnto hym: but yf a woman let hyr heere growe, it is a prayse vnto her: *ffor* *h* heeres be geue her for a couerynge. * But yf any semeth to be contentious, we haue not suche custome, nother the congregacion of God. But thys I commaunde not praysynge, that ye come together not for better, but for worse. *ffor* *sp*st I heare that as ye come together into the congregacion, that ther are diuisions, and I beleue it partely. * *ffor* ther must also be sectes among you, that they *h* are proued, become manifest among you. Whā ye therfore come together, it is not now to eate the

si decaluetur. Nam si non uelatur mulier, tondeatur. Si uero turpe est mulieri tonderi aut decaluari, uolet caput suum. Vir quidem non debet uelare caput suum, quoniam imago & gloria Dei est: mulier autem gloria uiri est. Non enim uir ex muliere est, sed mulier ex uiro. Etenim non est creatus uir propter mulierem, sed mulier propter uirum. Ideo debet mulier nelen habere supra caput suum, & propter angelos. Veruntamen neque uir sine muliere, neque mulier sine uiro in Domino. Nam sicut mulier de uiro, ita & uir per mulierem. Omnia autem ex Deo. Vos ipsi iudicate, decet mulierem non uelatam orare Deum? Nec ipsa natura docet uos, quod uir quidem si comam nutriat, ignominia est illi: mulier uero si comam nutriat, gloria est illi: quoniam capilli pro uelamine ei dati sunt. Si quis autem uidetur contentiosus esse, nos talem consuetudinem non habemus, neque ecclesia Dei. Hoc autem præcipio non laudans, quod non in melius, sed in deterius conuenitis. Primum quidem conuenientibus uobis in ecclesiam, audio scissuras esse inter uos, & ex parte credo. Nā oportet & hæreses esse, ut & qui probati sunt, manifesti fiant in uobis. Conuenientibus ergo uobis in unum, iam non est

Domus

domineam cenam manduca-
te. Vnuquisq; em sua cenā presu-
mit ad manducandum. Et alius
quidem esurit, alius autē ebrius
est. Nunquid domos non habetis
ad manducandum & bibendu-
m? Aut ecclesiam Dei cōtem-
nitis, & confunditis eos qui non
habent? Quid dicam vobis? Lau-
do uos? In hoc non laudo. Ego
enim accepi a Domino quod &
tradidi vobis, quoniā Dominus
IESVS in qua nocte tradeba-
tur, accepit panem, & gratias
agens, fregit, & dixit: Accipite,
& māducate, hoc est corpus me-
um quod pro vobis tradetur:
hoc facite in meam commemo-
rationem. Similiter & calicem
postquam cenauit, dicens: Hic
calix nouum testamentum est
in meo sanguine, hoc facite, quo-
tiescung; bibetis in meam com-
memorationem. Quotiescung;
enim manducabitis panē hunc,
& calicem bibetis, mortem Do-
mini annuntiabitis donec ueni-
at. Itaq; quicung; manducauerit
panem, & biberit calicem Domi-
ni indigne, reus erit corporis &
sanguinis Domini. Probet autē
seipsum homo, & sic de pane il-
lo edat, & de calice illo bibat.
Qui enim māducet & bibit indi-
gne, iudicib; sibi manducat & bi-
bit, non diiudicans corpus Dñi.
Ideo inter uos multi infirmi & im-
becilles, & dormiunt multi. Quod
si nosmetipsos diiudicauerimus,
nō utiq; diiudicauerimur. Dñi iudi-
camus autē a dño corripimur, ut
non

the LORDS supper: for euerie one
taketh his owne supper afore him to
eate, and the one truly hath hunger
but the other is dronke. haue ye not
houses to eate and drynke in? Or be
spise ye the congregation of God, &
shame the that haue not? What shal
I saye vnto you? In thys do I not
prapse you, for I haue receaued of
the LORD that, whiche I haue also
deliuered vnto you, & that þ LORD
Jesus in what nyght he was betray-
ed, he toke þ breade, & geuyng than-
kes he brake it, & sayde: Take ye, and
eate, thys is my body, & þ shalbe deli-
uered for you: do thys in the remem-
braunce of me. & therwysse also þ cup
after þ he had supped, sayeng: Thys
cup is þ new testamēt in my bloude
thys do as oft as ye shal drynke it in
my remembraunce. for as oft as ye
shal eate thys breade, & drynke of the
cuppe, & ye shal shewe þ death of the
LORD, vntyll þ he come. Whoso-
uer shal eate the fleshe and
drynke the bloude of the LORD un-
worthely, he shalbe guilty of the body
and bloude of the LORD. * But
let a man examine hymselfe, and let
hym so eate of that breade, & drynke
of the cuppe. for he that eateth
and drynkeith it unworthely, eateth
and drynkeith iudgement vnto him-
selfe, makinge no difference of the
bodye of the LORD. & Ther-
fore are thes many weake and feble
amonge you, and many do slepe.
* Yf we byd examine oureselues, &
verely we shalbe not be iudged.
But when we are iudged, we are
chastened of the LORD, that
we

1. Cor. 11. 22.
1. Cor. 11. 22.
1. Cor. 11. 22.

1. Cor. 11. 22.

1. Cor. 11. 22.

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I. CORINTHIORVM

Johan. 1. r

we be not * baned wth this world. Therefore my brethren, whā ye come together to eate, tarpe one for another. Yf ony mā doth hunger, let him eate at home, that ye come not together vnto iudgement. But as for other thynges shall I set in order whā I shall come.

The. xii. Chapter.

But I wyl not haue you to be ignorant brethren of the spirituall thynges. * Ye know that whā ye were Gentyles, ye [were] goynge to dōme Idols, after as ye were led. Therefore do I shewe you, * that noman speakynge by the sprete of God doth desyre Iesus. And noman can saye the **LORDE** Iesus, saue by the holy goost. * Ther are verely diuersities of gyftes, but one sprete. And ther are diuersities of officers, but one **LORDE**. And ther are diuersities of operations, * but one God, that worketh al thynges in all. * Vnto euery mā is declarynge of ꝑ sprete geuen to profyte vnto the one truly is geuen by the sprete ꝑ utterance of wysedome: and vnto another after the same sprete [is geuen] the vereraunce of knowlege: vnto another sayth in ꝑ same sprete: vnto another the grace of healynge in the same sprete: vnto another ꝑ workynge of miracles: vnto another prophety: vnto another discernynge of spretes: vnto another the diuersities of tun- ges: vnto another interpretacion of speches. But all these doth the one **W** and same sprete worke, diuidynge vnto euery one as he wyl. 1. * Jfor as the

Marc. 9. d

Roma. 11. a

Joh. 1. b

Ephes. 4. a

1. Joh. 4. a

Roma. 11. a

non cum hoc mundo damne- mur. Itaque fratres mei cum conuenitis ad manducandum, inuicem expectate. Si quis esur- rit, domi manducet, ut non in iu- diciū conueniatis. Cetera aut- tem cum uenero disponam.

CAPVT XII.

DE spiritualibus autē nolo uos ignorare fratres. Scitis autem quoniam cum Gen- tes essetis, ad simulachra muta prout ducebamini euntes. Ideo notum uobis facio, quod nemo in spiritu Dei loquens, dicit ana- thema IESV. Et nemo potest dicere Dominus IESVS, nisi in spiritu sancto. Diuisiones ue- ro gratiarum sunt, idem autem spiritus. Et diuisiones ministra- tionum sunt, idem autem Domi- nus. Et diuisiones operationum sunt, idem uero Deus, qui opera- tur omnia in omnibus. Vnicui- que autem datur manifestatio spiritus, ad utilitatem. Alii qui- dem per spiritum datur sermo sapientie: alii autem sermo sci- entie, secundum eundem spiri- tum: aliter fides in eodem spiri- tu: alii gratia sanitatum in uno spiritu: alii operatio uirtutum: alii prophetia: alii discretio spiri- tuum: alii gencrea linguarum: alii interpretatio sermonum. Hæc autem omnia operatur unus at- que idem spiritus, diuidens sin- gulis prout uult. Sicut enim eod-

pus unum est, & membra habet multa: omnia autē membra corporis cū sint multa, unum tamen corpus sunt, ita & Christus. Etenim in uno spiritu omnes nos in unum corpus baptizati sumus, siue Iudei, siue Gētilēs, siue serui, siue liberi: & omnes in uno spiritu potati sumus. Nā & corpus nō est unum membrū, sed multa. Si dixerit pes: Quoniam nō sum manus, nō sum de corpore, nū ideo non est de corpore? Et si dixerit auris: Quoniam nō sum oculus, nō sum de corpore, nū ideo non est de corpore? Si totū corpus oculus, ubi auditus? Si totū auditus, ubi odoratus? Nunc autē posuit Deus membra, unquodq; eorū in corpore sicut voluit. Quod si essent oīa unū membrū, ubi corpus? Nūc autē multa qdē mēbra, unū autē corpus. Nō potest dicere oculus manus: Opera tua non indigeo. Aut iterum caput pedibus: Non estis mihi necessarij. Sed multo magis quā videntur mēbra corporis infirmiora esse, necessariora sūt: & quā putamus ignobiliora mēbra esse corporis, his honorē abūdanter cōcedamus: & quā inhonesta sunt nostra, abundantiorē honestatē habent. Honestā autē nostra nullius egent. Sed Deus tēperauit corpus, ei cui de erat, abūdanter rem tribuēdo honorem, ut nō sit scissimā in corpore, sed in idipso pro inuicem sollicita sint membra. Et si quid patitur unū membrū, cōpartantur oīa membra: siue

the body is one, and hath many members, but all the members of the body though they are many, yet are one body, euen so Christ also. For by one sperte are we all baptysed in one body, whether we be Jewes or Gentyls, whether we be bondmen or free: and haue al dronke of one sperte. For the body also is not one mēbre, but many. Yf the foote shall saye: I am not the hande, I am not of the body, is it therfore not of the body? And yf the eare shall saye: I am not of the eye, I am not of the body, is it therfore not of the body? Yf all the body is an eye, where is the hearinge? Yf it be al hearinge, where is smelling? But now hath God set the members in the body, euery one of the as it hath pleased hym. Yf al the members were one, where were the body? Quāt true ly are ther many members, but one body. The eye can not saye vnto the hande: I haue no nede of thy helpe. Or agayne the heade vnto the fete: Ye are not nedefull vnto me. But much more the members of the body that seme to be more feble, are more necessarye the members of the body that we thynke to be more vyle, vpo the put we more worshippe, & those partes of ouers that are dishonest, haue more honoure. For oure honest partes haue nede of nothyng. But God hath tempered the body, geuyng more worshippe vnto it that vpo wante, that ther be no variāunce in the body, but the members be carefull for each other. And yf one member suffer ought, all the members suffer wth it: & ther

cap. 12.

cap. 12. 7. 3

I. CORINTHIORVM

Matth. 10. 2
Luc. 9. 8
1. Cor. 12. 28
1. Act. 13. 2

ether of one membre reioyce, all the membres reioyce wth it. But ye are the body of Christe, and members of the membre. And some truly hath God ordained in the congregation: first Apostles, secondarily prophetes, thridly teachers, than powers, thence forth the graces of healinge, helppnges, gouernaices, hyndes of speches, interpretations of sayenges. Are they all Apostles? Are they all prophetes? are they all teachers? are they all powers? haue they all the grace of healinge? Do they all speake wth tinges? do they all interpreter? But couet ye þ best gifts. And yet I shewe you a more excellent waye.

The xiii. Chapter. 4

A

Y

I shall speake wth tinges of me and angels, but shall not haue loue, I am become as sounding brasse or a tynclinge bell. And if I shall haue prophecie, and shall knowe all mysteries, and all knowlege, and if I shall haue al fapth, insomuch that I shall remoue hylles, but shall haue no charite, I am nothyng. And if I shall distribute all my goodes for meates vnto the poore, and if I shall geue my body, so that I shall burne, but shall haue no charite, it profiteth me nothyng. Loue is patiente, she is curteous, loue doth not enuy, she doth not wpychedly, she is not puffed vp, she is not conctious of honour, she sekereth not the thynges that be hye, she is not prouoked to anger, she thyndreth not euill, she reioyce not ouer wpychednesse, but reioyareth

Matth. 7. 1

Luc. 17. 8

1. Cor. 13. 1

sine gloriatur unum membrum, congaudent omnia membra. Vos autem estis corpus Christi, & membra de membro. Et quosdam quidem posuit deus in ecclesia: primum Apostolos, secundo prophetas, tertio doctores, deinde uirtutes, exinde gratias curationum, opitulationes, gubernationes, genera linguarum, interpretationes sermonum. Numquid omnes Apostoli? numquid omnes prophetae? numquid omnes doctores? numquid omnes uirtutes? numquid omnes gratiam habent curationum? numquid omnes linguis loquuntur? numquid omnes interpretantur? Aemulamini autem charismata meliora. Et adhuc excellentiora uis uobis demonstro. CAP. XIII.

S

I linguis hominum loquar & angelorum, charitatem autem non habeam, factus sum uel ut res sonans, aut cymbalum tinniens. Et si habuero prophetiam, & nouerim mysteria omnia, & omnem scientiam: & si habuero omnem fidem, ita ut montes transferam, charitatem autem non habuero, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas, & si tradidero corpus meum, ita ut ardeam, charitatem autem non habuero, nihil mihi prodest. Charitas patiens est, benigna est, charitas non amulatur, non agit perperam, non inflatur, non est ambiciosa, non querit quae sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, sed gaudet

gaudet autem ueritati, omnia
luffert, omnia credit, omnia spe-
rat, omnia sustinet. Charitas nū-
quam excidit, siue prophetia e-
uacuabuntur, siue lingua cessa-
bunt, siue scientia destruetur. Ex
parte enim cognoscimus, & ex
parte prophetamus. Cum autē
uenerit quod perfectum est, eua-
cuabitur quod ex parte est. Cum
essem paruulus, loquebar ut par-
uulus, sapiebam ut paruulus, co-
gitabam ut paruulus. Quando
autem factus sum uir, euacuaui
quæ erant paruuli. Videmus nūc
per speculum in enigmate, tunc
autem facie ad faciem. Nunc co-
gnosco ex parte, tunc autem co-
gnoscam sicut & cognitus sum.
Nūc autē manēt fides, spes, chari-
tas, hæc tria: maior autem ho-
rum est charitas.

CAPVT XIII.

SEcundum charitatem,
emulamini spiritualia,
magis autē ut prophe-
tetis. Qui enim loqui-
tur lingua, non hominibus loqui-
tur, sed Deo, nemo enim audit;
spiritu autem loquitur mysteria.
Nā qui prophetat, hoībus loquitur
ad edificatiōē, & exhortatiōē,
& cōsolatiōē. Qui loquitur lin-
gua, semetipsū edificat; qui autē
prophetat, ecclesiam Dei ædifi-
cat. Volo autem omnes uos lo-
qui linguis, magis autē propheta-
re. Nam maior est qui prophe-
tat, quā qui loquitur linguis, nisi
interpretetur, ut ecclesia ædifi-
cationem accipiat. Nunc autem
fratres

relopereth w the truth, she suffereth al
thinges, she beleueth al thynges. she
hopeth al thynges she beareth vp al
thynges. Loue neuer falleth awaye,
whether prophetes shalbe voyded,
whether ꝑ tēges shal crasse, whether
knowlege shalbe destroyed. For of
part we know, & of part we prophecy
But whā it ꝑ is perfecte shal come,
than shal it that is of parte be voy-
ded. Whan I was a chyldre, I spake
as a chyldre, I vnderstode as a chyld,
I thought as a chyldre. But whan I
was become a man, I dyd voyde the
thynges that belonged to a chyldre.
We se nowe in a glasse [euen] in a
darke speakhynge, but thā face to face
I knowe now of a parte, but thā shal
I knowe, as I also am knowē. Now
abide faith, hope, loue, these thre: but
the greater of these is loue. h

The. xiiii. Chapter.

Eslow upon loue, courtē
spirituall thynges, but ra-
ther that ye maye prophe-
cye. For he that speaketh
wth the tunge, speaketh not vnto
men, but vnto God, for noman hea-
reth it: but in the spete he speaketh
mysteries. For he that propheceth,
speaketh vnto men vnto edifyenge,
and exhortacion, and consolacion.
He that speaketh wth the tunge, edi-
fyeth hymselfe: but he ꝑ propheceth,
edifyeth the congregacion of God.
But I wyl haue you all to speake
wth tungen, but rather to prophe-
cye. For he ꝑ propheceth is greater
than he ꝑ speaketh wth tēges, wth
out he do interpret, that ꝑ cōgrega-
cion may haue edifyenge. But now
Eg. 1. hie.

II. CORINTHIORVM

brethren, yf I shall come vnto you
speaking wth tunces, what shall I
proffite you, wout I shall speake vn
to you ether by reuelaciō, or by know
lege, or by prophesy, or by doctrine?
Whereouer, & thynges geuyng solide
that be wthout lyfe whether it be a
pyper, or a harpe, wthout they geue
a distinction of the soundes, howe
shall it be knownen that is pyperd or
harped? And verely yf the trompe
geue an vncertayne sounde, who shall
make hymself ready to the battayle?
Euen so ye also, excepte ye geue a
manifest sounde wth the tunge, how
shall it be knownen that is spoken?
For ye shalbe speakinge in the ayre.
So many kyndes namely of tunces
are ther in this world, and nothyng
ther is wthout a voyce. Yf I ther
fore shall not knowe the power of
voyce, I shalbe vnto hym to whome
I speake Barbarous, and he & spea
keth, Barbarous vnto me. Euen so
ye also, because ye be courteous of the
spretes, seke that ye maye be plente
ous for the edyfyng of the congre
gacion. And therefore, he that spea
keth wth the tunge, let hym praye
that he maye also interprete. For yf
I do praye wth the tunge, my sprete
prayeth, but my mynde is wthoute
frute. How is it therefore? I shall pray
wth the sprete, & I shall praye wth
the mynde: I shall synge to the spret,
and I shall synge wth the mynde.
And whereouer yf thou shalte blesse wth
the sprete, how shall he & supplieth &
rowme of & lape sape Amen vpo thy
blesynge? seynge he knoweth not
what & dorst sape. For thou in dede
thankest

fratres, si uenero ad uos linguis
loquens, quid uobis prodero, ni
si uobis loquar aut in reuelatio
ne, aut in scientia, aut in prophe
tia, aut in doctrina? Tamen quæ
sine anima sunt uocem dantia,
siue tibia, siue cithara, nisi distin
ctionem sonituū dederint, quo
modo sciatur id quod canitur?
aut citharizatur? Etenim si incer
tam uocem det tuba, quis para
bit se ad bellum? Ita & nos per
lingam nisi manifestum sermo
nem dederitis, quomodo scie
tur id quod dicitur? Eritis enim
in aera loquentes. Tam multa
utputa genera linguarum sunt
in hoc mundo, & nihil sine uoce
est. Si ergo nesciero uirtutem
uocis, ero ei cui loquor barba
rus, & qui loquitur, mihi barba
rus. Sic & uos quoniam æmula
tores estis spirituum, ad ædifica
tionem ecclesiæ quærite, ut a
bundetis. Et ideo qui loquitur
lingua, oret, ut & interpretetur.
Nam si orem lingua, spiritus me
us orat, mens autem mea sine
fructu est. Quid ergo est? Ora
bo spiritu, orabo & mente. Psal
lam spiritu, psallam & mente.
Cæterum si benedixeris spiritu,
qui supplet locum idiotæ, quo
modo dicet amen super tuam
benedictionem? quoniam quid
dicas nescit, Nam tu quidē bene
gratias

gratias agis, sed alter non edificatur. Gratias ago Deo, quod omnium uestrum lingua loquor. Sic in ecclesia uolo quinq; uerba sensu meo loqui, ut & alios instruam, quam decem milia uerborum in lingua. Fratres, nolite pueri effici sensibus, sed matritia paruuli estote, sensibus autem perfecti estote. In lege enim scriptum est: Quoniam in aliis linguis, & labiis aliis loquar populo huic, & ne sic exaudient me, dicit Dominus. Itaque lingue in signum sunt, non fidelibus, sed infidelibus. Prophetie autem non infidelibus, sed fidelibus. Si ergo conueniat uniuersa ecclesia in unum, & omnes linguis loquantur, intrent autem idiotae aut infideles, nonne dicent quod insanitis? Si autem omnes prophetent, intret autem quis infidelis uel idiota, conuincitur ab omnibus, discitur ab omnibus: occulta enim cordis eius manifesta fiunt, & ita cadens in faciem adorabit Deum, pronuncians quod uere Deus in uobis sit. Quid ergo est fratres? Cum conuenitis, unusquisque uestrum psalmum habet, doctrinam habet, apocalypsim habet, linguam habet, interpretationem habet, omnia ad edificationem fiant. Siue lingua quis loquitur, secundum duos, aut ut multum tres, & per partes, & unus interpretetur. Si autem non fuerit interpretes, taceat in ecclesia, sibi

thankest wel, but the other is not edified. I thanke God & I speake wth the tunge of you all. Euen so in þe congregacion wolde I leuer speake fyue wordes wth myne vnderstandyng, that I maye teach other also, tha ten thousande of wordes wth the tylge. * Brethren, become not chyldren in your vnderstandynges, but in wysehe dresse be chyldren, but be perfect in vnderstadynges. For it is wytted in the lawe: that wth other thynges, & wth other lypes wyl I speake vnto this people, & they shal not so heare me nother, sayeth þe LORD. * Therfore are tinges for a token, not vnto the saythful, but vnsaythfull. But prophetes not vnto þe vnsaythfull, but saythful. Yf þe whole congregacion therfor come together, & they speake all wth tinges, & ther shulde enter vnlearned or vnderstandyng, shal they not saye þe ye are mad? But yf they al do prophete, & ther entre ony infydele or vnlearned, he is ouercome of all, he is iudged of all: for the hye thynges of hys harte become manifeste, and so fallynge downe vpon his face he shall worshippe God, sayeng that God of a truth is amonge you. How is it than brethren? When ye come together, euery one of you hath a psalme, hath doctrine, hath a reuelacion, hath the tunge, hath an interpretation: let all thynges be done to the edyfyng. Yf ony man do speake wth þe tunge, [let it be done] by twayne, or at the moost thre, and by partes, and let one interprete. Yf ther be no interpreter, let hye kepe silence in the congregacion,

Eph. 4.8

Eph. 1.8

Actu. 1.8

D

Eg. 11. but

I. CORINTHIORVM

but let hym speake to hymself & god.

1 Joh. 4. 2 As for the prophetes, let two or thre speake, and * let the other iudge. Yf so be that it is shewed by reuelacion vnto some other spetynge, let þe fyrst holde hys peace. For ye maye al prophete by one, þe al may learne, & all maye be exhorted: & the spertes of the prophetes are subiecte vnto the prophetes. For God is no God of dissension, * but of peace, as I teach in all the congregacions of the sayntes.

1 Cor. 14. 2 * Let the women kepe silence in þe congregacions: for it is not permytted vnto them to speake, but to be subiecte, * as the lawe also sayeth. But

1 Tim. 2. 11 yf they wyl learne ought, let them be at theyr husbendes at home: for it is vncōdy vnto a woman to speake in the congregacion. Is the worde of God come forth from you? Or is it come vpon you only? Yf ony man semeth to be a prophete, or spirituall, let hym knowe what thynges I do wyte vnto you, that they be the cōmāndementes of þe Lord. But yf ony man knoweth it not, he shal not be known. Therfore brethre couet to prophete, & forbyd not to speake wth tūges. But * let al thynges be done honestly and after an order amonge you. **1 Cor. 14. 33**

Colo. 3. 18

Gal. 3. 2

1 Cor. 14. 33

Ado you wete brethre þe gos pel, þe whych I haue preached vnto you, þe whych ye haue receaued, in þe which also ye stāde, by þe which also ye be saued, after what maner I haue preached it vnto you, yf ye do kepe it: excepte ye haue beleued in vayne. For fyrst I deliuered vnto you it þe I also receaued, þe * Christ dyed for our

sibi autem loquatur & Deo. Pro pheta autem duo aut tres dicant, & ceteri diiudicent. Quod si alii reuelatum fuerit sedenti, prior taceat. Potestis enim omnes per singulos prophetare, ut omnes discant, & omnes exhortentur: & spiritus prophetarum prophetis subiecti sunt. Non enim est dissensionis Deus, sed pacis, sicut & in omnibus ecclesiis sanctorum doceo. Mulieres in ecclesia taceant: non enim permittitur eis loqui, sed subditas esse, sicut & lex dicit. Si quis autem uolunt discere, domi uiros suos interrogent: Turpe enim est mulieri loqui in ecclesia. An a uobis uerbum Dei processit/aut in uos solos peruenit? Si quis uidetur propheta esse, aut spiritualis, cognoscat quia scribo uobis, quod Domini sunt mandata. Si quis autem ignorat, ignorabitur. Itaque fratres æmulamini prophetare, & loqui linguis nolite prohibere. Omnia autem honeste & secundum ordinem fiant in uobis.

CAPVT XV.

Notum autem uobis facio fratres euangelium quod prædicaui uobis, quod & accepistis, in quo & statis, per quod & saluamini, qua ratione prædicauerim uobis, si tenetis, nisi frustra credidistis. Tradidi enim uobis in primis quod & accepi, quod Christus mortuus est pro

peccatis nostris secundum scrip-
 turas, & quia sepultus est, & quia
 resurrexit tertia die secundum
 scripturas, & quia uisus est Ce-
 phæ & post hæc undecim. Dein
 de uisus est plusquam quingen-
 tis fratribus simul, ex quibus multi
 manent usque adhuc, quidam autem
 dormierunt. Deinde uisus est la-
 cobo, deinde Apostolis omni-
 bus. Nouissime autem omnium
 tanquam abortiuo uisus est & mi-
 hi. Ego enim sum minimus Aposto-
 lorū, qui non sum dignus uocari
 Apostolus, quoniam persecutus
 sum ecclesiam Dei. Gratia autem
 Dei sum id quod sum, & gratia
 eius in me uacua non fuit, sed
 abundantius illis omnibus labo-
 ranti: non ego, sed gratia dei me-
 cum. Siue enim ego, siue illi, sic
 prædicauimus, & sic credidistis.
 Si autem Christus prædicatur quod
 resurrexit a mortuis, quomodo
 quidam dicunt in uobis, quoniam
 resurrectio mortuorum non est?
 Si autem resurrectio mortuorum
 non est, neque Christus resurrexit.
 Si autem Christus non resurrexit,
 inanis est prædicatio nostra, ina-
 nis & fides uestra: inuenimur au-
 tem & falsi testes Dei, quoniam
 testimonium diximus aduersus
 Deum, quod suscitauerit Chri-
 stum, quem non suscitauit, si mor-
 tui non resurgunt. Nam si mor-
 tui non resurgunt, neque Christus re-
 surrexit. Quod si Christus non re-
 surrexit, uana est fides uestra, ad
 huc enim estis in peccatis uestris. Ergo &
 qui dormierunt in Christo, perierunt.

Sicut

synnes accordyng to the scriptures,
 and that he was buried, and that he
 rose agayne the thyrde daye accor-
 dyng to the scriptures, and that he
 was sene vnto Cephas, & after that
 vnto the eleuen. After that was he
 sene of more than fyue hundred be-
 thyen together, of the whiche some
 do remayne yet hether to, but some
 are aslepe. After that was he sene of
 James, and after that of all the Apost-
 les. But last of al was he sene of me
 also, as one borne out of tyme. For
 I am the leest of the Apostles, which
 am not worthy to be called an apost-
 le, for I haue persecuted the assem-
 blie of God. But by the grace of
 God I am that I am, and bys grace
 was not vayne in me, but I haue
 laboured more plentifully than they
 all: not I, but the grace of God with
 me. For whether it was I, whether
 it were they, we haue preached thus
 and ye haue thus beleued. And if
 Christ is preached & he is risen fro
 & dead, how do some amonge you say,
 & ther is no resurrection fro & dead.
 But if ther is no resurrection fro the
 dead, this is not Christ yfse nother.
 And if Christ is not yfse, oure prea-
 ching is for nought, your sayth also
 is vayne, & we be falsche wytnes-
 ses of God, because we haue borne
 wytnesse against God, & he hath ray-
 sede Christe, to whom he hath not ray-
 sede, if the deade yfse not. For if the
 deade yfse not, nother dyd Christ yfse
 agayne. But if Christ dyd not yfse a-
 gayn, your sayth is vayne, for ye are
 yet in your synnes. Therfore they al
 so & are falsche aslepe in Christ, are ye
 Eg. iii. tyshed

March 11. 6

John 10. 6

Luc. 14. 6

1. Cor. 15. 6

Eph. 3. 6

Act. 9. 6

Rom. 9. 6

1. Cor. 15. 6

2. Cor. 13. 6

Gal. 2. 6

Eph. 3. 6

Phil. 3. 6

Col. 2. 6

1. Tim. 3. 6

2. Tim. 3. 6

Tit. 2. 6

Phile. 3. 6

Heb. 3. 6

1. Pet. 3. 6

2. Pet. 3. 6

1. John 3. 6

2. John 3. 6

3. John 3. 6

1. John 4. 6

2. John 4. 6

3. John 4. 6

1. John 5. 6

2. John 5. 6

3. John 5. 6

1. John 6. 6

2. John 6. 6

3. John 6. 6

1. John 7. 6

2. John 7. 6

3. John 7. 6

1. John 8. 6

2. John 8. 6

3. John 8. 6

1. John 9. 6

2. John 9. 6

3. John 9. 6

1. John 10. 6

2. John 10. 6

3. John 10. 6

1. John 11. 6

2. John 11. 6

3. John 11. 6

1. John 12. 6

2. John 12. 6

3. John 12. 6

II. CORINTHIORVM

Yf we are hoppyng in Chryſte onely
in thys lſe, we are the moze wret-
ched than all men. But nowe is
Chryſte ryſen from the deade, the
Colloſ. 1. b * fyrſt frutes of the ſleppnge: for by
man truely is death, and by man the
reſurreccion of the deade. And as
they dye all in Adam, euen ſo ſhall
they all be made alſue in Chryſte,
but euerſy one in hys order: 1.
The fyrſt frutes Chryſte, than they
that are Chryſtes, whpche haue be-
lieued on hys comynge, after that
ſhalbe the ende, whan he ſhall haue
geuen the kyngdome vnto God and
the father, whan he ſhall haue voy-
ded all rule, ſuperiorite, and power.
10ſal. 10. b * ſo: it behoueth hym to ragne, vn-
till he put all hys enemyes vnder
hys fete. But laſt of all ſhal the ene-
mye death be deſtroyed. ſo: he hath
put all thynges vnder hys fete. But
whā he ſayeth: * All thynges are put
vnder hys fete, wpythout doute ſaue
hym, whpch hath put all thynges vnder
hym. But whā al thynges ſhalbe
put vnder hym, thā ſhal ꝑ ſonne hym
ſelfe alſo be ſubiect vnto hym, whpch
hath made al thynges ſubiecte vnto
hym, that God may be all in all. Or
els what ſhall they do ꝑ be baptysed
for ꝑ deade, yf ꝑ deade rſe not at all?
ſo: what intente are they baptysed
for the? Why ſtande we alſo in peo-
paryd euerſy houre? I dye daylye for
cauſe of your reſurreccion bretheren,
the whpch I haue in Chryſt Jeſu our
LORDE. Yf I haue ſoughten wpyth
beaſtes after the maner of man * at
Ephesus, what proſpeth it me,
yf the deade do not rſe agayne?

10ſal. 10. b
Eph. 1. b
and. 1. b

Math. 11. e
Luc. 10. e
Joh. 1. e
and. 11. a
Phil. 2. a

1 Cor. 15. b

Si in hac uita tantum in Chryſto
ſperantes ſumus, miferabilliores
ſumus omnibus hominibus. Nūc
autem Chryſtus reſurrexit a mor-
tuis primitiæ dormientium: qm̄
quidem per hominem mors, &
per hominē reſurreccio mortuo-
rum. Et ſicut in Adam ōnes mo-
riuntur, ita & in Chryſto omnes
uiuificabuntur, unusquiſq; autem
in ſuo ordine: Primitiæ Chryſtus,
deinde ii qui ſunt Chryſti, qui in
aduentū eius crediderunt, dein-
de ſinis cum tradiderit regnum
Deo & patri, cum euacuauerit
omnem principatum, & poteſta-
tem, & uirtutem. Oportet autem
illum regnare donec ponat in-
micos eius ſub pedibus eius. No-
uiſſime autē inimica deſtruetur
mors. Omnia enim ſubiecit ſub
pedibus eius. Cum autem di-
cat: Omnia ſubiecta ſunt ei, ſine
dubio præter eum qui ſubiecit
ei omnia. Cum autem ſubiecta
fuerint illi omnia, tunc & ipſe ſi-
lius ſubiectus erit ei, qui ſibi ſub-
iecit omnia, ut ſit Deus omnia
in omnibus. Alioqui quid faci-
ent qui baptizantur pro mortuis,
ſi omnino mortui non reſur-
gunt? Vt quid & baptizantur pro
illis? Vt quid & nos periclitamur
omni hora? Quotidie morior
propter ueſtram gloriam fra-
tres, quam habeo in Chryſto
IEſu Domino noſtro. Si ſe-
cundum hominem ad beſtias
pugnaui Ephēſi, quid mihi pro-
deſt, ſi mortui non reſurgunt?
Mano

Act

Manducemus & bibamus, cras enim moriemur. Nolite seduci. Corruptunt mores bonos colloquia mala. Euigilate iuste, & nolite peccare: ignorantiam enim Dei quidam habent. Ad reuerentiam uobis loquor. Sed dicis aliquis: Quomodo resurgunt mortui? Quali autē corpore uenient? Insuper tu, quod seminas nō uiuificatur, nisi prius moriatur. Et quid seminas? non corpus quod futurum est seminas, sed nudum granum, ut puta tritici, aut alicuius ceterorum. Deus autē dat illi corpus sicut uult, & unicuique semini proprium corpus. Nō oīs caro eadē caro, sed alia hominum, alia pecorum, alia uolucrum, alia pisciū. Et corpora celestia, & corpora terrestria: sed alia quidem celestium gloria, alia terrestrium. Alia claritas solis, alia claritas lune, & alia claritas stellarum. Stella enim a stella differt in claritate: sic & resurrectio mortuorum. Seminatur in corruptione, surget in incorruptione. Seminatur in infirmitate, surget in uirtute. Seminatur corpus animale, surget corpus spirituale. Si est corpus animale, est & corpus spirituale. Sicut scriptum est: Factus est primus homo Adam in animam uiuentem, nouissimus Adam in spiritum uiuificantem. Sed non prius quod spirituale est, sed quod animale, deinde quod spirituale. Primus homo

de tere

Let vs eat and drinke, for to morrowe shall we dye. We not deceaued. Euell communicaciōs corruppe good maners. Awaken rightfully & synne not: for some are ignorant of God. I speake it for a shame vnto you. But some body will saye: Howe do the deade rise agayne? And is what body shall they come? Thou foole, that whiche thou sowest is not quickened, without it first do dye. And what sowest thou? Thou sowest not the body & shalbe, but a bare corne, namely of wheate or any of & other. But God geueth it a bodye as he will, and vnto euery one of the seedes his owne body. All flesh is not one manner of flesh, but some of men, some of beastes, some of birdes, some of fishes. And ther are heauynly bodyes, and earthy bodyes: but ther is another glory truely of the heauynly, and another of the earthy. Ther is one clearenesse of the Sonne, another of the Moone, and another clearenesse of the starres. For one starre differeth fro another in clearenesse, and euen so & resurrection from the deade. It is sowne in corrupcion, it shal rise in incorruption. It is sowne in wylkenesse, it shal rise in glory. It is sowne in weahnesse, it shal rise in power. It is sowne a naturall body, it shal rise a spirituall. If ther is a naturall body, ther is a spiritual also, as it is wyrtten: The fyrste Adam was made a luyngre soule, the laste Adam into a quychenyngre sprete. But it that is spirituall is not first, but it that is naturall, and than it that is spirituall. The fyrst man

Eg. iiii. of

Eph. ii. 8

Manduc.

Ioh. ii. 2

Mat. ii. 2

Gen. i. 2

I. CORINTHIORVM

of the earth, is earthy: the seconde
man of the heauen, heauenly. As þ
earthy is, suche are the earthy also:
and as the heauenly is, suche are the
heauyly also. Therfore, as we haue
bozen the ymage of the earthy, so let
vs also beare the image of the heauy
ly. But this I sape bzethren, because
fleshe and bloude can not possesse þ
hyngdome of God: nother shall cor-
ruption possesse vncorruption. We-
1. Tess. 4. c. holde I tell you a mysterpe: * We
1. Petr. 1. c. shall all slepe in drde, but we shall
not all * be chaunged in a momente,
in the twynclpge of an eye, at the
last trompe. ffor the trompe shall
Roma. 8. a blowe, & the deade shall ryse * vncor-
Col. 1. a rupte, and we shalbe chaunged. ffor
1. Petr. 1. c. thys corruptible must put on vncor-
2. Joh. 5. a ruption, and thys mortall must put
on immortalite. But whā thys mor-
tall shall haue put on immortalite,
than shal the sayenge that is wyttē
1. Cor. 15. b befall: * Death is swallowed vp in þ
victory. Where is thy victory death?
1. Cor. 15. c * Death where is thy styng? But
1. Petr. 1. a the styng of death is synne, and the
power of synne is the lawe. But
2. Joh. 5. a thankes be vnto God, * whych hath
geuen vs the victory thowowe oure
LORDE Iesus Christe. Therfore
my beloued bzethrē, be stedfast & vn-
mouable, beynge alway rysh in eue-
ry worke of the LORD, knowpge þ
your labour is not in vayne in the
LORDE. The. xvi. Chapter.

Roma. 15. b
1. Cor. 8. a
and. 9. a

BUt as for þ gatherpnges
þ are made for þ sayntes,
as I haue ordined in þ cō-
gregaciōs of Galatia, eue
so do ye also. Upon one Sabbath let
euey

de terra, terrenus: secundus ho-
mo de cœlo, cœlestis. Qualis
terrenus, tales & terreni: & qua-
lis cœlestis, tales & cœlestes. I-
gitur sicut portauimus imaginē
terreni, portemus & imaginem
cœlestis. Hoc autem dico fra-
tres, quia caro & sanguis regnū
Dei possidere non possunt, ne-
que corruptio incorruptelā pos-
sidebit. Ecce mysterium uobis
dico: Omnes quidem resurge-
mus, sed non omnes immutabi-
mur. In momento, in ictu oculi,
in nouissima tuba. Canet enim
tuba, & mortui resurgent incor-
rupti, & nos immutabimur: O-
portet enim corruptibile hoc in-
duere incorruptionem, & mor-
tale hoc induere immortalita-
tem. Cum autem mortale hoc
induerit immortalitatem, tunc
fiet sermo qui scriptus est: Ab-
sorpta est mors in uictoria. Vbi
est mors uictoria tua? Vbi est
mors stimulus tuus? Stimulus au-
tem mortis, peccatum est: uirtus
uero peccati, lex. Deo autē gra-
tias, qui dedit nobis uictoriam
per dominum nostrum IESVM
Christum. Itaque fratres mei di-
lecti, stabiles estote & immobiles,
abundantes in opere Domi-
ni semper, scientes quod labor
uester nō est inanis in Domino.

CAPVT XVI.

DE collectis autem que
sunt in sanctos, sicut
ordinaui ecclesiis Ga-
latie, ita & uos facite.
Per unam sabbati unusquisque
apud

apud se seponat, recordens quod ei bene placuerit: ut nō cum ueneto, tunc collectæ fiant. Cum autē præsens fuero, quos probaueritis per epistolas, hos mittā perferre gratiā uestrā in Hierusalem. Quod si dignum fuerit ut ego eam, mecum ibunt. Veniam autem ad uos, cum Macedonia pertrāsiero: nam Macedoniā pertransibo. Apud uos autē forsitan manebo, uel etiam hyemabo, ut uos me deducatis quocunque iero. Nolo enim uos modo intrāsitū uidere: spero enim me aliquantulum temporis manere apud uos, si Dominus permiserit. Permanebo autē Ephesi usque ad pentecosten. Ostiū enim mihi apertum est: magnum & euidentis, & aduersarii multi. Si autē uenerit Timotheus, uidete ut si ne timore sit apud uos: opus enim Domini operatur, sicut & ego. Ne quis ergo illū spernati deducite aut illum in pace, ut ueniat ad me: Expecto enim illū cum fratribus. De Apollo autem fratre, uobis notū facio, quoniam multum rogauī eū, ut ueniret ad uos, cū fratribus, & utiq; non fuit uoluntas eius ut nūc ueniret: ne nlet autē eū ei uacū fuerit. Vigilate, state i fide, uiriliter agite, & cōfortamini, oīa uſa i charitate sūt. Obsecro uos ftes, nostris domū Stephanē, & Fortunatū, & Achaici, qm sūt primitiæ Achaie, & in ministeriū sanctorum ordinauerunt seipsos, ut & uos subdici sitis eiusmodi, & oī cooperari & la-

every one laye asyde by hymselfe: let enge in stozz what doth please hym well, & not when I shall come, & gatheringe be than done. But when I shalbe present, tohome ye shal alowe by letters, those shall I sende to carry your grace vnto Jerusalem. Yf so be it shalbe mete that I go, they shal go w me. But I wyl come vnto you, when I shal haue gotte thozow Macedonia: for I shal go thozow Macedonia. But I shal pertrāsier abode wth you, or winter also, & ye maye bringe it: & whete soeuer I shal go. I wyl not se you now in my passynge by, for I trust to tary with you a certayne space, yf God shal suffice it, but I wyl tary at Ephesus vntill whete fonteyne: for a great & euident doore is opened vnto me, & many aduersaryes. But yf Timotheus shal come, loke & he be wthout feare to you: for he woortheth & wothe of & I also. Let nomā therefore despyse hym, but cōuerse hym in grace, & he maye come vnto me: for I loke for hym in the brethre. And of & brother Apollo I certifie you, & I besoughte him much, & he wold come vnto you in & brethre, & verely it was not hym wyl & he shold now come, but he shal come, when it shalbe oportunitie for him. Watch ye, stāde in & faith, quite you like me, & be cōforted: let al your thynges be don in loue. But brethre I besek you, ye know & house of Stephanas, & Fortunatus & Achaicus, & they are & spyst frutes of Achaia, & haue ordained theseluen vnto the ministraciō of & sayntes, & ye also be subiect vnto such, & vnto every one wyl bringe

Act. 19. 9

1. Cor. 1. 12

1. Cor. 1. 12

Act. 19. 9

1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

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1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

II. CORINTHIORVM

and labourynge wpth them. And I
reioyce of the presence of Stephana
and Fortunatus, and Achaicus, for
it that was wantinge vnto you, that
haue they supplied: for they haue re
freshed my sperte and yours. Knowe
them therfore that are such. All the
congregacions of Asia salute you.
Aquila and Prisca grete you much
in the LORDE, wpth hys house
holde congregacion, wpth whome al
so I am lodged. All the brethren sa
lute you. * Salute one another with
a holy kyffe. The salutation of me
Paule * wpth myne owne hande. Yf
ony doth not loue oure LORDE Je
sus Christ, the same be Anathema
maranatha. The grace of our LOR
DE Jesus Christ be wpth you. My
loue be wpth you all in Christe Je
su. Amen.

Roma. 16. b

Gala. 6. b

That is:
Curied be
he vnto
dearth.

& laboranti. Gaudeo autem in
praesentia Stephana & Fortuna
ti & Achaici, quoniam id quod
uobis deerat ipsi suppleuerunt,
Refecerunt enim & meum spiri
tum & uestrum. Cognoscite et
go qui eiusmodi sunt. Salutant
uos omnes ecclesiae Asiae. Salu
tant uos in Domino multum A
quila & Prisca cum domesti
ca sua ecclesia, apud quos & hos
pitor. Salutant uos omnes fra
tres. Salutate inuicem in osculo
sancto. Salutatio mea manu
Pauli. Si quis non amat Domi
num nostri IESVM Christum,
sit anathema maranatha. Gra
tia Domini nostri IESV Chri
sti uobiscum. Charitas mea cum
omnibus uobis in Christo IE
SV. Amen.

The ende of the fyrst Epi
stle of Paule p Apostle to the
Corinthians.

Finis primae epistolae
Pauli Apostoli ad
Corinthios.

The seconde

EPISTO

Epistle of the Apostle Paule
to the Corinthians.

la Pauli Apostoli ad
Corinthios secunda.

The first Chapter.

CAPVT PRIMVM

PAule an Apostle of
of Jesus Christ by p
wpll of God, and bro
ther Timotheus vn
to the congregacion
of God, whych is at
Corinthus, wpth al the sayntes that
are

PAulus Aposto
lus IESV Christi
per uoluntatem
Dei, & Timothe
us frater, ecclesiam
Dei quae est Co
rinthi cum omnibus sanctis, qui
sunt

sunt in uniuersa Achia, gratia
uobis & pax a deo patre nostro
& domino IESV Christo. Be-
nedictus deus & pater domini
nostri IESV Christi, pater mi-
sericordiarum, & deus totius co-
solationis, qui consolatur nos in
omni tribulatione nostra, ut pos-
simus & ipsi consolari eos, qui
in omni pressura sunt, per exhorta-
tionem qua exhortamur &
ipsi a deo. Quoniam sicut abun-
dant passionibus Christi in nobis,
ita & per Christum abundat &
consolatio nostra. Siue autem
tribulamur, pro uestra exhorta-
tione & salute: siue consolamur
pro uestra consolatione: siue ex-
hortamur pro uestra exhortatio-
ne & salute, quæ operatur tole-
rantiam earundem passionum, quas
& nos patimur, ut spes nostra
firma sit pro uobis, sciētes quod
sicut socii passionum estis, sic e-
ritis & consolationis. Non enim
uolumus ignorare uos fratres,
de tribulatione nostra quæ fa-
cta est in Asia, quoniam supra
modum grauati sumus supra uir-
tutem, ita ut tæderet nos etiam
uiuere. Sed ipsi in nobisplis res-
ponsum mortis habuimus, ut nō
simus fidentes in nobis, sed in
deo, qui suscitatur mortuos, qui de
tantis periculis nos eripuit & e-
ruit, in quē speramus, quoniam &
adhuc eripiet adiuantibus & uo-
bis in oratione pro nobis, ut ex-
multarum personis faciemus, eius
quæ in nobis est donatio p mul-
tos gratiæ agatur pro nobis. Nā
gloria

are in all Achia, * Grace be wryth
you and peace from God our father
and the LORDE Iesus Christe.

* Blessed be God, and the father of
oure LORDE Iesus Christ, the fa-
ther of mercyes, and the God of all
consolacion, whych comforteth vs in
all oure trouble, that we be able also
to comforte the that are in euery an-
guysh, by the exhortacion, where
wryth we are also exhorted of God.

* For as the sufferynge of Christe
are plenteous in vs, euen so also is
our consolacion plenteous thowwe
Christe. But whether we are trou-
bled, [it is] for your exhortacion and
saluacion, whether we are comforted,
[it is] for your consolacion, whe-
ther we are exhorted, [it is] for your
admonicion and health, the whiche
doth worke the sufferance of same
grefes, the whiche we also do suffer,
that oure hope is sure for you, know-
ynge that as ye be partakers of the
sufferynge, so shall ye also be of the
comfort. For we wyl not haue you

to be ignorant brethren of oure
trouble, whych happened in Asia,
that out of measure we were greued
aboue our power, insomuche that it
lothed vs also to lyue. But we had an
answere of death in ourselues & we
be not trustynge in ourselues, but
in God, whiche rayseth the deade,
whych hath deliuered and red vs of
so many perils, in whome we trust
that he shall yet also deliuer vs, & if
you do helpe also in [your] prayer
for vs, & that by many persons than-
kes maye be geuen hym for vs, for
the gyste that is in vs. For oure
prays

Gala. 1.2
Eph. 1.2

1. Petri. 1.2

Col. 1.2

B

Acta. 19.2

1. Reg. 1.2

1. Pet. 1.2

1. Cor. 4.2

II. CORINTHIORVM

prapfe is thys, [namely] þæt wptneffe
of our confcience: that we haue had
our conuerfacion in thys worlde in
fngleneffe of harte, and fyncere-
neffe of God, and not in carnal wyf-
dome, but in the grace of God, moft
plentysfully to pouwarde. ffor we
wpte none other thynges vnto pou
fane them that ye haue red & knowe.
But I trust that ye shall know[vs]
vntyll the ende, as ye haue knowen
vs partly, that we are poure reioy-
cynge, in the daue of oure LORD
Jesus Chrift, as ye are ours also.

¶ And in thys confidencce wolde I
fyfte haue come vnto pou, that ye
myght haue the feconde grace, and
by you to go into Macedonia, and
to come agayne to pou from Mace-
donia, and be brought of pou in Jeru-
falem. Whan I therfore was thus myn-
ded, dyd I use onelyghtneffe? Or the
thynges þæt I do mynde, do I mynde
them after the flefh? that wpth me
be pee and nape. But God is fapth-
ful, that our worde whych was with
you is not pee and nape in hym, but
is pee in hym. ffor Jesus Chrift the
fonne of God, whych hath ben prea-
ched amonge you by vs, [namely]
by me, and Syluanus, & Timothe-
us, was not pee and nape in hym, but
in hym it was pee. ffor as many pro-
myfes of God as are, in hym they
are pee. And therfore faye we Amen
vnto God by hym, vnto our prapfe.

¶ But he that ftablyfeth vs wpth
you in Chrift, [it is] God, whych
hath also anoynted vs, and whych
hath sealed vs, and hath geuen the
earnest of the fpyete in oure hartes.

gloria noſtra hæc eſt, teſtimo-
nium conſcientiæ noſtræ, quod
in ſimplicitate cordis, & ſynceri-
tate Dei, & non in ſapientia car-
nali, ſed in gratia Dei conuerſa-
ti ſumus in hoc mundo, abundan-
tius autem ad uos. Nō enim
alia ſcribimus uobis, quam quæ
legiſtis & cognouiſtis. Spero au-
tem quod uſq; in finem cognosce-
tis, ſicut & cognouiſtis nos ex
parte, quod gloria ueſtra ſumus,
ſicut & uos noſtra, in die Domi-
ni noſtri I E S V Chriſti. Et hac
confidentia uolui prius uenire
ad uos, ut ſecundam gratiam ha-
beretis: & per uos tranſire in
Macedoniam, & iterum a Ma-
cedonia uenire ad uos, & a uo-
bis deduci in Iudæam. Cum eni-
go hoc uoluiffem, nunquid leui-
tate uſus ſum? Aut quæ cogito,
ſecundum carnem cogito / ut ſit
apud me, eſt, & non. Fidelis au-
tem Deus, quia ſermo noſter qui
fuit apud uos, non eſt in illo, eſt,
& non, ſed eſt in illo eſt. Dei e-
nim filius I E S V S Chriſtus qui
in uobis per nos prædicatus eſt,
per me, & Syluanum, & Timo-
theum, non fuit in illo eſt, & nō,
ſed eſt in illo fuit. Quotquot e-
nim promiſſiones dei, ſunt in il-
lo eſt. Ideo & per ipſū dicimus
amen deo, ad gloriā noſtram.
Qui autē confirmat nos uobiſcū
in Chriſtū, & qui unxit nos, De-
us, qui & ſignauit nos, & dedi-
pignus ſpīritus in cordibus noſtris.

As

Ego

1. Cor. 1. b
1. Cor. 1. c
2. Cor. 1. b

1. Cor. 1. b
1. Cor. 1. c

Roma. 8. b

1. Cor. 4. c

Ego autem testem Deum inuoco in animam meam, quod parcens uobis, non ueni ultra Corinthum: non quia dominamur fidei uestre, sed adiutores sumus gaudii uestri. Nam fide statis.

CAPVT II.

STatui autem hoc ipsum apud me, ne iterum in tristitia uenire ad uos. Si enim ego contristo uos, & quis est qui me letificet, nisi qui contristatur ex me? Et hoc ipsum scripsi uobis, ut non cum uenero tristitia super tristitia habeam, de quibus oportuerat me gaudere, confidens in omnibus uobis, quia meum gaudium omnium uestrum est. Nam ex multa tribulatione & angustia cordis scripsi uobis per multas lachrymas, non ut contristemini, sed ut sciatis quam charitatem habeam, habundantius in uobis. Siquis autem contristauit me, non me contristauit, sed ex parte, ut non onerem omnes uos. Sufficit illi qui eiusmodi est, oburgatio hæc quæ fit a pluribus, ita ut e contrario magis doneatis & consolemini, ne forte abundantiori tristitia absorbeatur qui eiusmodi est. Propter quod obsecro uos, ut confirmetis in illum charitatem. Ideo enim & scripsi uobis, ut cognoscere experimentum uestrum, an in omnibus obediens sitis. Cui autem aliquid donastis, & ego. Nam & ego quod donauimus, si quid donauimus, propter uos in per-

As for me, I take God to record agaynst my soule that fauourynge you I came nomore to Corinthus: not because we are lordes ouer your fayth, but are helpers of your ioye. For ye stande in fayth.

The.ii. Chapter.

But I haue determined this by myself, lest I should come agayne vnto you in sorowfulnesse. For yf I make you sorow, and who is it that can make me glad, saue he that is made sorowful by me? And this same haue I wyrtten vnto you, that I haue no sorow when I shal come, of them, of whome I ought to reioyce, trustynge of you, that my ioye, is the ioye of you all. For I wrote vnto you of great trouble and anguryshe of hart, wpth many teares, not that ye be sorry, but that ye maye knowe what loue I haue, most plentifully to you. But yf ony man hath made me sorowful, he hath not made me, sorowful, but partly, that I do not charge you all. The rebuke that is done by many, sufficeth hym that is suche one, so that contrarywyse ye do rather forgiue and be comforted: lest he that is such one be swallowed wpth ouer great heuynesse. Wherefore, I praye you & ye stablyshe loue in hym. For therfore haue I wyrtten vnto you, that I may knowe & prouof of you, whether ye be obedient in all thynges. For whome ye haue forgiven oughte, to hym do I forgiue also. For I also that I haue forgiven, yf I haue forgiven oughte, for your sakes haue I forgiven it.

II. CORINTHIORVM

in þ person of God, that we be not
begged of Satan: for we knowe his
thoughtes. But whā he was come
Actu. 16. b to * Troada, because of the Gospel
of Christ, and a doze was opened vn
to me in the LORD, I had no rest
in my spret, because I dyd not fynde
Titus my brother, but byddinge the
farewell, I wente forth into Mace-
donia. But God be thanked, whych
Collos. 1. c alwaye geueth vs the victorie in
Christ Iesu, and maketh manifeste
the odoure of hys knowlege in euery
place thowoe vs: for we are þ good
sauoure of Christe, vnto them that
are saued, and vnto the that perishe:
Luce. 1. c * Vnto some truely the sauoure of
death vnto death, vnto some the sa-
uoure of lyfe vnto lyfe. And who is
so mete vnto these thynges? for we
are not (as many) counterfaytynge
the worde of God, but we speake it
of spcerenesse, as of God, before
God in Christ.

The. III. Chapter.

BEgygne * we agayne to
praise our selues? Or neede
we (as some) of letters of
comendacion vnto you, or
from you? Ye are oure lettre, wyrtte
in our hartes, the whych is knowen
and redde of all men, beyng made
known þ ye are the lettre of Christ
mynistred by vs, and wyrtten not in
ynke, but with the sprete of þ lpyng
god: * not in tables of stone, but in
the fleshy tables of the harte. * We
haue such truste vnto God thowoe
Christe, not that we be sufficient to
thyng ought of our selues, as of vs:
Iohill. 2. b * but our sufficiency is of God, which

in persona Christi, ut non ecclesia
ueniamur a satana: non enim
ignoramus cogitationes eius.
Cum uenissem autem Troadem
propter euangelium Christi, &
ostium mihi apertum esset in
Domino, non habui requiem
spiritui meo, eo quod non inue-
nerim Titum fratrem meum, sed
ualefaciens eis, profectus sum
in Macedoniam. Deo autem
gratias, qui semper triumphat
nos in Christo IESU, & odorem
notitiae suae manifestat per nos
in omni loco: quia Christi bo-
nus odor sumus Deo, in iis qui
salui sunt, & in iis qui pereunt.
Aliis quidem odor mortis in mor-
tem, aliis odor uitae in uitam. Et
ad haec quis tam idoneus? Non
enim sumus (sicut plurimi) adul-
terantes uerbum Dei, sed ex syn-
ceritate, sicut ex Deo coram
Deo, in Christo loquimur.

CAPVT III.

Necipimus iterum nos
metiplos commenda-
re? Aut nunquid ege-
mus (sicut quidam) comē-
daticlis epistolis ad uos, aut ex
uobis? Epistola nostra uos estis
scripta i cordibus nris, quae scitur
& legitur ab oibus hoibus, mani-
festati q epistola estis Christi,
ministrata a nobis, & scripta no
atramēto, sed spū dei uiuū in
tabulis lapideis, sed in tabulis
cordis carnalibus. Fiduciā autē ta-
lē habemus p Christū ad deū, nō
quod sufficētes simus cogitare
aliquid a nobis, quasi ex nobis,
sed sufficiētia nra ex deo est, qui

CAPVT III.

Pol. 242.

& idoneos nos fecit ministros
noui testamenti, non literarum, sed
spiritus: litera enim occidit, spi-
ritus autem uiuificat. Quod si
ministratio mortis literis defor-
mata in lapidibus fuit in gloria,
ita ut non possent intendere fi-
lii Israel in faciem Mosi, prop-
ter gloriam uultus eius, quae eua-
cuatur: quomodo non magis mi-
nistratio spiritus erit in gloria?
Nam si ministratio damnationis
in gloria est: multo magis abun-
dat ministerium iustitiae, in glo-
ria. Nam nec glorificatum est
quod clauit in hac parte, prop-
ter excellentem gloriam. Si e-
nim quod euacuatur per gloriam,
est: multo magis quod manet in
gloria est. Habentes igitur ta-
lem spem, multa fiducia utimur,
non sicut Moyses ponebat uela-
men super faciem suam, ut non
intederent filii Israel in faciem e-
ius, quod euacuatur. Sed obtusi
sunt sensus eorum. Usque in ho-
diernum enim diem idipsum ue-
lamen in lectione ueteris testa-
menti manet non reuelatum,
(quoniam in Christo euacuatur)
sed usque in hodiernum diem,
cum legitur Moyses, uelamen po-
situm est super cor eorum. Cum
autem conuersi fuerint ad Do-
minum, auferetur uelamen. Do-
minus autem spiritus est. Vbi
autem spiritus Domini, ibi li-
bertas. Nos uero omnes re-
uelata facie gloriam Domini spe-
culantes, in eandem imaginem
transformamur a claritate in cla-
ritate.

also hath made vs these * ministers
of the newe testamente, not of þ let-
ter, but of the sprete: for þ letter * kyl-
leth, but the sprete quicheneeth. But
yf the ministracion of death, wytteth
wth the letters in þ stones was vn-
to glory, * insomuch that the chyldre
of Israel coulde not loke in the face
of Moses, because of the glory of his
visage, þ whych is made voyde: how
shall not the * ministracion of þ spret
be moze in glory? For yf the mini-
stracion of the damnacion is vnto
glory: much moze doth þ ministryng
of ryghteousnesse excede in glory. &
for it that was shynnyng on that be-
half was not glorified nother, be-
cause of the excellent glory. For yf þ
is whych is done awaye thowow glo-
ry: much moze is it that abydeeth in
glory. Hauynge therfore such hope,
we vse greate confidēce, not as Mo-
ses * dyd put a couerynge vpon hys
face, that the chyldre of Israel shulde
not loke in hys face, the whych is
done awaye. But they: myndes * are
made dull. For vntyll thys daye re-
mayneth the same couerynge vntake
awaye in the readyng of the olde
testamente: (for in Christe it is take
awaye.) But vntyll thys daye when
Moses is red, is the couerynge put
vpon they: harte. * But when they
shalbe turned vnto the L O R D E,
the couerynge shalbe taken awaye.
* For the L O R D E is a sprete. But
where the sprete of the L O R D E is,
there is lybertye. But we all behol-
dyng the glory of the L O R D E wth
open face, are chaunged into þ same
lybrenesse, from clearenesse to clea-
nesse

1. Cor. 4. 8

2. Cor. 6. 8

Deute. 9. 8

and. 10. 8

B

Exod. 14. 9

Acta. 10. 9

C

Exod. 34. 9

Step. 6. 9

Eph. 2. 9

Rom. 11. 9

Job. 4. 2

II. CORINTHIORVM

nesse, euen as of þe sprete of þe LORD
The.iiii. Chapter.

ritatē, tanquā a Domini spiritu,
CAPVT IIII.

Therfore hauynge thys mi-
nistracion, accordynge as
we haue optayned mercy,
we do not saynte, but we
do put awaye the secretes of disho-
nesty, not walkynge in subtlety, nor
counterfaytynge the worde of God,
but are commendynge oure selues
to euery conscience of men in vtte-
rynge the truth before God. & But
yf our Gospell also be hyd, it is hyd
vnto them that percysh, amonge whō
the God of thys worlde hath blyn-
ded the myndes of þe vnsaythful, that
the lychtenynge of the Gospell of þe
glory of Christ, which is þe ymage
of God, do not shyne vnto them.

For we preach not ourselues, but Je-
sus Christ our LORD: but vs to
be poure seruauntes thorowe Jesus
Christ. For God that dyd comaunde
lyght to shyne out of darknesse, the
same hath shyned in oure hartes, to
the shynynge of the clearnesse of the
knowlege of God, in þe face of Christ
Jesu. But we haue thys treasure in
earthen vessels, that the excellēcy
be of the power of God, and not of
vs. We suffer trouble in all [places]
but we are not put to distresse: we
are enpoueryshed, but we are not
destituted: we suffer persecuciō, but
we are not forsaken: we are brought
lowe, but we are not brought to con-
fusion: we are thrust downe, but we
percysh not: bearynge alway about
the dyenge of Jesu Christ in our bo-
dy, that þe lyfe of Jesus be also made

manifest in our bodyes. & For we

TDeo habentes hanc
ministracionem, iuxta
quod misericordiam
consecuti sumus, non
deficimus, sed abdicamus oc-
cultā dedecoris, non ambulā-
tes in astutia, neque adulterā-
tes uerbum Dei, sed in manife-
statione ueritatis commendā-
tes nosmetipsos ad omnem con-
scientiam hominum, corā Deo.
Quod si etiam opertum est euā-
gelium nostrum, in his qui pereūt
est opertum, in quibus Deus hu-
ius seculi excēcauit mentes infi-
delium, ut nō fulgeat illis illumi-
natio euangelii gloriæ Christi,
qui est imago Dei. Non em̄ nos
metipsos predicamus, sed Iesum
Christū Dominū nostrū, nos autē
seruos uestros per Iesum, quoni-
am Deus qui dixit de tenebris
lucem splendescere, ipse illuxit
in cordibus nostris ad illumina-
tionē sciētiæ claritatis Dei, in fa-
cie Christi Iesu. Habemus autē
thesaurū istū in uasis fictilibus, ut
sublimitas sit uirtutis Dei, & nō
ex nobis. In omnibus tribulatio-
nem patimur, sed non angustia-
mur: aporiamur, sed nō destitui-
mur: persecutionē patimur, sed
nō derelinquimur: humiliamur,
sed nō contundimur: delictimur,
sed non perimus: semper morti-
ficationem IESV Christi in cor-
pore nostro circumferentes, ut
& uita IESV manifestetur in
corporibus nris. Semper em̄ nos
qui

qui tulimus, in monte tradimur
propter Iesum, ut & uita Iesu ma-
nifestetur in carne nostra morta-
li. Ergo mors in nobis operatur,
uita aut in uobis. Habentes aut
eundem spiritum fidei. Sicut scriptum
est: Credidi, propter quod locu-
tus sum: & nos credimus, prop-
ter quod & loquimur, scientes quoniam
qui suscitauit Iesum, & nos cum Iesu
suscitabit, & constituet uobiscum.
Omnia enim propter uos, ut gratia
abundans per multos in gratiarum
actione, abundet in gloriam Dei.
Propter quod non deficimus, sed
licet is qui foris est noster homo
comparatur, tamen is qui intus est
renouatur de die in diem. Id enim
quod in presentibus est momentaneum & le-
ue tribulationis nostre super modum
in sublimitate eternam gloriam pro-
dus operatur in nobis, non contem-
plari nobis quae uidentur, sed
quae non uidentur. Quae enim uidentur,
temporalia sunt: quae aut non uidentur,
aeterna sunt.

CAP. V.

Sciamus enim quoniam
si terrestris domus no-
stra huius habitationis
dissoluitur, quod aedifica-
tionem ex Deo habemus, domum
non manufactam, aeternam in
caelis. Nam & in hoc ingemisci-
mus, habitationem nostram quae
de caelo est superindui cupien-
tes: si tamen uestiri, & non nudi in-
ueniamur. Nam & quia sumus in hoc
tabernaculo, ingemiscimus gra-
uari, eo quod nolumus expolli-
ari, sed superuestiri, ut absorbea-
mur quod mortale est a uita. Qui

that Iesus, are alway deliuered into
death because of Iesus, & the Ipe also
of Iesus may be shewed in our mor-
tal flesh. Death therefore worketh in
vs, but Ipe in you. + But hauing
same spirit of fith, as it is writtē:
+ I haue belened, wherfore I haue
spoken: we also be Ipe, wherfore we
speake also, knowing & be that hath
raysed Iesus, shal rayse vs also in Je-
sus, & shal set vs in you. For al thynges
are done for your sakes, & the
bundesst grace, may be plentrous in
geuyng of thāges by many, vnto the
glozy of God. For & which cause we
do not saynte, but though our out-
ward man do corrupe, yet he & is in-
ward is renetwed from daye to daye.
+ For our trouble & now is, whiche
is tēporall & lyghter, worketh in vs a
weyght of glorie in & hepyght, out of
measure, vnto vs not beholdinge &
thynges & are sene, but & ar not sene.
For & thynges & are sene, are tēporal
but they & are not sene, are eternal &
Chap. V. Chapter.

Et sic scimus, quod si
terrestris domus no-
stra huius habitationis
dissoluitur, quod aedifica-
tionem ex Deo habemus, domum
non manufactam, aeternam in
caelis. Nam & in hoc ingemisci-
mus, habitationem nostram quae
de caelo est superindui cupien-
tes: si tamen uestiri, & non nudi in-
ueniamur. Nam & quia sumus in hoc
tabernaculo, ingemiscimus gra-
uari, eo quod nolumus expolli-
ari, sed superuestiri, ut absorbea-
mur quod mortale est a uita. Qui

1. Cor. 15. 42

1. Cor. 15. 42

1. Cor. 15. 42

1. Cor. 15. 42

1. Cor. 15. 42

Rom. 2. 1

1. Cor. 15. 42

1. Cor. 15. 42

1. Cor. 15. 42

II. CORINTHIORVM

Roma. 8. b
2 Cor. 1. c

1. Cor. 13. d

Math. 23. e
Roma. 14. b

2. Cor. 1. a

1. Cor. 5. b

1. Cor. 4. c
1. Cor. 11. a

he þ doth ordeyne vs thereto, it is gods
whych hath geue vs þ earnest of þ
spyrte. Therfore are we alway bold,
þ knowynge, þ as longe as we be in
this body, we ar absent fro þ lord
(for we walder thorow fayth, not in
syght.) But we are of good harte, &
haue a good wyll rather to be absent
fro þ body, & to be presēt w þ lord:
therfor do we endeuour ether beynge
absēt or presēt to please hi. for we
al must appeare before þ iudgemēte
seat of Christ, þ euery man receaue
his owne deseruynge of þ body as he
hath done, ether good or euil. for we
therfore knowynge þ fear of God, we
speake saye vnto me, but vnto God
we ar manifest. And I trust þ we be
manifest in your cōscience also. We
do not agayn prapse ourselues, but
we geue you an occasion to reioyce
for vs, þ ye may haue [to answer] to
the þ reioyce i þ face, & not in þ hart.
for yf we are past mynde, it is vnto
god: yf we are measurable, we are it
to you. for þ loue of Christe doth so
cōstraine vs, thynkyng this þ yf one
be dead for al, tha are al dead. And
Christ dyed for al, that they also þ do
lyue, do not now liue vnto theselues
but vnto him þ dyed for the, & is ryse
agayn. Therfore do we also hence
forth knowe nomā after þ flesh. And
though we haue knowe Christ after
þ flesh, but now at this this tyme do
not we know him. Yf ther be therfor
ony creature in Christ, he is a newe
creature: for þ olde are past, behold
al thynges are become new. But al
thynges are of god, whiche hath reco-
ciled vs vnto himself thorow Christ,
þ hath geue vnto vs þ office of reco-

autē efficit nos in hoc ipsū, deus
qui dedit nobis pignus spiritus,
Audētes igitur semper & sciē-
tes, quoniam dū sumus in hoc cor-
pore, pegrinamur a dño. (Per si-
dē em ambulamus, & nō per spe-
ciē.) Audemus autē, & bonā uolū-
tatē habemus magis peregrina-
ri a corpore, & presentes esse ad
dominū: Et ideo cōtendimus si-
ue absētes, siue presentes place-
re illi. Omnes em nos manifesta-
ri oportet ante tribunal Christi,
ut referat unusquisq; propria cor-
poris prout gessit, siue bonū, si-
ue malū. Sciētes ergo timorē dō-
mini, hoibus suademus, deo autē
manifesti sumus. Spero autē & in
cōsciētis uestris manifestos nos
esse. Nō iterū cōmendamus nos
uobis, sed occasione damus uo-
bis gloriādi pro nobis, ut habea-
tis ad eos qui in facie gloriātur,
& nō in corde. Siue em mēte ex-
cedimus, deo: siue sobrii, sumus
uobis. Charitas em Christi urget
nos, estimātes hoc: quoniam si u-
nus pro oibus mortuus est, ergo
omnes mortui sunt. Et pro oibus
mortuus est Christus, ut & qui ui-
uunt, iam nō sibi uiuāt, sed ei qui
pro ipsis mortuus est, & resurre-
xit. Itaque nos ex hoc nemi-
nem nouimus secundum carnem.
Et si cognouimus secundum
carnem Christum, sed nunc
iam non nouimus. Si qua ergo
in Christo noua creatura, uetera
transierūt, ecce facta sunt oia
noua. Omnia autem ex deo, qui
nos reconciliauit sibi per Christū,
& dedit nobis ministeriū recon-

II. CORINTHIORVM

poite ye Corinthians, but part is en
larged. Ye are not in straitnesse for
our sakes, but ye are in straitnesse of
your inward motion. But I say un-
to you as unto chylde haupnge i phe
rtward: Set your selues at large also

Exhortatio not a poche id est infidelis. For
what partaking hath synnerousnesse
id est wickednesse? What fellowship
hath the synner id est darknesse? What a
great meet hath Christ with Belial? What
part hath he beleuyng id est vnbe-
leuyng? What cōfessyng hath he temple
of God id est the Idols? For ye are he temple
of God id est leuyng God, as God sayeth
for I will dwell in the, & will walke
among the, & I shalbe theyr god, & they
shalbe a people vnto me. Wherefore
go ye out fro he myddes of the, & be se-
parate, sayth he 2 Cor. 6. & touch no vn-
cleane thyng, & I shalbe cleane you, &
I shalbe a father vnto you, & ye shalbe
sones vnto me & daughters sayth the
2 Cor. 6. almyghty.

Chapter. vii.

Et us therefore ye most be-
loued haupng these promp-
ses cleanse vs fro al synne-
nesse of the flesh & of the
fleshyng & hallooyng in he fear of god
vnderstande ye vs: We haue hurt no
man, we haue corrupte nomā, we haue
begged nomā. I say it not to your co-
demnation. For we haue said afore that
ye are in sure hartes to dye & to lye
together. I haue grete boldnesse to
you wates, I haue much reioyng
on your behalfe: I am spured wth
comfort, I am ouerflowyng wth
ioye in all our trouble. For when
we were come into Macedonia, alsa,
oure fleshe had no reste, but we suf-

uor o Corinthii, cor nostrū dila-
tātū est. Nō angustiamini in no-
bis, angustiamini autē in uisceri-
bus uestris. Eandē autē habentes re-
munerationē tanq̃ filiis dico di-
latamini & uos. Nolite uigilare
cū infidelibus. Quis enī par-
ticipatio iustitiæ cū iniquitate?
Aut q̃ societas luci ad tenebras?
Quis autē cōuētio Christo ad Be-
lial? Aut que pars fideli cū infide-
li? Quis aut cōsensus templo Dei
cum idolis? Vos estis templum
Dei sicut dicit Deus: Qui
inhabitabo in illis, & inambula-
bo inter eos, & ero illorū Deus,
& ipsi erunt mihi populus. Prop-
ter quod exite de medio eorū,
& separamini, dicit Dominus: &
immundum ne tetigeritis, & e-
go recipiam uos, & ero uobis in
patre, & uos eritis mihi in filios
& filias, dicit Dñs omnipotens.

CAPVT VII.

Ergo habētes pro-
missiones charissimē,
mudemus nos ab om-
ni inquinamēto carnis
& spiritus, perficientes sanctifica-
tiōē timore dei. Capite nos
Nemine lesimus, nemine corru-
ptimus, neminem circūuenimus.
Non ad cōdemnationē uestrā
dico. Prediximus enī, q̃ in cordi-
bus uestris estis ad cōmuniōē &
ad cōuēdiōē. Multa mihi fiducia
est apud uos, multa mihi gloriatio
pro uobis, repleta i cōsolatio-
ne, supabūdādo gaudio i tribu-
latiōe nra. Nā & cū uenissemus i
macedoniā nullā regē habuit ca-
sa nra, sed cōtribulatiōē pass-

si sumus foris pugne, intus timo-
res. Sed qui consolatur humiles,
consolatus est nos Deus in adue-
tu Titi. Non solum autem in aduentu
eius, sed etiam in consolatione, qua
consolatus est in uobis, referens no-
bis uestrum desiderium, uestrum fle-
tum, uestram emulationem pro me,
ita ut magis gauderem. Quoniam
etiam contristavi uos in epistola,
non me poenitet, etiam poeniteret.
Vides quod epistola illa (etiam ad ho-
ram) uos contristauit, nunc gaudeo,
non quia contristati estis, sed quia
contristati estis ad poenitentiam.
Contristati enim estis secundum De-
um, ut in nullo detrimentum patia-
mini ex nobis. Quae enim secundum
Deum tristitia est, poenitentiam in
salutem stabilem operatur, seculi autem
tristitia mortem operatur. Ecce enim
hoc ipsum secundum Deum con-
tristari uos, quantum in uobis ope-
ratur sollicitudinem, sed defensio-
nem, sed indignationem, sed timo-
rem, sed desiderium, sed emulationem,
sed uindictam. In omnibus ex-
hibuistis uos incolumatos esse
se negotio. Igitur etiam scripsi uo-
bis, non propter eum qui fecit iniu-
riam, nec propter eum qui passus est,
sed ad manifestandum sollicitudi-
nem nostram quam habemus pro uobis
coram deo: ideo quoque consolati
sumus. In consolatione autem nostra abun-
dantius magis gauisi sumus super
gaudio Titi, quarefectus est spiritus
eius ab omnibus uobis. Etiam quod apud
illum de uobis gloriatus sum,
non sum confusus, sed sicut omnia
uobis in ueritate locuti sumus,

ita et

freed all tribulation: outwardly wrote
spightynge, inwardly feared. But
God & comforteth the lowly, comforteth
us also in the companying of Titus
And not onely in hys companyng, but
also by & consolation, whereto he was
comforted of you, shewynge vs your
desyre, your weppynge, your zeale for
me, so that I reioyced the more. For
though I haue made you sorry in the
epistle, it repleth me not, though it
dyd repent me. But I am glad, se-
pyng & the same letter hath made you
sorry, (although it be for a season) not
because ye are made sorry, but becau-
se ye are made sorry to repentance. For
ye are made sorry after God, & in no-
thyng ye shoulde suffer harme by vs.
For & sorrow & is after God, wo-
rtheth stedfast repentance to saluacion,
but worldly sorrow wo-
rtheth death. For behold the same your sorrowing
after God what carefulnes wo-
rtheth it in your [nothyng] but a defence,
but displeasure, but feare, but a de-
syre, but a seruile mynde, but a pu-
nyshment: In al thynges haue ye de-
clared yourselues unblameable in
thys busynesse. Therefore though I
wrote to you, I dyd it not because of
hym & dyd & hurt, nor because of hym
& suffered it, but to declare & careful-
nesse, & which we haue for you befor
god: therefore also are we comforted.
And in our consolaciō we were comforted
more fullyer ouer & ioye of Ti-
tus, because & his sperte was re-
fresched of you all. And yf I haue made
any boast of you by hym, I am not
ashamed of it, but as we haue spo-
ken al thynges for a truth vnto you,

D. III. cura

II. CORINTHIORVM

even so our reioycing that we had
towards Titus is become truth.
And his inward affection is more
plentifully towards you, remembryng
the obedience of you all, howe that
ye receaved hym wth feare & trem-
blinge. I am glad that in all thyn-
ges I am bolde to youwarde.

The.viii. Chapter.

A

And I do certifie you bre-
thren the grace of God, &
whych is geuen in the cō-
gregacions of Macedonia
and that the abūdance of theyr ioye
was in much triall of tribulacion: &
theyr moost extreme pouerte dyd o-
uerflowe into & ryches of theyr syn-
glenesse. For I beare them recorde)
they were wyllynge accordynge to
theyr power, and about theyr power
equyppynge vs wth great instauce
for the grace and cōmunion of the
handereachynge that is done vnto &
sayntes. And not as we supposed, but
they yelded themselves first vnto &
LORD, after that vnto vs by the
wyl of God: insomuch & we prayed
Titus, that as he dyd begynne thys
grace amonge you, he wold so lyke-
wise make an ende. But as ye be ple-
teous in all thynge, in fayth, hope &
worde, and knowlege, and all care-
fulnesse, mozeouer in your loue also
to vs warde, that ye wyl be ryche in
thys grace also. I saye it not as com-
maundynge, but by the carefulnesse
of other assayeng your good nature
also. For ye knowe the libralite of
our LORD Iesus Christe, that for
pouere sakes he became poore, whan
he was ryche, that by his pouerte ye
myght

Actu. 11. 8
Roma. 15. 2
1. Cor. 16. 2
1. Cor. 9. 8

Roma. 10. 2

ita & gloriatio nostra quæ fuit
ad Titum ueritas facta est, & uis-
cera eius abundantius in uobis
sunt, remiscens omnium ue-
strum obedientiam, quomodo
cum timore & tremore excep-
istis illum. Gaudeo quod in omni-
bus confido in uobis.

CAPVT VIII.

Notum autem facimus
uobis fr̃es gratiā Dei,
quæ data est in eccle-
siis Macedoniae, & q̃
in multo experimento tribulati-
onis abundantia gaudiū ipsorum
fuit, & altissima paupertas eorū
abundauit in diuitias simplicita-
tis eorum. Quia secundum uirtu-
tem (testimoniū illis reddo) &
supra uirtutem uoluntarij fue-
runt cum multa exhortatione
obsecrantes nos gratiam & cō-
municationem ministerij quod
fit in sanctos. Et non sicut spera-
uimus, sed semetipsos dederunt
primum Domino, deinde nobis
per uoluntatem Dei: ita ut roga-
remus Titum, ut quemadmodū
cepit, ita & perficiat in uobis
etiam gratiam istam. Sed sicut
in oib^{us} abundatis fide spe & ser-
mone, & scientia, & omni sollici-
tudine, insuper charitate uestra
in nos, ut & in hac gratia abun-
detis. Non quasi imperans dico,
sed per aliorū sollicitudinē, etiā
uestræ charitatis, ingeniū bonū
comprobans. Scitis enim gratiā
Domini nostri IESU Christi, qm̃
propter uos egenus factus est,
cū esset diues, ut illius iopia uos
diuis

stultes essetis. Et consilium in hoc do. Hoc enim uobis utile est, qui non solum facere, sed & nolle coepistis ab anno priore, nunc uero & facto perficite, ut quemadmodum promptus est animus uoluntatis, ita sit & perficiendi, ex eo quod habetis. Si enim uoluntas prompta est, secundum id quod habet, accepta est, non secundum id quod non habet. Non enim ut aliis sit remissio, uobis autem tribulatio, sed ex equalitate. In presenti tempore uestra abundantia illorum inopiam suppleat, ut & illorum abundantia uestrae inopiae sit supplementum, ut fiat equalitas. Sicut scriptum est: Qui multum, non abundauit: & qui modicum, non minorauit. Gratias autem ago Deo, qui dedit eandem sollicitudinem pro uobis in corde Titii, quoniam exhortationem quidem suscepit, sed cum sollicitior esset, sua uoluntate profectus est ad uos. Misimus enim cum illo fratrem nostrum, cuius laus est in euangelio per omnes ecclesias, non solum autem, sed & ordinatus est ab ecclesiis comes peregrinationis nostrae, in hanc gratiam quae ministratur a nobis ad Domini gloriam, & destinata uoluntatem nostram, deuitantes hoc, ne quis nos uituperet in hac plenitudine, quae ministratur a nobis in Domini gloriam. Prouidemus enim bona, non solum coram Deo, sed etiam coram hominibus. Misimus

autem

might be rych. And I geue counsell vnto here in, for that is profitable vnto you, whych a yere ago haue not onely begonne to do, but also to wyl. But now accomplishe it wth the dede also, that lyke as the wyllynge mynde is readye, that it be so lyke wylle to fulfill it, of that whych ye haue. & for yf the wyl be readye, it is accepte accordyng to it that it hath, not accordyng to it that it hath not. Let your abundaunce so supplie theyr neede, not that other be set at large, and ye do smarte, but of an equalitee for thys tyme, let your abundaunce supplie theyr neede, that theyr abundaunce also be a supplience of your neede, that theyr maye be equalitee, as it is wyrtten: * He that [gathered] much, had not the more: and he that [gathered] litle, dyd not wante. I geue thalke vnto God, whych hath geuen the same carefulnesse for you in the harte of Titus: for he toke admonition in dede, but when he was the more careful, he wente vnto you of hys owne wyl. And we haue sent wth hym also our brother whose prayse is in the Gospell throughte out all congregacions. And not onely that, but he is also ordyned of the congregacions a companion of our iourney to thys grace, whych is ministred by vs vnto the glory of the LORD, and our appoynted wyl, beyng weare of thys [namely] that nomā blame vs because of this fulnesse, whych is ministred by vs vnto the glory of the LORD. * for we prouide good thynges, not only before God, but also before man. But

D. III. we

L. 1. 4. b
R. 1. 1. b
L. 1. 1. a

Exod. 15. 8

E

Roma. 11. 6

II. CORINTHIORVM

we haue sente wyth the our brother also, whome we haue ofte proued in many thinges to be careful, but now muche moze carefull, for cause of the greate boldnesse towarde you: whether it be for Titus whyche is my companion, and helper amonge you, or our brethre & Apostles, & glorye of the congregacions of Christ. Shewe therfore vnto the in & syght of the cōgregacions & declaringe of

1. Tessa. 2: your loue, & our reioycynge of you.

The. ix. Chapter.

Roma. 15. d
1. Cor. 16. a
2. Cor. 8. a

O to wyte vnto you of the handreachinge that is done vnto & sayntes, it is superfluous for me.

For I knowe your ready mynde, for the whych I bonst by the Macedonians, [sayenge:] that Achaia was also ready sece & peare last past: & your feruent desyre hath prouoked many. But we haue sent the brethren, that the thyng wherof we reioyce be not made voyde on thys behalfe, & (as I haue sayd) ye may be ready: lest whā the Macedonians shal come with me and fynde you not ready, we, (I wyl not saye ye) be ashamed in thys substaunce. I thought it therfore necessary to desyre the brethren, & they do come vnto you befoze, & prepare this blyssynge & it be ready, so as though it were a blyssynge, not as a couetousnesse. + But thys I saye: * he that soweth sparyngly, shal also reap sparyngly: & he & soweth in blyssynge, shal also reape of the blyssynge euerp mā as he hath purposed in his harte, not of euell wyl, or of compulsion. * For God loueth a chearefull

1. Tim. 11. c
Gal. 6. a

1. Cor. 13. a
Gal. 3. a

geure

autem cū illis & fratrem nostrū, quem probauimus in multis sepe sollicitum esse, nunc autem multo sollicitiorem confidentia multa in uos, siue pro Tito, qui est socius meus, & in uobis adiutor, siue fratres nostri Apostoli ecclesiarum gloriæ Christi, Ostentionem ergo quæ est charitatis uestre & nræ gloriæ pro uobis, in illos ostendite in faciem ecclesiarum.

CAPVT IX.

Nam de ministerio quod sit in sanctos, ex abundanti est mihi scribere uobis. Scio enim promptum animum uestrū, pro quo de uobis glorior apud Macedones. Quoniā & Achaia parata est ab anno præterito, & uestra æmulatio prouocauit plurimos. Misimus autē fratres, ut ne quod gloriamur de uobis, euacuetur in hac parte, ut (quemadmodū dixi) parati sitis, ne cum uenerint Macedones mecū, & inuenerint uos imparatos, erubescamus nos, ut non dicamus uos in hac substantia. Necessariū ergo existimaui rogare fratres, ut præueniant ad uos, & præparent re promissam benedictionē hanc paratā esse: sic, quasi benedictionē, nō tāquā auitiā. Hoc autē dico: Qui parce seminat, parce & metet: & qui seminat in benedictionibus, de benedictionibus & metet. Vnusquisque prout destinauit in corde suo, non ex tristitia, aut ex necessitate. Hilarē enim

datoe

datozem diligit Deus. Potēs est autem Deus omnē gratiam abū dare facere in uobis: ut in omni bus emper omnem sufficientiā habentes, abundetis in omne opus bonū. Sicut scriptū est: Dis persit dedit pauperibus, iusticia eius manet in seculū seculi. Qui autem administrat semē seminā ti, & panē ad manducandū prae stabit, & multiplicabit semen ue strum, & augebit incrementa fru gum iustitiæ uestræ: ut in omni cus locupletati, abūdetis in om nem simplicitatem, quæ opera tur per nos gratiarum actionem Deo. Quoniam ministeriū huius officii nō solū supplet ea quæ de sunt sanctis, sed etiā abūdat per multas gratiarū actiōes in Dño, per probationē ministerii huius, glorificātes deū in obediētia cō fessionis uestræ in euāgelio Chri sti, & simplicitate cōmunicatiōis uestræ in illos, & in omnes & in ipsorum obsecratione pro uo bis, desyderantium uos propter eminētē gratiā dei in uobis. Gra tias ago deo super inenarrabili dono eius.

CAP. X.

Ille autem ego Paulus obsecro uos per man suetudinem, & mode stiam Christi, qui in fa cie quidem humilis sum inter uos, absens autem confido in uo bis. Rogo autē uos, ne præsens au deam per eam confidētiā qua existimor audere in quosdam qui arbitrantur nos tanquam secundum carnem ambulemus.

In car

geuer. But God is able to make eue ry grace to be plenty in you, that ha uynge alwaye all sufficiēcy, ye maye be plenteous in euery good worke, as it is wyrtten: He hath sparfed a brode, he hath geuen vnto the poore, hys righteousnesse abydeth for euer. He þ geueth seide vnto þ sower, shall also geue brende to eate, & shal mul tiplie your seide, and shal augmente þ increases of þ frutes of your rygh teousnesse: & that in all thynges be ynge made rygh, ye maye be plētous in al spynghenesse, the whych worketh geuyng of thākes vnto God by vs. For the seruike of thys office doth not only supplie þ thynges that the sayntes do wante, but is also abun daunt by geuyng of many thākes vnto the LORDS, praysonge God by the prafe of thys scrupce, for the o bedience of your knowleggyn of the Gospell of Christe, and the spynghen esse of your distributyng vnto the and all men, and in theyr prayer for you, longynge for you, because of the abundaunte grace of God in you. I thanke God for hys vnuoutspraken ble gyfte.

The .x. Chapter.

Ad I myselfe Paul besche ge you thoroowe the meke nesse and softenesse of Christe, whyche beyng presente amonge you am of no re putacion, but beyng absent I ame bolde towarde you. But I pray you that I beyng presente be not bolde wpyth the same boldnesse that I am supposed to be bolde agaynst some, which thynke vs to walke as after þ fleshe.

II. CORINTHIORVM

Eph. 5. b

For walkyng in the flesh, we do not warre after the flesh. For * the weapons of our warre are not fleshye, but myghte before God to the destruction of the stronge holdes, byngyng to nought the counsels, and all height auauuncyng it selfe agaynst the knowlege of God, and byngyng in bondage all vnderstandyng vnto the obedience of Christ, & byng ready to auenge all disobedience, whan your obedience shalbe fulfilled. Loke on the thynges after the vter apperaunce. Yf any mā trusteth of hymselfe that he is Christes, let hym thynke this agayn by hymself, that as he is Christes, so are we also. For though I shulde boaste myselfe somewhat more of my power, & the

2. Cor. 13. b

whych the LORD hath geuen vs to your edifieng, and not destruction, I wyl not be ashamed. But lest I shulde be supposed as to feare you wth letters, (for letters saye they are weyghty and stronge, but the presence of the body is weake, and the speche vnguarded,) let suche one thynke this: that suche as we are in word by letters beynge absent, such [are we] also in the dede beynge present. For we dare not interpryse or compare vs with some which praysse themselves: but we are measurynge and comparynge ourselves by our

Eph. 4. a

selues. But we wyl not reioyce ouer * measure, but accordyng to the measure of the rule, wherewith god hath appoynted vnto vs the rule to teache vnto you. For we stretch not ourselves, as not reachyng vnto you: for we are come vnto you with the

In carne enim ambulantes, not tamen secundum carnem militamus. Nam arma militie nostre non carnalia sunt, sed potentia Deo, ad destructionem munitionum, consilia destruentes, & omnem altitudinem extollentem se aduersus scientiam Dei, & in captiuitatem redigentes omnem intellectum in obsequium Christi, & in promptu habentes ulcisci omnem inobedientiam, cum impleta fuerit uestra obedientia. Quae secundum faciem sunt, uidete. Si quis confidit sibi Christi se esse, hoc cogitet iterum apud se, quod sicut ipse Christi est, ita & nos. Nam & si amplius aliquid gloriatus fuero de potestate nostra quam dedit nobis Dominus in edificationem, & non in destructionem uestram, non erubescam. Vt autem non existimer tanquam terrere uos per epistolas (Quoniam quidem epistolae inquit, graues sunt & fortes, praesentia autem corporis infirma, & sermo contemptibilis) hoc cogitet qui eiusmodi est: quia quales sumus uerbo per epistolas absentes, tales & praesentes in facto. Non enim ausumus inferere, aut comparare nos quibusdam, qui seipsum commendant: sed ipsi in nobis nosmetipsos metientes, & comparantes nosmetipsos nobis. Nos autem non immoderatum gloriabimur, sed secundum mensuram regule, qua mensus est nobis Deus mensuram pertingendi usque ad uos. Non enim quasi non pertinentes ad uos, superextendimus nos. Vique ad uos enim peruenimus in euangelio

In euangelio Christi. Nō in im-
menſum gloriantes in alienis la-
boribus, ſpem autem habentes
creſcētis fidei ueſtre in uobis
magnificari, ſecundū regulā no-
ſtram in abundantia, etiā in illa
quæ ultra uos ſunt euangeliza-
re: non in aliena regula, in iis
quæ preparata ſunt gloriari.

Qui autem gloriatur, in Domi-
no gloriatur. Non enim qui ſeip-
ſum commendat, ille probatus
eſt, ſed quem Deus commendat.

CAPVT XI.

Vtinā ſuſtineretis mo-
dicum quid inſipien-
tiæ meæ, ſed & ſuppor-
tate me. Aemulor es-
nim uos Dei æmulatione. Deſpō-
di enim uos unī uiro uirginem
caſtam exhibere Chriſto. Ti-
meo autem ne ſicut ſerpens E-
uam ſeduxit aſtutia ſua, ita cor-
rumpantur ſenſus ueſtri, & exci-
dant a ſimplicitate, quæ eſt in
Chriſto I E S V. Nam ſi iſ qui ue-
nit alium Chriſtum prædicat,
quem non prædicauimus: aut a-
lium ſpiritum accipitis, quem
non accepitis: aut aliud euan-
gelium, quod non recepitis, re-
cte pateremini. Exiſtimo enim ni-
hil me minus ſeciſſe a magnis
Apoſtoliſ. Nam & ſi imperitus
ſermone, ſed non ſcientia. In
omnibus autem manifeſtus ſum
uobis. Aut nunquid peccatum
ſeci meipſum humilians, ut uos
exaltemini? Quoniam gratis
euangelium Dei euangelizaui
uobis. Alias eccleſias expolia-
ui, ac-

the Goſpell of Chriſt. We are not
reioycinge out of meaſure in other
mens laboures, but hauyng hope of
your increaſyng ſayeth that it ſhall
become great, accordyng to oure
rule in ouer ſlowyng, [by the ſame
we intende] alſo to preach vnto the
þ are beyonde your not [myndyng] to
reioyce in the laboures that are
prepared by another māſ meaſure.

But he that reioyceth let hym re-
ioyce in the LORD. For not he
that prayſeth himſelf is allowed, but
he whome God prayſeth.

The. xi. Chapter.

Vide God ye wolde ſuf-
fer a lytle of my fooliſh-
neſſe, but ſorbeare me al-
ſo. For I am gelous ouer
you wyth godly gelouſy. For I haue
marryed you vnto one man, to byng
a chaſte virgine vnto Chriſt. But I
ſcare me, leſt as the ſerpent byd be
gyle Eua wyth bys craftyneſſe: euſ
ſo be your wyttes corrupte alſo, and
fal awaye from the ſyngleneſſe, that
is in Chriſt Jeſu. For yf he that co-
meth preacheth another Chriſt, whō
we haue not preached: or yf he recea-
ue another ſprete, whome ye haue
not receaued: or another Goſpell,
whych ye haue not receaued, ye
myght ryght well haue ſuffered it.
For I ſuppoſe me to haue done no-
thyng leſſe than the hygh apoſtles.
For though I am rude in worde, but
not in knowlege. In all thynges I
am manifeſt vnto you. Or haue I
ſpynned hūblyng myſelfe, þ ye ſhulde
be exalted? For I haue preached the
Goſpell freely vnto you: I haue ſpoy-
led

2 Cor. 11. 1

1 Cor. 11. 1

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II. CORINTHIORVM

Actu. 20. c

Phil. 4. c

2. Petri. 1. a

led other congregacions, takyng wa-
ges of them to do serupce vnto you.
* And whā I was with you, and had
nede, I was chargeable vnto nomā:
ffoz it that was wantyng vnto me
byd the brethzen supplie that came
fro Macedonia: And in all thynges
I kept my selfe wpythout charge, and
I wpll so kepe me. As truely as the
truth of Christ is in me, thys reioy-
cynge shall not be disanulled in me
in the regions of Achata. Wherefore?
because I do not loue you: God kno-
weth. That I do, and shall do, [I do
it] that I maye cut awaye the occa-
sion of them that couet an occasion:
that where in they reioyce, they be
founde such as we also. ffoz suche
false apostles are deceptful workers
trāssfigurynge themselves into mes-
saungers of Christe. And no mar-
uaile: ffoz Satanas doth trāssfigure
hymselfe into an angell of lpyght. It
is therfore no maruaile yf hys mini-
sters be transfigured, as ministers
of pyghteousnesse, whose ende shal
be accordynge to theyr workes. A-
gayne I sape: lest ony mā thynke me
to be a foole, or els take me as a foo-
le, that I also maye boast a lytle.
That whyche I speake, I speake it
not after God, but as it were in foo-
lyshnesse, in thys reasonynge of boa-
styng. Because many do reioyce af-
ter the flesh, I wpll reioyce also. ffoz
+ ye suffre fooles gladly, insomuche
as ye be wyse yowrselues. ffoz ye suf-
fre yf ony man bypynge you in bon-
dage, yf ony man do deuoure you, yf
ony man do robbe you, yf ony man
do auauunce hymselfe, yf ony man
beate

ui, accipiens stipendium ad mi-
nisterium vestrum. Et cum essem
apud uos & egerem, nulli one-
rosus fui. Nam quod mihi dees-
rat, suppleuerunt fratres qui ue-
nerunt a Macedonia: & in omni-
bus sine onere me uobis serua-
ui, & seruabo. Est ueritas Christi
in me, quoniam hæc gloriatio
non infringetur in me in regio-
nibus Achaia. Quare? quia non
diligo uos? Deus scit. Quod au-
tem facio & faciam, ut ampu-
tem occasionem eorum, qui uo-
lunt occasionem: ut in quo glo-
riantur, tales inueniantur sicut
& nos. Nam eiusmodi pseudo-
postoli sunt operarii subdoli, trāss-
figurantes se in Apostolos Chri-
sti. Et non mirum. Ipse enim sa-
tanās transfigurat se in ange-
lum lucis. Nō est ergo magnum,
si ministri eius transfigurentur
uelut ministri iustitiæ, quorum
finis erit secundum opera ipso-
rum. Iterum dico: ne quis me pu-
tet insipientem esse, alioquin ue-
lut insipientem accipite me, ut
& ego modicum quid gloriar.
Quod loquor, non loquor secun-
dum Deum, sed quasi in insipien-
tia, in hac substantia gloriæ.
Quoniam multi gloriantur secun-
dum carnē, & ego gloriabor. Li-
benter enim suffert in insipientes,
cum sitis ipsi sapientes. Sustinet
enim, si quis uos in seruitutē
redigit, si quis deuorat, si quis
accipit, si quis extollitur, si quis
in sa,

in faciem uos eadit. Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico) audeo & ego. Hebræi sunt, & ego. Israelitæ sunt, & ego. Semen Abraham sum, & ego. Minister Christi sum, & ego. Ut minus sapiens dico plus ego. In laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Iudæis quinquies quadragenas, una minus accepi. Ter uirgis caesus sum, semel lapidatus sum, ter naufragium feci, nocte & die in profundo maris fui, in itineribus sepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex Gentibus, periculis in ciuitate, periculis in solitudine, periculis in mari, periculis in falsa fratribus, in labore & ærumna, in uigiliis multis, in fame & siti, in seuiis multis, in frigore & nuditate. Præter illa quæ extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium ecclesiarum. Quis infirmatur, & ego non infirmor? Quis scandalizatur, & ego non uoror? Si gloriari oportet, quæ infirmitatis meæ sunt, gloriabor. Deus & pater Domini nostri IESV Christi, qui est benedictus in secula, scit quod non mentior. Damascus præpositus gentis Aretæ regis custodiebat ciuitatem Damascenorum, ut me comprehenderet, & per fenestram in porta

beate pou on the face. I hope it after rebuke, as though we had been weak on thys behalfe. Wherein may dare be bold, (I speake it in folly shewe,) I dare be bolde also. They are Hebrewes, I also. They are Israelites, I also. They are the seed of Abraham I also. They are the ministers of Christ, I also. As a foole I speake it I am more. In many trauails, in personmentes more abundantly, in stripes about measure, in deaths oft. As I Iewes haue I receaued many tymes forty stripes one lesse. I haue thysse ben beaten wth rods, I haue once bene stoned, I haue thysse suffered shipwracke, I haue ben nyght and daye in the depth of the see, in pournyes oft, in perils of floodes, in perils of wurtherers, in perils of my bynced, in perils of the depthen, in perils in the eytie, in perils in the wyldernesse, in perils on the see, in perils of false brethren in labour and trauaile, in many watchynges, in hunger and thysse, in many fastynges, in colde & nakednesse. Beside those thynges that are outwarde, & my daily combaunce, the care of all the congregacions. Who is weak, & I be not weak? Who is offended, and I burne not? Yf I must reioyce, I wyl reioyce of the thynges & care of my weaknesse. The God & father of our Lord Iesus Christ, whych is blessed for euer knoweth that I lye not. At Damascus, byd the gouernour of the people of synge Aretas watche the eytie of the Damascenes, that he myght take me, & at a wyndow was

Actu. 21. 6
10. 1. 2

1. Cor. 4. 6

Dento 25. 6
2. Act. 16. 9

Actu. 24. 6
2. Act. 27. 8

Actu. 19. 9

1. Cor. 3. 22

Gal. 1. 5
2. Act. 9. 9

II. CORINTHIORVM

I let downe in a basket thorow the wall, & so escaped I bys handes.

The .xii. Chapter.

Yf I must boast (truly it is not needful) I will come to the visions and reuelacions of the LORD. I knowe a mā in Christ, fourtene yeeres ago (whether it was in the body, whether it was wthout the body I can not tell, God knoweth it) the same to haue ben taken vp vntill the thyrde heauen. And I know the same man (whether he was in the body, whether he was wthout the body I can not tell, God knoweth) that he was taken vp into the paradysse, and harde secrete wordes, whych are not leasfull for man to speake. For such a thyng wyl I reioyce, but for myself nothyng but in my weakenesses. For although I wold reioyce, I shall not be foolyshe, for I shall tell truthe. But I do restryne, lest ony man estyme me aboue it & he seyth in me, or heare ought of me. And lest the greatnesse of the reuelacions do exalte me, ther is geuen vnto me the styng of my fleshe, the messenger of Satanas, that he buffet me. For whiche I haue prayed the LORD that he shoulde departe fro me, and he sayd vnto me: My grace sufficeth the: for strength is made perfect by weaknesse. I wyl therefore gladly reioyce in my spehnesses, that the power of Christe may dwell in me. For the whiche cause I am contente in my spehnesses, in rebukes, in needes, in persecucions, in angurshes for Christe: For whan I ame

sporta de missis sum per murum, & sic effugi manus eius.

CAPVT XII.

Non gloriari oportet (non expedit quidem) nisi in visionibus & reuelationibus Domini. Scio hominem in Christo ante annos quatuordecim (sive in corpore, sive extra corpus, nescio, Deus scit) raptum huiusmodi usque ad tertium coelum. Et scio huiusmodi hominem (sive in corpore, sive extra corpus, nescio, Deus scit) quoniam raptus est in paradysum, & audiuit archana uerba, quae non licet homini loqui. Pro huiusmodi gloriabor, pro me autem nihil, nisi in infirmitatibus meis. Nam etsi uoluero gloriari, non ero insipiens: ueritatem enim dicam. Pateo autem, ne quis me existimet supra id quod uidet in me, aut audit aliquid ex me. Et ne magnitudo reuelationum extollat me, datus est mihi stimulus carnis meae angelus satanae, ut me colaphizet. Propter quod et Dominum rogavi, ut discederet a me, & dixit mihi: Sufficit tibi gratia mea: nam uirtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me uisus Christi. Propter quod placeo mihi in infirmitatibus meis, in contumeliis, in necessitatibus, in persecutionibus, in angustis pro Christo. Cum enim in

flimor, tunc potens sum. Factus
sum insipiens, uos me coegistis.
Ego enim a uobis debui com-
mendari: nihil enim minus feci
ab iis, qui sunt supra modum A-
postoli. Tamen si nihil sum, signa
tamen Apostoli facta sunt super
uos in omni patientia, in signis,
& prodigiis, & uirtutibus. Quid
est enim quod minus habuistis
præ cæteris ecclesiis, nisi quod
ego ipse non grauauos? Do-
nate mihi hanc iniuriam. Ecce
tentio hoc paratus sum uenire
ad uos, & non ero gravis uobis.
Non enim quero quæ uestra
sunt, sed uos. Nec enim debent
filii parentibus thesaurizare, sed
parentes filiis. Ego autem liben-
tissime impendam, & super im-
pendar ipse pro animabus ue-
stris, licet plus uos diligens mi-
nus diligar. Sed esto: Ego uos
non grauauī, sed cum essem astu-
tus, dolo uos cepi. Nūquid per ali-
quē eorū quos misi ad uos circū-
ueni uos? Rogauī Titum, & misi
eū illo fratre. Nūquid Titus uos
circumuenit? nonne eodem spi-
ritu ambulauimus? nonne eisdem
uestigis? Olim putatis quod ex-
cusemus nos apud uos? Coram
deo in Christo loquimur. Omnia
autem charissimi propter adifi-
cationem uestram. Timeo enim
ne forte cum uenero, nō quales
uolo, inueniam uos: & ego in-
ueniar a uobis, qualem non
uultis, ne forte contentiones,

weare, than ante I stronger. I am
become a fool, ye haue compelled
me. For I ought to be praised of you
+ seynge I haue done nothing lesse,
than they that are Apostles out of
measure. Although I am nothinge,
yet are þe tokens of an apostle wrought
vpon you by all patience, by tokens
and wonders & powers. For what is
it that ye haue had lesse than other
congregacions, save that I my selfe
haue not ben chargeable vnto you?
Forgiue me this wronge. Beholde
this thyng tyme am I ready to come
vnto you, and I shal not be greuous
vnto you. + For I see not the thynges
that be yours, but you. Rather
ought I chyldren to gather treasure
vnto the elders, but the elders vnto
the chyldren. And I wyll very glad-
ly bestowe me, and wyll my selfe be
bestowed for your soules, though I
louynge you ouermuch, be lytle lo-
ued [agapne.] But let it be so: I ha-
ue not charged you, but for so much
as I was crafty, I toke you wyth a
gyle. Haue I begged you by any of
them that I sente vnto you? I des-
pised Titus, and wyth hym I sente a
brother: hath Titus begged you?
Haue we not walked in one spye?
Haue we not [gone] lyke foote step-
pes? Ye thynke that we do excuse vs
before you? We speake before God
in Christ. For all thynges moost be-
loued are done for your edyfyng.
For I feare the lest perchance whē
I shall come, I shall not fynde you
such as I wold: and I be fownde of
you such one as ye wolde not, + lest
happely ther be among you stryfes,
enuyes

1. Cor. 2.8

Acta. 12.8

1. Cor. 12.8

Gal. 2.8

enupres, hyghmyndes, debates, back-
bypnyges, whispyrnyges, swellnyges
bypours, lestte whan I shall come a-
gayne, God bypnyge me lowe amōge
you, and I betwyle many of them,
whych haue spynned afore, and haue
not repēted ouer theyr vncleynesse
and whozedome, & spylthynesse, that
they haue committed.

The. xiii. Chapter.

Deut. 19. c
Mat. 18. b
Job. 2. b
Eph. 10. c

Behold, thys thysde tyme
do I come vnto you. In
the mouth of two or thre
wyttnesses shal euery mat-
ter stande. For I haue sayd before,
and I tell you before as present, and
nowe absente vnto them that haue
spynned before, and vnto all the rest,
that if I shall come agayne, I shall
not spare. Do ye seke the proufe of
hym, which speaketh in me, [name
ly] Christe: whiche is not weake a-
monge you, but is myghtye amonge
you. For though he is crucified tho-
rogh weakeynesse, yet lpueth he by
the power of God. For we also are
weake in hym, but we lyue by hym
by the power of god in you. Proue
ye your selues whether ye are in
fayth, make search of your selues.
Knowe not ye your selues by Christe
Jesus is in you wpythout happely ye
be castawayes. But I trust that ye
do knowe it, for we are not casta-
wayes. And we praye God, that ye
do no euell, not that we do seme a-
lowable, but that ye do it that good
is, but that we be castawayes. For
we can do nothyng agaynst the truth,
but wpyth the truth. For we reioyce
if we are weake, but ye are stronge.

Math. 10. c

1. Cor. 14. d

emulationes, animositates, dis-
sentioes, detractioes, susurratio-
nes, insulationes, seditioes sint in-
ter uos. Ne iterū cū uenero, hu-
miliet me deus apud uos, & lu-
geā multos ex iis, qui ante pec-
cauerūt, & nō egerūt pōnitentiā
sup inimmūditia, & fornicatione,
& impudicitia quam gesserunt.

CAPVT XIII.

Ecce tertio hoc uenio
ad uos: In ore duorū
uel trium testium sta-
bit omne uerbū. Prae-
dixi enim & predico ut praesentem
uobis, & nūc absens, iis qui ante
peccauerūt, & ceteris oībus, quo-
niā si uenero iterū, nō parca. An
experimentū queritis eius qui in
me loquitur Christus, qui in uo-
bis nō infirmatur, sed potens est
in uobis. Nam etsi crucifixus est,
ex infirmitate, sed uiuit ex uirtute
dei. Nā & nos infirmi sumus in
illo, sed uiuimus cū eo ex uirtute
dei in uobis. Vosmetipsos tenta-
te, si estis in fide, ipsi uos proba-
te. An nō cognoscitis uosmetip-
sos, quia Christus Jesus in uobis
est: nisi forte reprobī estis. Spe-
to autē quod cognoscitis, quia
nos non sumus reprobī. Oramus
autem Deum, ut nihil mali facia-
tis, non ut nos probati appareā-
mus, sed ut uos quod bonum est
faciatis, nos autem ut reprobī
sumus. Non enim possumus ali-
quid aduersus ueritatem, sed
pro ueritate. Gaudemus e-
nim quoniam nos infirmi su-
mus, uos autem potentes estis.

Hoc

Hoc & oramus, uestram consum-
mationem. Ideo enim hæc ab-
sens scribo, ut non præsens du-
rius agam, secundum potestatem
quam Dominus dedit mihi, in e-
dificationem, & non in destru-
ctionem. De cætero autem fra-
tres gaudete, perfecti estote, ex-
hortamini, id ipsum sapite, pacem
habete, & Deus pacis & dilecti-
onis erit uobiscum. Salutate in-
uicem in osculo sancto. Salutant
uos omnes sancti. Gratia Domi-
ni nostri IESV Christi, & chari-
tas Dei, & communicatio sancti
spiritus sit cum omnibus uobis.

A M E N.

¶ Finis secundæ epistolæ
Pauli Apostoli ad
Corinthios.

EPISTOLA

la Pauli Apostoli
ad Galatas.

CAPVT PRIMVM.

PAULUS Apostolus,
non ab hominibus, ne-
que per hominem,
sed per IESVM
Christum, & Deum
patrem, qui suscitauit
eum a mortuis, & qui mecum sunt
omnes fratres, ecclesiis Galatiæ.
Gratia uobis & pax a Deo patre
nostro, & Domino nostro IESV
Christo, qui dedit semetipsum
pro peccatis nostris, ut eriperet
nos de

hys also we wish, [namely,] your
perfectnesse. And therefore do I write
these thynges beinge absente, that I
beinge presente, do not vse my selfe
hardlye, accordyng to the power,
the LORD hath geuen me, to
edifyenge, and not to destruction.

¶ farthermore brethren, exhort, be
perfecte, exhort yourselves. be of
one mynde, haue peace, and God
of peace and loue shalbe wth you.

* Salute ech other w an holy kysse.
All ye sayntes salute you. The grace
of our LORD Iesus Christe, & the
loue of God, and fellowship of the
holy goost be wth you all. Amen.

¶ The ende of þ secōde Epi-
stle of Paule þ Apostle to the
Corinthians.

The Epistle

of the Apostle Paule to the
Galathians.

The first Chapter.

PAULUS an Apostle not
of men, nor by man, but
by Iesus Christe, and
God þ father, whych
hath raysted him from
the dead, and all the
brethren that are wth me, vnto the
congregacions of Galatia. Grace
be wth you and peace from God
oure father, and oure LORD Ie-
sus Christe, whych hath geuen him
selfe for oure synnes, that he shoulde
redeeme

GALATAS

drawe vs out of thys presente euell
 worlde, accordyng to the wpll of god
 and our father, vnto whom be glory
 for euer and euer. Amen. I maruayl
 that ye be so soone turned fro hym,
 whych hath called you vnto þ grace
 of Christ, vnto another Gospell: the
 whych is nothyng els, saue that ther
 be some that trouble you, and wyl
 turne the Gospell of Christ. But
 though we, or an angell from heauē
 preach [ought] vnto you, saue it that
 we haue preached vnto you, the same
 be cursed. * As we haue sayd before,
 so saye I agayne: Yf ony mā preache
 [ought] vnto you, besyde it that ye
 haue receaued, the same be cursed.
 But do I now speake saye vnto me,
 or vnto God? Do I seeke to please
 men? * Yf I byd yet please men, I
 were not the seruaunt of Christe.
 * I for I certifie you brethren of
 the Gospell, that is preached of me,
 that it is not after mā: for I byd not
 receaue it nor learned it of man, but
 by the reuelacion of Iesus Christe.
 * For ye haue herde of my conuersa-
 tion somtyme in the Jewship, that
 I byd persecute the congregacion
 of God out of measure, and droue
 them out: and how I preuayled in þ
 Jewshyppe aboue many of my fel-
 lowes in my nacpō, * beyng a more
 feruente louer of the tradicions of
 my fathers. But whan it hadde
 pleased hym that hadde sundered me
 fro my mothers wombe, * and hadde
 called me by hys grace, that he
 myght declare hys sonne by me, that
 I shulde preache hym amonge the
 Gentyles, stragght waye byd I not
 graunte

Actu. 25. a

1 Cor. 15. a

Joh. 1. b
 and 11. f
 Jacob. 4. a
 1. T. 1. b

Acta. 9. a
 9. a. 11. a

Joh. 1. a

Acta. 9. b
 and 11. b

nos de presenti seculo nequam,
 secundum uoluntatem Dei & pa-
 tris nostri, cui est gloria in secula
 seculorū. Amen. Miror quod sic
 tam cito transferimini, ab eo qui
 uos uocauit in gratiam Christi,
 in aliud euangelium: quod non
 est aliud, nisi sunt aliqui, qui uos
 conturbant, & uolunt conuertere
 euangelium Christi. Sed licet
 nos, aut angelus de cœlo euan-
 gelizet uobis præterquam quod
 euangelizauimus uobis, anathe-
 ma sit. Sicut prediximus, & nunc
 iterum dico: Si quis uobis euan-
 gelizauerit, præter id quod acce-
 pistis, anathema sit. Modo enim
 hominibus suadeo, an Deo? An
 quæro hominibus placere? Si ad
 huc hominibus placerem, Chri-
 sti seruus non essem. Notum e-
 nim uobis facio fratres euange-
 lium, quod euangelizatum est a
 me, quia non est secundum ho-
 minem: neque enim ego ab homi-
 ne accepi illud, neque didici, sed
 per reuelationē IESU Christi.
 Audistis enim conuersationem
 meam aliquando in iudaismo,
 quoniam supra modū perseque-
 bar ecclesiam Dei, & expugna-
 bam illā: & proficiebā in iuda-
 smo supra multos coetaneos me-
 os in genere meo, abundantius
 amulator existens paternarum
 mearum traditionum. Cum au-
 tē placuit ei qui me segregauit
 ex utero matris meæ, & uocauit
 per gratiam suam, ut reuelaret
 illū suū in me, ut euangelizarem
 illum in Gentibus, continuo nō
 acquiesce

CAPVT II.

Pol. 252.

May. 16. c

aequieu carnī & sanguini: neq;
ueni Hierosolymam ad anteces
sores meos: Apostolos, sed abii
in Arabiam, & iterum reuersus
sum Damascum. Deinde post an
nostres ueni Hierosolymam ui
dere Petrum, & māsi apud eum
diebus quindecim. Aliam autem
Apostolorum uidi neminem, nisi
Iacobum fratrem Domini. Quae
autem scribo uobis, ecce coram
Deo, quia non mentior. Deinde
ueni in partes Syriae & Ciliciae.
Eram autem ignotus facie ec
clesiis iudaeae quae erant in Chris
to. Tantum autem auditum ha
bebant, quoniam qui persequē
batur nos aliquando, nunc euan
gelizat fidem, quam aliquando
expugnabat, & in me clarifica
bant Deum.

CAPVT II.

DEinde post annos qua
tuordecim iterum ascē
di Hierosolymam cum
Barnaba, assumpto &
Tito. Ascendi autem secundum
reuelationem, & contuli cum il
lis euangelium quod praedico in
Gentibus: seorsum autem illi qui
uidebantur aliquid esse, ne forte
in uanū currerē aut cucurrissem.
Sed neq; Titus, qui mecum erat,
cum esset Gentilis compulsi
est circumcidi. Sed propter sub
introductos falsos fratres qui
subintroierunt explorare liberta
tem nostram, quam habemus in
Christo IESU, ut nos in seruitu
tem redigerent. Quibus neq; ad
horam

graunt unto flesh & bloude, nother
dyd I come to Ierusalem, unto my
predecessours & Apostles, but I went
into Arabia, and am come agayne
to Damascus. Afterward, after thre
yeare, dyd I come to Ierusalem to
se Peter, and I abode with hym systene
dayes. I haue sene none other of the
Apostles, saue Iams & brother of our
Lorde. The thinges that I wyte
unto you, beholde, & God knoweth,
for I lye not. After that dyd I come
in the partes of Syria and Cilicia:
but of the face I was unknownen of
the congregacion of Iewes, whiche
were in Christe. Neuerthelesse they
had herde, that he that dyd somtyme
persecute vs, doth now preache the
sayth, the whiche he destroyed som
tyme: in me they praysed God. I
The. ii. Chapter.



After that fourtene yeare, I
went vp to Ierusalem
agayne, with Barnabas,
Titus also beyng taken
with me. But I wente vp by reue
lacion, and I dyd compare with the
the Gospell that I do preache among
the hepythen: but specially them that
semed to be oughte, lest I shulde
runne or had runne in vayne. Ne
uerthelesse nother Titus, whiche
was with me, where as he was a
hepythen, was compelled to be cir
cumcised. But because of certayne
false brethren prauelye broughte in,
whych came in secretly, to spye oute
our libertye, the whiche we haue in
Christe Iesu, that they myght byng
vs into bondage: unto whome we
gaue no towne, no not for space
Ili. of

1. Cor. ii. 8

Act. 17. 8

Act. 16. 8
1. Cor. 9. 8

GALATAS

Actu. 10. d
Roma. 1. d
Ephel. 6. a

B

Actu. 9. d

Actu. 15. e
1. Cor. 9. a

of an hoire, that the truth of þ Gospel
pell do remayne wpth you. But as
for: the that dyd seme to be somewhat
what thephaue ben somtyme, it ma-
keth not matter to me: * for: God
doth not accepte the persone of a mā
for: they þ semed to be ought away-
led me nothpyng. But contrarpyse
whan they had sene that the Gospel
of the Hephenshippe was cōmytted
vnto me, as vnto Peter also of circū-
cisiō, (for: he that wrought by Peter
in the Gospel of circūcisiō, wrought
by me also amonge the Hephē.) and
whan James, and Cephas, & Iohn,
whychē semed to be stayes dyd pre-
ceauē the grace that was geuen me,
they gaue the rygthādes of fellow-
shippe vnto me and Barnabas: that
we amonge the Hephēn, but they a-
monge the circūcisiō, onely that
we shulde be mynde full of þ poore:
the whychē thyng also I was care
full to do. But whan Peter came
to Antioche, I wpthstode hym in the
face: for: he was blameable. for: a-
foze þ some dyd come from James,
he dyd eate wpth the Hephēn. But
whan they were come, he wpthdrew
and separated hymselfe, fearpyng the
that were of the circūcisiō. And
vnto hys dissemblyngē dyd the reste
of the Jewes consente, insomuche
that Barnabas also was drawen of
them into the same simulacion. But
whā I had sene þ they dyd not walke
rygthly, after þ truth of þ Gospel, I
sapyd vnto Cephas befoze all: Yf thou
whā thou art a Jewe, dost lyue hel-
thenyschly, & not Jewischly, how dost
þ cōpel þ Hephē to lyue as þ Jewes
do?

horam cessimus subleccióni, ut
ueritas euangelii permaneat a-
pud uos. Ab iis autem qui uide-
bantur esse aliquid, quales ali-
quando fuerint, nihil mea inter-
est: Deus enim personam ho-
minis non accipit. Mihi enim
qui uidebantur esse aliquid
nihil contulerunt. Sed con-
tra cum uidissent quod creditū
est mihi euangelium præparatū,
sicut & Petro circūcisionis, (qui
enim operatus est Petro in Apo-
stolatum circūcisionis, opera-
tus est & mihi inter Gentes.) &
cum cognouissent gratiam qua
data est mihi, Iacobus & Ces-
phas, & Ioannes qui uideban-
tur columnæ esse, dexteras dede-
runt mihi & Barnabæ societas:
ut nos in Gentes, ipsi autem
in circūcisionem, tantum ut pau-
perum memores essemus: quod
etiam sollicitus fui hoc ipsum fa-
cere. Cum autem uenisset Pe-
trus Antiochiam, in faciem ei re-
stiti, quia reprehensibilis erat.
Prius enim quam uenirent quid-
dam a Iacobo, cum Gentibus e-
debat. Cum aut uenissent, subtra-
hebat & segregabat se, timens
eos qui ex circūcisione erant. Et
simulationi eius cōsenserunt ce-
teri Iudei, ita ut Barnabas duce-
retur ab illis in illam simulatio-
nem. Sed cum uidissem quod nō
recte ambularent ad ueritatem
Euangelii, dixi Cephæ coram
omnibus: Si tu cum Iudeus sis,
Gentiliter uiuis, & non Iudaice,
quomō Gētes cogis Iudaizare?
Nos

Nos natura Iudæi, & non ex Gē-
tibus peccatores (scientes au-
tem quod non iustificatur homo
ex operibus legis nisi per fidem
IESV Christi) & nos in Christo
IESV credimus, ut iustificemur
ex fide Christi, & non ex ope-
ribus legis. Propter quod ex ope-
ribus legis nō iustificabitur om-
nis caro. Quod si quærentes iu-
stificari in Christo, inuēti sumus
& ipsi peccatores, nunquid Chri-
stus peccati minister est? Absit.
Si enim quæ destruxi, iterū hæc
ædifico, præuicatorum me con-
stituo. Ego enim per legem legi
mortuus sum, ut Deo uiuā. Chri-
sto confixus sum cruci. Vno au-
tem iam non ego, uiuit uero in
me Christus. Quod autē nūc ui-
uo in carne, in fide uiuo filii dei,
qui dilexit me, & tradidit semet-
ipsum pro me. Non abiicio gra-
tiam Dei. Si enim per legem iu-
stitia, ergo gratis Christus mor-
tuus est.

CAPVT III.

Insensati Galatæ, quis
uos fascinauit non o-
bedire ueritati? ante
quorum oculos Chri-
stus IESVS proscriptus est, & in
uobis crucifixus. Hoc solū a uo-
bis uolo discere: Ex operibus le-
gis spiritū accepistis, an ex audi-
tu fidei? Sic stulti estis, ut cū spi-
ritu cœperitis, nunc carne cōsum-
mamini? Tāta passi estis sine cau-
sa? Si tamē sine causa. Qui ergo
tribuit uobis spiritū, & operatur
uirtutes in uobis, ex operibus
legis,

• We Iewes by nature; and not syn-
ners of the hepythen (z knowynge þ
a man is not iustified by the wothes
of the lawe, saue by the sayth by Je-
sus Christ,) we also beleue on Iesus
Christ, that we may be iustified by þ
sayth of Christ, & not of þ dedes by þ
lawe: because that by þ dedes of the
lawe shall not all flesh be iustified.
If we sekynge to be made ryghteous
in Christ, be founde synners also, is
Christ þ minister of synne? That be
farre. For yf I buyld agayne þ thin-
ges þ I haue destroyed, I make my-
selfe a trespasser. For by þ lawe am
I dead vnto þ lawe, þ I may lyue to
God. Wpth Christ am I crucified.
But now do not I lyue, but Christe
lyueth in me. But that I lyue nowe
in the fleshe, I lyue in the sayth of þ
sonne of God, & whych hath loued,
me, & hath geuen hymselfe for me. I
cast not awaye the grace of God.
For yf ryghteousnesse be by þ lawe,
than dyed Christ for nought.

The.iii. Chapter.

Ye wptlesse Galatians, &
• who hath bewitched you
not obey the truth: before
whose eyes Christ Iesus
was despised, and amonge you cru-
cified. This only wolde I learne of
you: haue ye receaued the sprete by
the wothes of the lawe, or by the hea-
rynge of the sayth? Are ye so vntwysse
that whā ye haue begon by þ sprete,
ye do nowe ende by þ fleshe? haue ye
suffered so great thynges in vayne? yf
it be els in vayne. We therfor þ gaue
you þ sprete, and wotheh miracles
among pou, [doth he it] by þ dedes of
Ji.iii. the

GALATAS

the lawe, or by the hearinge of the
Genes. 15. b fapth? As it is wyrtten: * Abraham
Roma. 4. a dyd beleue God, and it was counted
Jacob. 1. c hym vnto ryghteousnesse. Knowe
 therfore that they that are of fapth,
 they are Abrahams chyldren. But þ
 scripture knowynge afoze that God
Genes. 12. a iustifyeth the hepythen by fapth, she
and. 11. c tolde Abraham: that * In the shal all
 nations be blessed. They therfore
 that are of fapth, shalbe blessed with
 fapthful Abraham. For they that are
 of the workes of the lawe, are vnder
Deut. 17. c the curse. For it is wyrtten: * Cur-
 sed be every one that shall not abyde
 in all thynges that are wyrtten in þ
 boke of the lawe, that he do them.
 But that noman is iustified befoze
 God by the lawe, it is manifest:
Abacus. 1. a for * the ryghteous lyueth by fapth.
Roma. 1. b And the law is not of fapth, þ but he
and. 10. a that shall do the, shall lyue in them.
* Lens. 18. a * Christ hath redimed vs fro þ curse
* Rom. 8. a of the lawe, beynge become a curse
Deut. 11. b for vs, (for it is wyrtten: * Cursed is
 every one that hangeth on tre,) that
 amonge the hepythen the blessinge
 of Abraham shulde be in Christ Je-
 su, that we maye receaue þ promyse
 of the sprete by fapth. Brethren, (I
I speake after mā) * the testament on-
Ier. 9. c ly of a man, beynge confirmed doth
 noman despyse or doth adde thereon-
 to. + Vnto Abraham and hys sede
 were the promyses graunted. He
 fapeth not: And in sedes, as in many
 sedes, but as in one: And thys sede
 whych is Christ. But thys testamēt
Hebr. 11. c I sape beynge confirmed by God,
Judith. 5. b hath not the lawe, * whych was ge-
Actu. 7. a uen four hūdret and therty peare
 after

legis, an ex auditu fidel? Sicut
 scriptum est: Abraham credidit
 Deo, & reputatum est illi ad iu-
 stitiam. Cognoscite ergo quia
 qui ex fide sunt, ii sunt filii Abra-
 hę. Prouidens autem scriptura
 quia ex fide iustificat Gentes
 Deus, pronunciauit Abrahę:
 Quia benedicentur in te omnes
 Gentes. Igitur qui ex fide sunt,
 benedicentur cum fidei Abra-
 ham. Quicumque enim ex operi-
 bus legis sunt, sub maledicto
 sunt. Scriptum est enim: Ma-
 ledictus omnis qui non perman-
 serit in omnibus quę scripta
 sunt in libro legis, ut faciat ea.
 Quod autem in lege nemo ius-
 tificatur apud Deum, manife-
 stum est: quia iustus ex fide uiuit.
 Lex autem non est ex fide, sed
 qui fecerit ea, uiuet in illis. Chri-
 stus nos redemit de maledicto
 legis, factus pro nobis maledi-
 ctum (quia scriptum est: Maledi-
 ctus omnis qui pendet in ligno)
 ut in Gentibus benedictio Abra-
 hę fieret in Christo IESU, ut
 pollicitationem spiritus accipia-
 mus per fidem. Fratres (secun-
 dum hominem dico,) tantum ho-
 minis confirmatum testamen-
 tum nemo spernit, aut superor-
 dinat. Abrahę dictę sunt pro-
 missiones, & semini eius. Non
 dicit: Et seminibus, quasi in mul-
 tis, sed quasi in uno, & semini
 tuo, qui est Christus. Hoc au-
 tem dico, testamentum con-
 firmatum a Deo, quę post qua-
 dringentos et triginta annos
 facta

facta est lex non irritum facit,
ad euacuandam promissionem.
Nam si ex lege hereditas, iam
non ex promissione. Abraham au-
tem per repromissionem dona-
uit Deus. Quid igitur lex? Prop-
ter transgressionem posita est,
donec ueniret semen cui promi-
serat, ordinata per angelos in
manu mediatoris. Mediator au-
tem unus non est: Deus autem
unus est. Lex ergo aduersus pro-
missa Dei Absit. Si enim data
esset lex quæ posset uiuificare,
uerè ex lege esset iustitia. Sed
conclusit scriptura omnia sub
peccato, ut promissio ex fide IE-
SV Christi daretur credenti-
bus. Prius autem quam ueniret
fides, sub lege custodiebamur
conclusi in eam fidem, quæ reue-
landa erat. Itaque lex pædago-
gus noster fuit in Christo, ut ex
fide iustificemur. At ubi uenit fi-
des, iam non sumus sub pædago-
go. Omnes enim filii Dei estis
per fidem, quæ est in Christo
IESV. Quicumque enim in
Christo IESV baptizati estis,
Christum induistis. Non est iudeus
neque Græcus: non est seruus ne-
que liber: non est masculus ne-
que femina. Omnes enim uos
unum estis in Christo IESV. Si
autem uos Christi, ergo se-
men Abraham estis, secun-
dum promissionem
heredes.

CAPVT III.

after made of none effecte, to make
the promysse voyde. * For yf the en-
heritaunce be by the lawe, than is it
not now of promysse. But vnto Abra-
ham hath God geuen it by promysse.
Where to than doth the lawe serue?
* It was ordyned because of trans-
gression, vntyl the seede shulde come,
vnto whome he had promysed it, be-
ynge ordyned by angels in the hande
of the mediator. But the mediator is
not of one, but God is one. In þ law
than agaynst the promyses of God?
That be farre. For yf ther had bene
geuen a lawe that coulde haue quite-
hened, the ryghteousnesse shuld true-
ly be of the lawe. * But scripture clo-
sed all thynges vnder the lawe, that
the promysse of the saythe of Iesus
Christ shuld be geuen vnto the faith-
full. * But afore that the sayth dyd
come, we were kepte (but vnder the
lawe, in the same sayth, whych was
to be disclosed. Therefore was þ law
our scoolemaster vnto Christ, that
we be iustified by sayth. But whan
the sayth dyd come, we are not now
vnder the scoolemaster. * For ye be
all the chyldren of God by the sayth,
whych is in Christ Iesu. * For who-
so of you are baptyzed in Christe, ye
haue put on Christ. Ther is no Jew
nother Greeke: ther is no bondmen,
nother free: ther is no mā nor womā.
For ye are all one in Christ Iesu. *
But yf ye are Christes, thā are ye
the seede of Abraham, [and] accor-
dyng to the promysse, inheritous.

Rom. 4. 6

Rom. 9. 8
7. 1. 3. 6

Rom. 1. 6

Joh. 1. 1. 3

Rom. 6. 3
ant. 11. 6
Col. 1. 6Joh. 17. 6
1. 17. 6
1. 17. 6Chr. III. Chapter. *
I. III. But

GALATAS

But I saye: As longe as þe þere is a chyldre, he differeth nothyng from a seruaunte, though he be lord of all: but he is vnder tutores and gouernours, vntill the tyme appoynted of the father. Euen so we also, whan we were chyldre, we were set vponge vnder the tradicions of the worlde. But whā the fulnesse of þe tyme was come, God sente his sone borne of a woman, & put vnder the lawe, that he shoulde redime them þe were vnder the lawe, that we might receaue the adopcion of the chyldre.

Eccl. 49. b
Dan. 9. b
1 Mar. 5. b

Roma. 8. b * And because ye be the chyldren of God, God sent the spere of his sone in your hartes, cryenge: Abba, father. Therfore is he not now a seruaunte, but a sonne. Yf he be a sonne an he þere also thowow God. But thā truly not knowyng God, ye serued them, * that of nature are no Goddes. But now that ye haue knowen God, yee that ye are knowe of God, * how do ye turne agayne to þe weak and beggerly tradicions, vnto the

1. Cor. 8. 8

Collo. 1. 8

Whyche ye wyll serue agayne? Ye obserue the dayes and monethes, and tymes, and yeres. I feare me, lest I haue laboured in vayne amōge you. We ye as I brethren I praye you, for I am also as you. Ye haue hurte me nothyng. But ye know that a whyle ago I dyd preach vnto you the Gospel thowow the weaknesse of þe flesh, & your temptaciō in my fleshe haue ye not despyed, nother haue ye refused it: but I þe an angell of God dyd ye receaue me, [ye] Ias Christe Iesu. Where is therfore your happynesse?

Gal. 1. 8

Ico autē? Quanto tempore hæres paruulus est, nihil differt a seruo cum sit dominus omnium, sed sub tutoribus & auctoribus est usque ad præfinitū tempus a patre. Ita & nos, cum essemus paruuli, sub elementis mundi eramus seruientes. At ubi uenit plenitudo temporis, misit Deus filium suum factum ex muliere, factum sub lege, ut eos qui sub lege erant redimeret, ut adoptionem filiorum reciperemus. Quoniam autem estis filii Dei, misit Deus spiritum filii sui in corda uestra clamantem: Abba, pater. Itaque iam non est seruus, sed filius. Quod si filius, & hæres per Deum. Sed tunc quidem ignorantes Deum, iis qui natura non sunt dii, seruiebatis. Nunc autem cum cognoueritis Deum, imo cogniti sitis a Deo, quomodo conuertimini iterum ad infirma & egena elementa, quibus denuo seruire uultis? Dies obseruatis, & menses, & tempora, & annos. Timeo ne forte sine causa laborauerim in uobis. Estote sicut ego, quia & ego sic cut uos. Fratres, obsecro uos. Nihil me lesistis. Scitis autem, quia per infirmitatem carnis euangelizau i uobis lampridem, & temptationem uestram in carne mea non spreuistis, neque respuistis sed sicut angelum Dei accepistis me, sicut Christum IESVM. Vbi est ergo beatitudo uestra? Testis

Testimonium enim perhibeo uobis, quia si fieri potuisset, oculos uestros eruissetis, & dedissetis mihi. Ergo inimicus uobis factus sum, uerum dicens uobis? Aemulantur uos non bene, sed excludere uos uolunt, ut illos æmulemini. Bonum autem æmulemini, in bono semper, & non tantum cum præsens sum apud uos. Filioli mei, quos iterum parturio, donec formetur Christus in uobis. Vellem autem esse apud uos modo, & mutare uocem meam, quoniam confundor in uobis. Dicite mihi qui sub lege uultis esse, legem nõ legistis? Scriptum est enim: Quoniam Abraham duos filios habuit, unum de ancilla, & unum de libera. Sed qui de ancilla, secundum carnem natus est: qui autem de libera, per repromissionem: quæ sunt per allegoriam dicta. Hæc enim sunt duo testamēta: Vnum quidem in monte Sina, in seruitutem generans, quæ est Agar. Sina enim est mons in Arabia, qui cōiunctus est ei, qui nunc est Hierusalem, & seruit cum filiis suis. Illa autem quæ sursum est Hierusalem, libera est, quæ est mater nostra. Scriptum est enim: Lætare sterilis, quæ non paris: erumpe & clama, quæ non parturis: quia multi filii desertæ, magis quam eius quæ habet uirum. Nos autē fratres secundum Isaac promissionis filii sumus. Sed quemadmodum tunc is qui secundum carnem natus fuerat, perse-

nesset? For I beare you recorde, that yf it had ben possible, ye had put out your eyen and had geuen them vnto me. Am I therfor become an enemy vnto you, tellpnge you the truth? They are gelous ouer you amysse, but they wyl shut you out, that ye be gelous ouer them. But couet ye alwaye the good thyngs seruently in goodnesse, and not only whan I am presente wyth you. As yple chylde of whome I trauallye & in byrth a gayne, vntyll Christ be fashioned in you. I wolde be wyth you now also, and chaunge my voyce: for I am ashamed of you. Tell me ye that wyl be vnder the lawe, haue ye not red the lawe? & for ther is wytten: that Abraham had two chylde, & the one of a hādemayden, & one of her that was fre. & But he þ was bozne of the hādemayde, was bozne after þ fleshe: but he that was bozne of the fre woman, was after the promise: þ which thynges are spoken by an allegory. For these are two testamētes: The one truly on monte Sina, engendryng vnto bondage, & whych is Agar. For Sina is a mountayne in Arabia, whych is ioynd vnto it, that now is Ierusalem, & is in bondage to hyr chyldezen. & But that Ierusalem that is on hygh, is fre, whych is our mother. For it is wytten: & We glad thou bare, whych bearest not: breake forth and crye, which byrnest forth. For the desolate hath many mo chyldezen, than she that hath a husbāde. As for vs brethzen, we are þ chylde of promyse after Isaac. & But as thā he that was bozne after þ fleshe, dyd persue

Joh. 16. 2.
1. Cor. 13. 2.

Gen. 16. 3.
2. Gen. 21. 8.

Rom. 9. 8.

Gen. 21. 8.

Gen. 21. 8.

Gen. 21. 8.

GALATAS

persue hym that was bozne after the
spete: euen so now also. But what
sayeth scripture? * Last out þ hande
mayden and hyr sonne: for the sonne
of the handemayde shal not be heyre
wth the sonne of the frewoman.
Therefore brethre are we not þ chyl
dren of the handemayden, but of the
frewoman, wth the whych freedom
Christ hath made vs free. †

The.v. Chapter.

Sande faste, and be not
holden agayne wth the
pocke of bondage. Beholde
I Paule tell you, that * yf
ye be circumcysed, Christ shall pro
fyte you nothyng. And agayne I te
stify vnto every man circumcysing
hymselfe, that he is better to kepe þ
whole lawe. Ye are voyded from
Christ, whych are made ryghteous
by the lawe, ye are falle from grace.
For in spete by sayth we wayte for
the hope of ryghteousnesse. * For in
Christ Iesu doth nother circumcisiõ
auayle oughter, nor the foreskynne,
but sayth, whycher * worketh by cha
rite. Ye canne well, & who hath let
you to obey the truth? Agree vnto
noman. Thys persuasion is not of
hym, which doth calle you. * A lytle
leuen soweth the whole lombe of
dowe. + I trust in the Lord of
you, that ye shall mynde none other
thyng: but he that troubleth you,
shall beare hys iudgement, what so
euer he be. But yf I brethren do yet
preach the circuncision, why do I yet
suffre persecuciõ? This is þ shallder
of þ crosse voyded. Wolde God also
they were cut away, whych trouble
you

persequabatur eum, qui secun
dum spiritum: ita & nunc. Sed
quid dicit scriptura? Ecce ancil
lam & filium eius: non enim hæ
res erit filius ancillæ cum filio li
beræ. Itaque fratres, non sumus
ancillæ filii, sed liberi, qua liber
tate Christus nos liberauit.

CAPVT V.

State, & nolite iterum
iugo seruitutis conti
neri. Ecce ego Pau
lus dico vobis, quoni
am si circumcidamini, Christus
vobis nihil proderit. Testificor
autem rursus omni homini cir
cuncidenti se, quoniam debitor
est uniuersæ legis faciendæ. Eua
cuati estis a Christo qui in lege
iustificamini, a gratia excidistis.
Nos enim spiritu, ex fide spem
iustitiæ expectamus. Nam in
Christo IESU, neque circunci
sio aliquid ualet, neque præpu
tium, sed fides quæ per charita
tem operatur. Currebatis bene,
quis uos impediuit ueritati non
obedire? Nemini consenseritis.
Persuasio hæc non est ex eo qui
uocat uos. Modicum fermentum
totam massam corrumpit.
Ego confido de uobis in Domi
no, quod nihil aliud sapietis: qui
autem conturbat uos portabit
iudicium, quicumque est ille. Ego
autem fratres, si circuncisionem adhuc
prædico, quid adhuc persecutio
nem patior? Ergo euacuatus est
scandalum crucis. Utinam &
abscindantur qui uos conturbant.
Vos

Vos enim in libertatem uocati estis fratres, tantum ne libertatem in occasionem detis carnis: sed per charitatem spiritus, seruite inuicem. Omnis enim lex in uno sermone impletur: Diliges proximum tuum sicut teipsum. Quod si inuicem mordetis & comeditis, uidete ne ab inuicem consumamini. Dico autem in Christo: Spiritu ambulate, & desideria carnis non perficietis. Caro enim concupiscit aduersus spiritum, spiritus aduersus carnem. Hæc enim sibi inuicem aduersantur, ut non quæcunque uultis, illa faciatis. Quod si spiritu ducimini, non estis sub lege. Manifesta sunt autem opera carnis, quæ sunt: fornicatio, immundicia, impudicitia, luxuria, idolorum seruitus, ueneficia, inimicitia, contentiones, emulationes, ira, rixæ, dissensiones, sectæ, inuidiæ, homicidia, ebrietates, comestationes, & his similia, quæ prædico uobis sicut prædixi: quoniam qui talia agunt, regnum Dei non consequentur. Fructus autem spiritus est: charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas. Aduersus huiusmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum uiciis & concupiscentiis. Si spiritum uiuimus, spiritu & ambulemus. Non efficiamur inanis gloriæ cupidi, inuicem promouocantes, inuicem inuidentes.

CAPVT VI.

Fratres

For ye brethren are called vnto a libertie, only geue not your libertie into an occasion of flesh: but serue ech other by the loue of the sprete.

For all the lawe is fulfilled in one worde: * Thou shalt loue thy neighbor as thyselfe. Yf ye byte & rate one another, take heed & ye be not consumed of ech other. & I saye in

Christ: Walke in sprete, and ye shall not fulfill the lustes of the flesh.

For the flesh lusteth agaynst the sprete, & the sprete agaynst the flesh. These are contrary to ech other, & the thynges that ye wyl, ye do not the same.

Yf so be ye are led by the sprete, ye are not vnder the lawe. * The dedes of the flesh are manifest, whych are:

fornication, uncleannesse, vncastite, lechery, worshippe of Idols, wylchecraft, & debates, stryfes, hatredes, wrathes, chydnynges, dissensions, sectes, enuynges, manslaughters, dyshonesties, banquettynges, and suche lyke, the whych I tell you afore, as I haue sayd before: * that they that do

suche, shall not optayne the kyngdome of heauē. & But the frute of the sprete is: loue, ioye, peace, patience, gentleness, goodnesse, longesufferynge, softnesse, sayth, mekenesse, temperance, chastite. * Agaynst suche is not the lawe. & But they that are Christes, haue crucified theyr flesh wylth the vices and concupiscences. & Yf we lyue in the sprete, let vs also walke in the sprete. Let vs not become desirous of vayne glorie, promouynge one another, enuyenge ech other.

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For the flesh lusteth agaynst the sprete, & the sprete agaynst the flesh. These are contrary to ech other, & the thynges that ye wyl, ye do not the same.

Yf so be ye are led by the sprete, ye are not vnder the lawe. * The dedes of the flesh are manifest, whych are: fornication, uncleannesse, vncastite, lechery, worshippe of Idols, wylchecraft, & debates, stryfes, hatredes, wrathes, chydnynges, dissensions, sectes, enuynges, manslaughters, dyshonesties, banquettynges, and suche lyke, the whych I tell you afore, as I haue sayd before: * that they that do

suche, shall not optayne the kyngdome of heauē. & But the frute of the sprete is: loue, ioye, peace, patience, gentleness, goodnesse, longesufferynge, softnesse, sayth, mekenesse, temperance, chastite. * Agaynst suche is not the lawe. & But they that are Christes, haue crucified theyr flesh wylth the vices and concupiscences. & Yf we lyue in the sprete, let vs also walke in the sprete. Let vs not become desirous of vayne glorie, promouynge one another, enuyenge ech other.

GALATAS

Joh. 15. b
Rom. 15. a

Rom. 14. b
Rom. 15. b
1. Cor. 9. b

Luce. 16. b

1. Tel. 1. b

1. Tim. 5. a

1. Cor. 16. c

Brethren, ysa mā shal be o
uertaken in ony faute, ye
that are spiritual, instruct
such one wpth a soft spret,
consyderpnge thyselſe that thou be
not tempted alio. * Beare ye þ bur-
thens one of another, and so shall ye
fulſſill the lawe of Chriſte. ffor yf
ony man thynketh hymſelſe oughte,
whan he is nothynge, he deceaueth
hymſelſe. But let euery man proue
hys owne worke, & so ſhal he reioyce
only in hymſelſe, and not in another
* ffor euery man ſhal beare his owne
burthen. ffor But let hym that is in-
ſtructe wpth the worde, miniſtre of
al hys goodes vnto hym that doth in-
ſtructe hym. Erre not, God is not
mocked. * ffor the thynges that a mā
ſhall ſowe, theſame ſhall he reape al
ſo. ffor he that ſoweth in hys fleſhe,
of hys fleſh ſhal he alſo reape corrup-
tion: but he that ſoweth in the ſpete
of the ſpete alſo ſhall he reape euer-
laſtynge lyfe. * And doyng good, let
vs not ſapnte: ffor at hys tyme ſhall
we reape not ceaſſynge. Whyle we
haue tyme therfore let vs do good
vnto all men, * but moost of all vnto
the houſholdes of ſapth. Beholde
wpth what letters I haue wrytten
vnto you * wpth myne owne hande,
ffor they that wyl pleaſe in þ fleſh,
they conſtrayne you to be circumci-
ſed: only, that they ſuffre not the per-
ſecucion of the croſſe of Chriſte. ffor
nother they þ be circiſed do kepe
the lawe: but they wyl haue you to
be circiſed, that they may reioyce
in your fleſh. But ſarre be it fro me
to reioyce. ſaue in the croſſe of oure

LOKKE

Ratres, etſi præocen-
patus fuerit homo in
aliquo delicto, uos qui
ſpirituales eſtis, huius
modi inſtruite in ſpiritu lenita-
tis, conſyderans teipſum, ne &
tu tenteris. Alter alterius onera
portate, & ſic adimplebitis le-
gem Chriſti. Nam ſi quis exiſti-
mat ſe aliquid eſſe, cum nihil ſit,
ipſe ſe ſeducit. Opus autem ſu-
um probet unusquiſque, & ſic in
ſemetipſo tantum gloriam ha-
bebit, & non in altero. Unusquiſ-
que enim onus ſuum portabit.
Communicet autem iſ qui cate-
chizatur uerbo, ei qui ſe catechi-
zat in omnibus bonis. Nolite er-
rare, Deus non irridetur. Quæ e-
nim ſeminauerit homo, hæc &
metet. Quoniam qui ſeminat in
carne ſua, de carne & metet cor-
ruptionem: qui autem ſeminat
in ſpiritu, de ſpiritu metet uitam
æternam. Bonum autem facien-
tes, non deficiamus: tempore e-
nim ſuo metemus non deficien-
tes. Ergo dum tēpus habemus,
operemur bonum ad omnes,
maxime autem ad domesticos
fidei. Videte qualibus literis
ſcripſi uobis mea manu. Quicum-
que enim uolunt placere in car-
ne, hi cogunt uos circuncidi-
tātum, ut crucis Chriſti perſe-
quutionem non patiantur.
Neque enim qui circuncidan-
tur legem custodiunt, ſed uol-
unt uos circuncidi, ut in car-
ne ueſtra glorientur. Mihi au-
tem abiſt gloriari, niſi in cruce

Domini

Dñi nostri IESV Christi, per quē
mihi mundus crucifixus est, & e-
go mundo. In Christo est IESV,
neq; circūcisio aliqd ualet, neq;
præputiū: sed noua creatura. Et
quicunq; hanc regulā secuti fue-
rint, pax super illos & misericor-
dia, & super Israel Dei. De cæte-
ro nemo mihi molestus sit: ego
enim stigmata Domini IESV
in corpore meo porto. Gratia
Domini nostri IESV Christi,
cum spiritu uestro fratres.

AMEN.

Finis epistolæ pauli Apo-
stoli ad Galatas.

EPISTO

la Pauli Apostoli
ad Ephesios.

CAPVT PRIMVM.

Paulus Apostolus IE-
SV Christi per uolun-
tatē Dei, omnibus san-
ctis qui sunt Ephesi, &
fidelibus omnibus in Christo IE-
SV. Gratia uobis & pax a Deo
patre nostro & Domino IESV
Christo. Benedictus Deus & pa-
ter Domini nostri IESV Christi,
qui benedixit nos in omni bene-
dictione spiritali in coelestibus
in Christo, sicut elegit nos in ip-
so ante mundi constitutionē: ut
essemus sancti & immaculati in
conspēctuius in charitate, qui
prædestinauit nos in adoptionē

filio-

LOVDE Iesus Christ, by þ whiche
the worlde is crucified vnto me, and
I vnto the worlde. * For in Christ Je-
su doth nother the circūcision auale
ought, nor the vncircumcision: but
the new creature. * And whosoever
do followe thys rule, pæce be vnto
them and mercy, and vpo the Israel
of God. From henceforth let nomā
trouble me, * for I beare the markes
of the LOVDE Iesus in my body.
The grace of oure LOVDE Iesus
Christ be with your sprete brethren.

AMEN.

The ende of the Epistle of
Paule the Apostle to the
Galathians.

The Epistle

of Paule the Apostle to the
Ephesians.

The first Chapter.

Paule an Apostle of Iesus A-
Christe by the wyl of god,
vnto all þ sayntes which
are at Ephesus, and to all
saythfull in Christe Iesu: * Grace
be vnto you and peace frō God our
father and the LOVDE Iesus Christ.
* Blessed be God & the father of our
LOVDE Iesus Christ, whiche hath
blessed vs in euery spirital blessing
in heauily thynges in Christ, * as he
hath chose vs in hym before the ma-
kyng of þ worlde, þ we shuld be holy
and vnspecked in hys syght in loue &
whiche hath prædestinate vs into the
adopcion

EPHESIOS

of chyldren through Iesus Christ in hymselfe, accordynge to the purpose of hys wpll, vnto the prayse of & glo- ry of hys grace: In & whych he hath made vs accepted in hys * beloued sonne, & in whome we haue redemp- tion throughe hys bloude for the re- mission of synnes, accordynge to the ryches of hys grace, whych hath ben excreadynge plenteous in vs in all wysedome and prudence: * That he myght declare vnto vs the mystery of hys wpll accordynge to hys good pleasure: Whych he purposed in him selfe, in the dispensacion of * the ful- nesse of tymes to set vp all thynges in Christ: thynges that be in heauen and that be in earth, eue in hymselfe in whō also we lyhetwysse are called by lot, * predestinate accordynge to the purpose of hym, whych worketh all thynges after the counsell of hys owne wpll, that we maye be vnto the prayse of hys glory: Euen we whych afore haue hoped in Christ, In whom pou also beleued, whan ye had herde the worde of truch, & Gos- pell of pour saluacion, In whom also ye beleupnge * are sealed wpth the holy sprete of promyse, whych is the earnest of oure inheritaunce for the redemption of purchacynge vnto & prayse of hys glory. * Wherfore I also hearynge pour sayth whych is in Christ Iesu, and loue vnto all sapn- tes, craffe not geuyng thanks for pou, makynge in cōpon of pou in my prayers, that the God of glory (* the father of our LORD & Iesu Christ) maye geue vnto pou the sprete of wysedome & reuelacion for & know- ledge

filiorum per IESVM Christum in ipsum, secundum propositum uoluntatis suae in laudem gloriae suae, in qua gratificauit nos in dilecto filio suo: in quo habemus redemptionem per sanguinem eius, in remissionem peccatorum secundum diuitias gratiae eius, quae superabundauit in nobis in omni sapientia & prudentia, ut notum faceret nobis sacramentum uoluntatis suae, secundum beneplacitum eius, quod proposuit in eo in dispensatione plenitudinis temporum, instaurare omnia in Christo, quae in coelis, & quae in terra sunt in ipso. In quo etiam & nos sorte uocati sumus, predestinati secundum propositum eius, qui operatur omnia secundum consilium uoluntatis suae, ut simus in laudem gloriae eius, nos qui ante sperauimus in Christo, in quo & uos, cum audissetis uerbum ueritatis, euangelium salutis uostre, in quo & credentes signati estis spiritu promissionis sancto, qui est pignus hereditatis nostrae, in redemptionem acquisitionis, in laudem gloriae ipsius. Propterea & ego audiens fidem uestram, quae est in Christo IESU, & dilectionem in omnes sanctos, non cesso gratias agens pro uobis memoriam uestri faciens in orationibus meis, ut Deus (Domini nostri IESU Christi pater) gloriae, det uobis spiritum sapientiae & reuelationis in agnitionem

Math. 5. b
and. 17. a
1. Cor. 1. b
2. Cor. 1. a

Coll. 1. c

Gal. 4. a

Roma. 8. a

Rom. 8. b
2. Cor. 1. c
and. 5. a

Phil. 1. b
Coll. 1. a
2. Cor. 1. b

1. Cor. 5. a

ne eius illuminatos oculos cordis uestri, ut sciatis quæ sit spes uocationis eius, & quæ diuinitæ gloriæ hereditatis eius in sanctis, & quæ sit supereminens magnitudo uirtutis eius in nos, qui credidimus secundum operationem potestatis uirtutis eius quam operatus est in Christo IESU, suscitans illum a mortuis, & constituens ad dexteram suam in cœlestibus, supra omnem principatum, & potestatem, & uirtutem, & dominationem, & omne nomen quod nominatur non solum in hoc seculo, sed etiam in futuro. Et omnia subiecit sub pedibus eius, & ipsum dedit caput super omnem ecclesiam, quæ est corpus ipsius, & plenitudo eius, qui omnia in omnibus adimplet.

CAPVT II.

ET uos conuulsificauit cum essetis mortui delictis & peccatis uestris, in quibus aliquando ambulastis, secundum seculum mundi huius, secundum principem potestatis aeris huius, spiritus qui nunc operatur in filios diffidentie, in quibus & nos aliquando conuersati sumus, in delictis carnis nostre, facientes uoluntatem carnis & cogitationum, & eramus natura filii ire, sicut & ceteri. Deus autem qui diues est in misericordia, propter nimiam charitatem suam, qua dilexit nos, & cum essemus mortui peccatis, conuulsificauit nos in Christo, cuius gratia estis saluati,

lege of hym, the eyes of poure harte beyng lpghtened, & ye may knowe whych is the hope of hys callinge, & what be the ryches of the glorie of hys inheritaunce in the saptes, and whych is the excedyng greatnesse of his power toward vs: which haue beleued accordyng to the workyng of the myght of hys power, which he hath wrought in Christe Jesu, respyng hym vp from the deade, & settyng hym at hys ryghthande in heaurnly thynges, aboue all * rule and power and myght, and dominion, & every name that is named not only in thys worlde, but also in þ worlde to come. * And all thynges hath he subdued vnder hys fete, & made hym * heade ouer all the congregacion, whych is hys body, and the fulnesse of hym, that fylleth all in all.

The.ii. Chapter.

And * you hath he quychened, when ye were deade thorow your trespasses and synnes, in the whych ye walked somtyme accordyng to þ course of thys worlde, after þ prince of power of this ayre, the sperte that now worketh into the chyldre of disobedience. In þ whych also we all haue led our conuersacion somtyme in the lustes of our flesh, doyng the wyll of the flesh & of the thoughtes: And by nature were we the chyldren of wrath, euen as well as other. But God whych is ryche in mercy, for his excedyng loue sake, wherewith he hath loued us when we were deade, also thorow synnes, hath quychened vs in Christ, * by whose grace ye are saued

Phil. 1. 9. 8

Dani. 10. 6

Phil. 2. 9

Eph. 4. 8

and. 1. 6

Col. 1. 6

Collet. 1. 6

and. 1. 6

Col. 1. 6

2. 7. 9. 10.

2. 7. 9. 10.

Eph. 1. 6

and. 1. 6

072.1 07

745.1.6

Qbfi. 3. 2
Cotto. 1. 6

Komm. 15. b

227.9.b
Col 1, b

100-476
 Page 2. b

0.75-0.25
0.25-0.15

•

1

saluati, & conuersi sunt, & con
sedere fecit in coelestibus, in
in Christo IESV, ut ostenderet
in seculis superuenientibus abun
dantes diuitias gratiæ suæ, in bo
nitate super nos in Christo I E
SV. Gratia enim estis saluati
per fidem, & hoc non ex uobis.
Dei enim donū est, non ex ope
ribus, ut ne quis glorietur: ipse
enim sumus factura, creati in
Christo I E S V in operibus bo
nis, quæ præparauit Deus, ut in
illis ambulemus. Propter quod
memores estote, quod aliquan
do uos qui Gentes eratis in car
ne, qui dicebamini præputium
ab ea quæ dicitur circumcisio in
carne manufacta, qui eratis in il
lo tempore sine Christo, aliena
ti a conuersatione Israel, & hos
pites testamentorum, promissio
nis spem non habentes, & sine
Deo in hoc mūdo: Nunc autem
in Christo I E S V uos qui ali
quando eratis longe, facti estis
prope in sanguine Christi. Ipse
enim est pax nostra, qui fecit ut
traque unum, & medium parietem
maceriæ soluens inimicitias
in carne sua, legem mandato
rum decretis euacuans, ut duos
condat in semetipso, in uno no
uo homine, faciens pacem, ut re
conciliet ambos in uno corpore
Deo, per crucem interficiens in
imicitias in semetipso. Et ueni
ens euangelizauit pacem nobis,
qui longe fuissis, & pacem usque
prope.

prope. Quoniam per ipsum habemus accessum ambo in uno spiritu ad patrem. Ergo iam non estis hospites & aduenæ, sed estis ciues sanctorum & domestici Dei, superedificati super fundamentum Apostolorum & Prophetarum, ipso summo angulari lapide Christo IESV, in quo omnis ædificatio constructa, crescit in templum sanctum in Domino, in quo & uos coedificamini in habitaculum Dei in spiritu sancto.

CAPVT III.

Huius rei gratia ego Paulus uinctus Christi IESV pro uobis Gentibus. Si tamen audistis dispensationem gratiæ Dei, quæ data est mihi in uobis, quoniam secundum reuelationem notum mihi factum est sacramentum, sicut supra scripsi in breui, prout potestis legentes intelligere prudentiam meam in ministerio Christi, quod aliis generationibus non est agnitus filiis hominum, sicut nunc reuelatum est sanctis Apostolis eius & Prophetis in spiritu esse Gentes coheredes, & concorporales, & participes promissionis in Christo IESV per euangelium, cuius factus sum ego minister secundum donum gratiæ Dei, quæ data est mihi secundum operationem uirtutis eius. Mihi enim omnium sanctorum minimo data est gratia hæc: in Gentibus euangelizare inuestigabiles diuitias Christi, & illuminare omnes, quæ sit

dispensatio.

nye. For by hym haue we both an inheritance in one spirit vnto the father.

+ + Therfor are ye not now guests and straungers, but ye are cytiens of the sayntes and of the householde of God, buylded vpon the foundacion of the Apostles and Prophets, + Iesus Christe beyng that hye corner stone, in whom euery buyldyng beyng made, groweth in to an holy temple in the Lord, in whom ye also are buylded together into an habitation of God in the holy goost.

The. iii. Chapter.

For this thynges sake I haule am a prisoner of Iesu Christ for you Genthen: Yfso be yet that ye haue herde the office of the grace of God, whiche is geuen vnto me amonge you: for accordyng to reuelacion was the mystery declared vnto me, as I wrote afoze in fewe wordes: lyke as you readdyng may vnderstande my prudence in this mystery of Christ: Whiche [mystery] in other generacions hath not ben knowen vnto the chyldren of men, as it is now opened vnto his holy Apostles & prophetes in this holy goost, howe the heylth are lyke beynges, & of the same bodye, & lyke partakers of his promise in Christ Iesu thorow this gospel: wherof I am made a minister accordyng to the gyfte of this grace of God whiche is geue vnto me, after this wyshyng of his power. For vnto me & the lest of all sayntes is this grace geue: to preach amonge & depthen the vnsearchable ryches of Christ, & to make al men se, what is this

Acta. 11. b

Acta. 13. a
and. 11. b
+ Gala. 1. b

1. Cor. 12. a

Gal. 1. com.

comission of the myſtery hyd (ſence the worlde beganne) in God, whych created all thynges: that vnto the rulers and powers in heauenly thynges myght be knowne by the congregacion, the manyſolde wyſedome of God, accordynge to the eternal purpoſe, which he hath ſhewed in Chriſt Jeſu our LORDE: In whome we haue truſt and inſtraunce in boldneſſe thorow the ſapth of hym.

Phil. 1. b
1. Cor. 1. a
Col. 1. c

¶ Wherfore I deſyre that ye ſaynt not in my troubles & for you, whych is your glorie. For theſe thynges ſake do I bowe my knees vnto the father of our LORDE Jeſus Chriſt of whome al fatherhode hath the name in the heauens and in the earth, that accordynge to the riches of his glorie he maye geue vnto you power to be ſtrengthened by his ſpírít in the inwarde man, that Chriſt maye dwell thorow ſapth in your hartes: That you be ynge rooted and grounded in loue, maye comprehend wyth all ſayntes, what is the bredth, and length and heighth, and depth: To knowe alſo the exceadynge loue of the knowlege of Chriſte, that ye maye be fylled into all fulneſſe of God. To hym whyche is able to do all thynges moze abundantly than we deſyre or vnderſtande, accordyng to the power that worketh in vs, to hym be glorie in the congregacion and in Chriſte Jeſu into all generations of the worlde of worlde.

A M E N.

The. iiii. Chapter. ¶

dispensatio ſacramenti abſconditi (in ſeculis) in Deo, qui omnia creauit, ut innotefcat principibus & poteſtatibus in cœleſtibus per eccleſiam, multiformis ſapientia Dei, ſecundum præſinitionem ſeculorum, quam fecit in Chriſto I E S V Domino noſtro. In quo habemus fiduciam & acceſſum in confidentia per fidem eius. Propter quod peto, ne deficiatis in tribulationibus meis pro vobis, quæ eſt gloria uestra. Huius rei gratia fleo genua mea ad patrem Domini noſtri I E S V Chriſti, ex quo omnis paternitas in cœlis & in terra nominatur, ut det vobis ſecundum diuitias gloriæ ſuæ uirtutem corroborari per ſpírítum eius in interiori homine, Chriſtum habitare per fidem in cordibus ueſtris, in charitate radicari & fundari, ut poſſitis comprehendere cum omnibus ſanctis, quæ ſit latitudo, & longitudo, & ſublinitas, & profundum, ſcire etiam ſupereminentem ſcientiæ charitatem Chriſti, ut impleamini in omnem plenitudinem Dei. Ei autem qui potens eſt omnia facere ſuperabundanter quam petimus aut intelligimus, ſecundum uirtutem quæ operatur in nobis, ipſi gloria in eccleſia et in Chriſto I E

S V, in omnes generationes ſeculí
ſeculorum.
Amen.

CAPVT III.

Obſer

Blecto itaque uos e-
go uinctus in Domi-
no, ut digne ambule-
tis uocatione qua uo-
cati estis cum omni humilitate
& mansuetudine, cum patientia,
supportantes inuicem in chari-
tate, solliciti seruare unitatē spi-
ritus: in uinculo pacis. Vnum cor
pus, & unus spiritus sicut uocati
estis in una spe uocationis ue-
stræ. Vnus Dominus, una fides,
unum baptisma: Vnus Deus, &
pater omnium, qui super om-
nes, & per omnia in omnibus no-
bis. Vnicuique autem nostrum
data est gratia secundum men-
suram donationis Christi. Pro-
pter quod dicit: Ascendens in al-
tum, captiuam duxit captiuita-
tem, dedit dona hominibus.
Quod autem ascendit, quid est,
nisi quia & descendit primum in
inferiores partes terræ? Qui des-
cendit, ipse est & qui ascendit su-
per omnes cœlos, ut impletet oīa.
Et ipse dedit quosdā quidē Apo-
stolos, quosdam autem Prophe-
tas, alios uero Euangelistas, al-
ios autem Pastores & Docto-
res ad consummationem sancto-
rum in opus ministerii, in ædifi-
cationem corporis Christi, do-
nec occurramus omnes in unita-
tē fidei, & agnitionis filii Dei, in
uirum perfectum, in mensuram
ætatis plenitudinis Christi, ut
iam non simus paruuli fluctuan-
tes, & circumferamur omni uen-
to doctrine in nequitia hominū,
in astu

Wherfore a p̄soner in þ
LORD, desche you, * that
ye walke worthely of the
callynge wherewith ye
are called, w̄ all humblenesse & meke-
nesse, with patience, forbearynge one
another in loue, beynge carefull to
kepe the vnite of the sp̄yte in þ bōde
of peace. One body and one sp̄yte,
as ye be called in one hope of your
callynge. One LORD, one sayth,
one baptyſme: One God and father
of all, whych is aboue all, and tho-
rowe al, and in vs all. ¶ * But
vnto every one of vs is gruen grace
* accordynge to the measure of the
gfyte of Christ. Wherfore he sayeth:
* He goynge vp on hye, ledde away
captiuite captiue: He gaue gifytes
vnto men. That he wente vp, what
is it, but that he also came downe
fyrst into þ lower partes of þ earth?
* He that came downe, the same is he
that also went vp aboue all the hea-
uens, that he myght fulfyll all thyn-
ges. * And he made some truly Apost-
les, some prophetes, some Euange-
listes, some Shepherdes and Tea-
chers for the perfourmaunce of the
sayntes in to the worke of the mini-
stration for the ediffenge of the bo-
dy of Christ, tyll we al come into the
vnite of sayth and knowlege of the
sonne of God into a perfecte man:
into the measure of the age of þ ful-
nesse of Christ. ¶ * That we shulde
not now be chyldren, & wauerynge,
& carped aboute w̄th every wynde
of doctrine in the wychednes of mē
in subtilte, to the deceptfulnes of er-
Bh. ii. rour,

Eph. 17. 8

1. Cor. 7. 8

1. Joh. 2. 8

Col. 1. 1. 8

1. Th. 4. 8

Rom. 12. 8

1. Cor. 12. 8

Joh. 3. 8

Joh. 3. 8

Joh. 3. 8

Joh. 3. 8

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Joh. 3. 8

Joh. 3. 8

EPHESIOS

Brother. But we perfourmyngs the truth, let vs by all thynges growe in hym, * which is þe heade, our Christe, of whome all the bodye byngne coupled and knyt together thozowe out euery ioynt of * subministracion accordyng to the operacion into the measure of euery mēbre maketh increase of the bodye to the edifyenge of it selfe in loue. + This I saye therfore and testifie in the **L O R D E**, that ye walke not nowe * as the they then also do walke in the vanite of the y^e owne mynde, hauyng an vnderstandyng blynded throughe darknesse, byngne farre from the waye of God thow the ignorauce that is in them because of the blyndnesse of the y^e harte: wha fallynge into dyspayre, haue geuen ourt themselves to vncleennesse, in the workyng of all fylthynesse vnto greedynesse. But ye haue not so learned Christe, yf so be yet that ye haue herde hym, and be instructe in hym, as the truthe is in Iesu. * But ye of after the olde conuersacion the olde man, whych is corrupte accordyng to the lustes of erroure: + But be ye renewed in the spere of pour mynde, and put on a newe man, whych is shapen after God in ryghteousnesse and holpnesse of truth. * Wherefore puttynge awaye lyenge, speake ye the truth euery man wpth his neighbour, because we are membris one of another. * Be ye angrey, & synne not. Let not the Sonne go downe wth your wyath. Beue not ye place to þe deuyl. Be þe dyd steale, let hym nowe not steal: but rather let hym labour

in astutia ad circunventionem erroris. Veritatē autē faciētes in charitate, crescāmus in illo per omnia, qui est caput, Christus ex quo totum corpus compa-ctum, & connexum per omnem iuncturam subministracionis, secundum operationem in mensuram uniuscuiusque membri, augmentum corporis facit in edificationem sui in charitate. Hoc igitur dico & testificor in Domino, ut iam non ambuletis, sicut & Gentes ambulant in uanitate sensus sui, tenebris obscuratum habentes intellectum, alienati a uita Dei per ignorantiam, quae est in illis propter cæcitatem cordis ipsorum: qui desperātes, semetipsos tradiderunt impudicitiae, in operationem immunditiae omnis in auaritiā. Vos autem non ita didicistis Christū, si tamen illum audistis, & in ipso edocti, estis sicut est ueritas in IESU. Deponite uos secundum pristinā cōuersationē ueterē hominem, qui corrumpitur secundū desideria erroris. Renouamini autē spiritu mentis uestre, & induite nouū hominē qui secundū Deū creatus est in iustitia, & sanctitate ueritatis. Propter quod deponentes mendacium, loquimini ueritatem unusquisque cū proximo suo, quā sumus inuicem mēbra. Irascimini, & nolite peccare. Sol nō occidat super iracundiam uestrā. Nolite locum dare diabolo. Qui furabatur, iam non furetur: magis autem laboret,

opeo

Eph. 1. 2
and. 5. 6

Rom. 11. 2
1. Cor. 12. 5

Rom. 1. 2
1. Pet. 4. 2

Rom. 6. 2
Col. 1. 2

1. Pet. 2. 2
1. Pet. 1. 2

1. Pet. 4. 2

1. Cor. 1. 2

operando manibus suis quod bonum est, ut habeat unde tri-
buat necessitatem patienti. Om-
nis sermo malus ex ore uestro
non procedat: sed si quis bonus
est ad ædificationem fidei, ut
det gratiam audientibus. Et no-
lite contristare spiritum sanctum
Dei, in quo signati estis in die re-
demptionis. Omnis amaritudo,
& ira, & indignatio, & clamor, &
blasphemia tollatur a uobis cū
omni malitia. Estote autem inui-
cem benigni, misericordes, do-
nantes inuicem, sicut & Deus in
Christo donauit uobis.

CAPVT V.

Estote ergo imitatores
Dei, sicut filii charissimi
mi, & ambulate in di-
lectione, sicut & Chri-
stus dilexit nos, & tradidit se-
metipsum pro nobis oblatio-
nem & hostiā Deo in odore sua-
ritatis. Fornicatio autē & ois im-
mūditia, aut auaritia nec nomi-
netur in uobis, sicut decet scōs:
aut turpitudine, aut stultiloquium,
aut scurrilitas, quæ ad rem non
pertinent, sed magis gratiarum
actio. Hoc enim scitote intel-
ligentes, quod omnis fornica-
tor, aut immundus, aut auarus,
quod est idolorum seruitus, non
habet hereditatem in regno
Christi & Dei. Nemo uos se-
ducat inanibus uerbis: propter
hæc enim uenit ira Dei in filios
diffi-

in worshynge wpth hys handes that
wppch is good, that he maye haue
wherof to geue vnto hym that suf-
fereh nede. 1. * Let not euerie euell
cōmunicacion procede out of your
mouth, but yf ony be good to the edi-
fyenge of sayth, that it maye geue
grace vnto the hearers. And geue
not yf the holy sperte of God, where
in ye are * sealed agaynst the daye
of redempcion. Let all bytternesse,
wraoth, and indignacion, and cōplay-
nyng, and blasphemye be remoued
awaye from you wpth all malyce.
* But be curteous one to another,
mercypfull, & forgettyng one another,
lyke as God also hath forgiven you
in Christ.

Eph. v. Chapter. 4.

Be ye therfore the follow-
ers of God, as most deare
chylidren walke in loue,
lyke as Christ also hath lo-
ued vs, and geue ouer hymselfe for
vs an oblation a sacrifice vnto God
into an odoure of swetnesse. As for
fornicacion and all vncleennesse or
couetousnesse, let it not be named
among you, as it becometh sayntes:
or * spylthynesse, or foolyshe talkyng,
or testyng which thynges pertaine
not to the matter, but rather geuyn
of thankes. * For vnderstandyng be
ye sure of this, & euerie fornicatour,
or vncleane person, or couetous persō
wppch is a seruite of Idols hath not
inheritaunce in the kyngdom of Christ,
and of God. * Let no man deceaue
you wpth vayne wordes. * For be-
cause of these thynges cometh the
wraoth of God vppon the chylidren.
Ab. iii. of vs.

Mar. 11. 2
Eph. 5. 9

1. Cor. 13. 2

Col. 3. 9
& Mar. 6. 6

Mar. 7. 2
Joh. 13. 13

Gala. 1. 2
Eph. 5. 2

1. Cor. 13. 2

Eccl. 11. 2

1. Cor. 6. 9
Col. 3. 9

Col. 1. 2

EPHESIOS

of vnbefese. Be not ye therfore partakers of the: for ye were somtyme darkenesse, but nowe lpghte in the LORD. Walke ye as the chyldren of lpght: for the frute of lpght is in all goodnesse, and rpghteousnesse, & truth) & prouynge what is welpleasynge vnto God: And haue not ye fellowshipe wpth the vnfrutesfull workes of darkenesse, but rather reprove them. for it is shame also to speake what thynges are done of them in secret. But al thynges are manifest that are rebuked of the lpght. for euerp thyng that is manifest, is lpghte. Wherefore he sayeth: Up thou that sleepest, and aryse from the deade, & Christ shall geue the lpght. Take hede therfore brethren howe ye walke circumspectly, not as the vnwysse, but as that wysse, redemynge that tyme, for the dayes are euell. Wherefore be not ye vnwysse, but vnderstandynge what is the wyl of God. And be not ye dyshonoured wth wyne wherein is voluptuousnesse, but be ye filled wth the holy goost, & talkynge vnto your selues in psalmes, hymnes, & spiritual songes, & syngeynge a playenge in your hartes vnto the LORD, & geuyng thankes alway vnto God & the father for al thynges in that name of our LORD Iesu Christ: submytting yourselues one to another in that feare of Christ. ¶ Let that wome be in subiectiō to theyr husbandes as to that LORD: for that husbande is the heade of the womā, as Christ is that head of that congregaciō. HE is that sauiour of his body. But tpe as the congregaciō is subiecte vnto Christ, so let that wome be also to theyr husband.

diffidentie. Nolite ergo fieri participes eorum. Btaria enim aliquid quando tenebræ, nunc autem lux in Domino. Vt filii lucis ambulate (Fructus enim lucis est in omni bonitate, & iustitia, & veritate.) probantes quid sit beneplacitum Deo: & nolite communicare operibus infructuosis tenebrarum, magis autem redarguite. Quæ enim in occulto fiunt ab ipsis, turpe est & dicere. Omnia autem quæ arguuntur, a lumine, manifestantur. Omne enim quod manifestatur, lumen est. Propter quod dicit: Surge qui dormis, & exurge a mortuis, & illuminabit te Christus. Vide te itaque fratres quomodo caute ambuletis, non quasi insipientes, sed ut sapientes, redimentes tempus, quoniam dies mali sunt. Propterea nolite fieri imprudentes, sed intelligentes quæ sit voluntas Dei. Et nolite inebriari uino, in quo est luxuria, sed implemini spiritu sancto, loquentes uobismetipsis in psalmis, hymnis, & canticis spiritualibus, cantantes & psallentes in cordibus uestris Domino, gratias agentes semper pro omnibus in nomine Domini nostri IESU Christi Deo & patri, subiecti in uicem in timore Christi. Mulieres uiris suis subditæ sint, sicut domino, quoniam uir caput est ecclesiæ: ipse saluator corporis eius. Sed sicut ecclesia subiecta est Christo, ita et mulieres

1. Tess. 5. 2

Gal. 5. 1

Job 3. 3

1. Thim. 5. 10
Rom. 13. 12

Col. 4. 2

Rom. 13. 12
1. Tess. 4. 2
1. Cor. 11. 1
1. Ieru. 2. 1
1. Col. 3. 1

1. Tim. 9. 2
1. Tess. 5. 1

Col. 3. 1
1. Ieru. 3. 2
1. Cor. 11. 2

uirs

uileis suis in omnibus. Viri diligite uxores uestras, sicut & Christus dilexit ecclesiam, & seipsum tradidit pro ea, ut illam sanctificaret, mundans eam lauacro aquae in uerbo uitae, ut exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam, aut rugam, aut aliquid huiusmodi, sed ut sit sancta & immaculata. Ita & uiri debent diligere uxores suas, ut corpora sua. Qui suam uxorem diligit, seipsum diligit. Nemo enim unquam carnem suam odio habuit, sed nutrit & fouet eam, sicut & Christus ecclesiam: quia membra sumus corporis eius, de carne eius & de ossibus eius. Propter hoc relinquet homo patrem & matrem suam, & adheret uxori suae, & erunt duo in carne una. Sacramentum hoc magnū est: ego autē dico in Christo & in ecclesia. Verū tamē & uos singuli unusquisque uxorem suam sicut seipsum diligat: uxor autē timeat uirum suum.

CAPVT VI.

Elli, obedite parentibus uestris in Domino: hoc enim iustum est. Honora patrem tuum, & matrem tuam, (quod est mandatum primum in promissione,) ut bene sit tibi, & sis longeuus super terram. Et uos patres nolite ad iracundiam prouocare filios uestros, sed educate illos in disciplina & correptione Domini. Serui obedite dominis carnalibus, cum timore & tremore, in

simpliciter

husbandes in all thynges. Ye men, loue your wyues, as Christe also loued the cōgregation, and gaue hym selfe for it, that he myght sanctifye it, & cleanse it wth the fountayne of water in the worde of lyfe: that he myght make it vnto hymselfe a glorious cōgregation not haupnge blemish or wrinkle, or any such thyng, but that it myght be holy and vndefiled. Euen so ought me also to loue thes wyues as thes owne bodyes. He that loueth his wyfe, loueth hymselfe: for nomā hath hated his owne flesh at any tyme, but both nourshe and cherishe it, euen as Christe doth also the cōgregation: for we be members of his body, of his flesh & of his bones. For this cause shall a man leaue his father and mother, & cleue vnto his wyfe, and they shalbe two in one flesh. This is a greates mystery. But I say in Christ and in the cōgregation. Where thesse you also let euery one loue his wyfe as hymselfe: but let the wyfe feare his husbāde.

The vi. Chapter.

Ye children, obey your fathers and mothers in the Lord: for that is right. Honour thy father & thy mother, (which is the first cōmandement in the promise,) that thou mayest prosper and be longe luyng. And ye fathers prouoke not your chyldren vnto wrath, but bring them vp in the nurture and instruction of the Lord. Ye seruantes, obey your bodys in the Lord with feare and trembling, in the

simpliciter

Eph. 5. 2. 3

Titum. 1. 2

Genes. 2. 2

March. 19. 2

March. 10. 2

March. 10. 2

March. 10. 2

March. 10. 2

March. 10. 2

March. 10. 2

March. 10. 2

March. 10. 2

March. 10. 2

March. 10. 2

March. 10. 2

March. 10. 2

March. 10. 2

EPHESIOS

sympleneſſe of poir harte, as vnto
 Chriſt: Not ſcrupnge vnto the eye,
 as pleaſynge men, but as the ſeruati
 tes of Chriſt, doynge þ wpll of God
 from the mynde wpth good wpl, do
 ynge ſcrupce as vnto the **LORDE**
 and not vnto men: knowynge that
 euery mā what good thynge ſo euer
 he doth, ſhal receaue the ſame of the
LORDE, whether he be bonde oꝝ
 fre. * And you maſters, do ye euen
 the ſame vnto them, puttynge away
 threatenynge: knowynge that both
 they **LORDE** and yours is in hea
 uen, * and ther is no acceptynge of
 perſonnes wpth God. * ſpynally bre
 then, be ye ſtronger in the **LORDE**,
 and in the power of hys ſtrength.
 But ye on the armour of God, that
 ye maye ſtande agaynſt the aſſaul
 tes of the deuell. ſfor we wreſtle not
 agaynſt fleſh and bloude, but agaynſt
 rulers & powers, agaynſt the gouer
 nours of þ world of theſe dartheſſes
 agaynſt the ſpiritual thyngeſ of wic
 kedneſſe in heauy thyngeſ. Where
 fore take ye þ armour of God, that
 ye maye reſpyt in the euell daye, and
 ſtode perfect in all thyngeſ. * ſtode
 ye therfore beyng girded aboute
 your loynes in truth, and hauynge
 on the bꝛeſtplate of ryghteouſneſſe,
 and poure ſete ſhod into the prepa
 ryng of the Goſpell of peace: In
 all thyngeſ takynge the ſhyld of
 fapth, where wpth ye may quenche
 all the ſpyꝝ dartes of the moost wic
 ked. Take ye alſo the helme of
 ſaluacion and * the ſwearde of the
 ſpyte, whych is the worde of God. *
 * Dꝛapenge by all maner of prayer
 and

ſimplicitate cordis uſi ſicut Chri
 ſto nō ad oculi ſeruientes, quaſi
 hominibus placentes, ſed ut ſer
 ui Chriſti, facientes uoluntatem
 Dei ex animo cum bona uolun
 tate, ſeruientes ſicut Domino, &
 non hominibus ſcientes quoni
 am unusquiſque quodcunque ſe
 cerit bonum, hoc recipiet a Do
 mino, ſiue ſeruus, ſiue liber. Et
 uos Domini eadem facite illis,
 remittentes minas, ſciētes quod
 & illorum & ueſter Dominus eſt
 in cōſiſ, & perſonarum accep
 tio non eſt apud eum. De cetero
 fratres conſortamini in Do
 mino, & in potentia uirtutis e
 ius. Induite uos armaturam Dei,
 ut poſſitis ſtare aduerſus inſidi
 as diaboliquoniam non eſt nob
 ſ colluctatio aduerſus carnem
 & ſanguinem, ſed aduerſus prin
 cipes & poteſtates, aduerſus
 mundi rectores tenebrarum ha
 rum, contra ſpiritualia nequitia
 in cōſeſtibus. Propterea accipio
 te armaturam Dei, ut poſſitis re
 ſiſtere in die malo, & in omni
 bus perfecti ſtare. State ergo
 ſuccincti lumbos ueſtros in uer
 itate, & induti lorica iuſtitie,
 & calciati pedes in preparatio
 nem euangelii pacis. In omni
 bus ſumentes ſcutum fidei, in
 quo poſſitis omnia tela nequi
 ſimi ignea extingueret. Et gla
 leam ſalutis aſſumite, & gladiū
 ſpiritus, quod eſt uerbum Dei.
 Per omnem orationem & obſe
 cra

Eccl. 9. d
 Col. 1. c

Act. 10. d
 Rom. 1. b
 Col. 1. c
 1. Pet. 5. b

Exod. 28. a
 Deut. 28. b
 1. Cor. 13. a
 1. Tim. 2. a
 1. Cor. 10. a

Heb. 4. c
 Luc. 18. a
 1. Cor. 5. c

orationem, orantes omni tem-
pore in spiritu & in ipso uigilan-
tes in omni instantia, & obsecra-
tione pro omnibus sanctis, &
pro me, ut detur mihi sermo in
apertione oris mei cum fiducia,
notum facere mysterium euan-
gelii, pro quo legatione fungor
in cathena ista, ita ut in ipso au-
deam, prout oportet me loqui.
Vt autem & uos sciatis quæ cir-
ca me sunt, quid agam, omnia
vobis nota faciet Tychicus, cha-
rissimus frater & fidelis minister
in Domino, quem misi ad uos in
hoc ipsum, ut cognoscatis quæ
circa nos sunt, ut consoletur cor-
da uestra. Pax fratribus, & chari-
tas cunctis a deo patre nostro, &
domino IESU Christo. Gratia
cum omnibus qui diligunt domi-
num nostrum IESUM Christum
in incorruptione. Amen.

Finis epistolæ pauli Apo-
stoli ad Ephesios.

EPISTOLA

la Pauli Apostoli
ad Philipenses.

CAPVT PRIMVM.

Paulus & Timotheus
serui IESU Christi om-
nibus sanctis in Chel-
sto IESU, qui sunt
Philippis, cum episcopis & dia-
conibus, gratia uobis & pax a
Deo

and supplicatione alwaye in þ spiritte,
and watchynge in the same in al in-
staunce and supplication for al sayn-
tes and for me, that the worde may
be geuen me in the openynge of my
mouth with boldnesse, to declare the
mystery of the Gospel, for þ which
I am a messenger in thys chayne,
so that in it I may be bold to speake
as I ought. But þ ye also may knowe
the thynges that are aboute me,
what I do, Tychicus þ moost deare
brother and saychful minister in the
LORD, shall shew you all. Whom
I haue sente vnto you for the same
purpose, that ye maye knowe þ thyng-
es that are aboute vs, and that he
maye comforte your hartes. Peace
be vnto the brethren and loue with
saych from God our father and the
LORD Iesus Christ. Grace be
with all them that loue our LORD
Iesus Christ sincerely. Amen.

The ende of the Epistle of
Paul the Apostle to the
Ephesians.

The Epistle

of Paul the Apostle to the
Philippians.

The first Chapter.

Paul and Timothe the
seruautes of Iesus Christ
vnto all the sayntes in
Christe Iesu that are at
Philippis, with the byshops & mi-
nisters, grace be vnto you & peace
from

Col. 4. 2
1. Cor. 7. 6

Act. 4. 6

1. Cor. 7. 6
1. Cor. 7. 6

1. Cor. 7. 6

Act. 16. 6
1. Cor. 4. 2
1. Cor. 4. 2

PHILIPPENSES

Coll. 1. a
1. Tel. 1. a

Joha. 6. b

1. Tel. 1. a

Eph. 1. c

Col. 1. a

1. Tel. 1. b

Eph. 3. b

God our father, and the word
Jesus Christ. + I thank my God
in every remembrance of you, ma-
hyng always in all my prayers in-
stante prayer for you with hope co-
cernyng your fellowship in the
Gospel of Christ, from the first day
hether to: trustyng of that one, that
he that hath begonne in you + good
work, shall fulende it vntyll the day
of Christe Jesu, as it is due vnto me
to thynke that of you all, because I
haue you all partakers of my hope in
my harte, and in my bandes, and in
my defence and confirmation of the
Gospel. For God is my + recorde
how I do longe for you all euen fro
the harte roote in Jesu Christ. And
thys I praye, that your loue maye in-
crease more and more in all know-
lege, and in all vnderstandyng, that
ye maye alowe the best, that ye may
be pure and without offence against
the daye of Christ, fylled with + fruit
of ryghteousnesse thorow Jesu
Christ vnto the glorie and prayse of
God. + But I wolde haue you to
wryte brethren, that the thynges that
are aboute me were more for + pro-
fite of the Gospel, inasmuche that
my bandes were made manifeste in
Christ in every iudgement house, &
in all other places: so that many of
the brethren haupyng the more trust
in the word by my bandes, they
were bolde more plentifully with-
out feare to speake + worde of God.
Some truly, both for enuy + steppe:
but some preache Christe for good
will: but some of loue, knowyng +
I am layde here for the defence of
the

Deo patri nostro, & Domino
IESV Christo. Gratiar ago Deo
meo in omni memoria uestra,
semper in cunctis orationibus
meis pro omnibus vobis, cum
gaudio deprecationem faciens
super communicatione uestra
in euangelio Christi, a prima die
usque nunc, confidens hoc ipsum,
quia qui cepit in vobis opus bo-
num, perficiet usque in diem Chri-
sti IESV, sicut est mihi iustum hoc
sentire pro omnibus vobis, eo qd
habeam vos in corde, & in vin-
culis meis, & in defensione &
confirmatione Euangelii socius
gaudii mei omnes vos esse. Te-
stis est mihi est Deus quomodo
cupiam ones vos in visceribus IESV
Christi. Et hoc oro, ut chari-
tas uestra magis ac magis abun-
det in omni scientia, & in omni
sensu, ut probetis potiora, ut si-
tis sinceri, & sine offensa in die
Christi, repleti fructu iustitie per
IESVM Christum in gloria & lau-
dem Dei. Scire autem uolo vos
fratres, quia quae circa me sunt,
magis ad profectum uenerunt eu-
gelii, ita ut vincula mea manife-
sta fierent in Christo in omni
pretorio, & in ceteris omnibus
ut plures e fratribus in Domino
confidentes in uinculis meis, a-
bundantius auderent sine timore
uerbum Dei loqui. Quidam
quidem & propter inuidiam, &
contumeliam: quidam autem &
propter bonam uoluntatem Chri-
sti praedicant: Quidam ex charita-
te, sciens quoniam in defensione
euang

Euangelii positus sum: quidam
autem ex contentione Christum
annunciant, non sincere, existi-
mantes pressuram se suscitare
a iunculis meis. Quid enim? Dum
omni modo siue per occasionē,
siue per ueritatem Christus an-
nunciatur: & in hoc gaudeo, sed
& gaudebo. Scio enim quia hoc
mihi proueniet ad salutem, per
uestram orationem & submini-
strationem spiritus IESV Chri-
sti secundum expectationem &
spem meam, quia in nullo con-
fundar, sed in omni fiducia sicut
semper, & nunc magnificabitur
Christus in corpore meo, siue
per uitam, siue per mortem. Mi-
hi enim uiuere Christus est, &
mori lucrum. Quod si uiuero in
carne hīc mihi fructus operis
est, & quid eligam ignoro. Coar-
ctor autem & duobus desideris
habens dissolui & esse cū Chri-
sto, multo magis melius: perma-
nere autem in carne necessari-
um propter uos. Et hoc confi-
dens, scio quia manebo & per-
manebo omnibus uobis, ad pro-
fectum uestri, & gaudium fidei,
ut gratulatio uīa absider in Chri-
sto IESV in me, per meū aduersū
iterum ad uos. Tantum digne in
euangelio Christi cōuersamini,
ut siue cū uenero, & uidero uos:
siue absens audia de uobis, quia
statim in uno spū, unanimes colla-
borantes fidei euangelii, & in nul-
lo terre amini ab aduersariis: que
est illis causa perditionis, uobis
autē salutis, & hoc a Deo. Quia
uobis

the Gospell: but some shew Christe
of contention not sincerely, suppo-
singe them to raise persecucio vnto
my bodie. What thā when by euery
meane Christ is preached, ether tho
row occasiō, or p̄ truth: & in that I re-
ioyce but I shall also reioyce. For I
know that p̄ shal befall vnto me to sal-
uation, & by your prayer, and the mi-
nistratio of p̄ spire of Iesus Christ,
accoꝝpunge to my waypunge for and
hope, that I shalbe ashamed in no-
thyng, but wth all boldnesse, as al-
way so shal now also Christ be mag-
nified in my body, ether thorow lyfe
or death. For Christ is lyfe vnto me
and death auantage. Yf to lyue here
in the flesh, is the frute of my labour
what I shall chose also I can not tel.
But I am in distresse with two thin-
gs, & hawinge a desyre to be loosed,
and to be wth Christ, the which is
much more better: but to abyde in p̄
flesh is necessary for your saluē. And
trustyng thes I knowe that I shall
remayne and continue wth you all
vnto the ende, to your profites and re-
ioyng of fapth, that your reioy-
cunge maye be plenteous in Christ
by me, by my commyngt agayne vnto
you. Nevertheless walke & woorke
of the Gospell of Christe, that whe-
ther I shall come, and shall se you: or
dryngt absente I shall heare of you
that ye stande stedfast in our spire,
labouryngt together one myned in
the fapth of the Gospell, and that in
nothyng ye be afrayde of the aduer-
saryes: the which is vnto them an oc-
casion of predicion, but vnto you of
saluatiō, and that of God. For vnto
you

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you it is gent for Christes sake, not
onely that ye shulde beleue in hym,
but that ye also suffre for hym, ha-
uynge lyke syghe, as ye sawe in me
also, and now heare of me.

The.ii. Chapter.

Afther be therfore ony co-
solacion in Christ, pfther
be ony comforte of loue,
pfther be ony fellowship
of sprete, pfther be ony entier mo-
tion of pytie, fulfyll my tope, * that
ye do mynde one thyng, hauynge
one loue, of one mynde, meynynge
one thyng: let nothyng [be done]
thorow * styffe nor vayne glory, but
in humblpnesse, estymynge ech the
superiores of other, euery one consp-
derynge not the thynges þ be theyrs
but the thynges of other. + * Let
that mynde be in pou, þ whych was
also in Christ Jesu, the whych whan
he was in þ shape of god, he thought
it no robbery to be equal with God,
* but he made hymselfe of no repu-
tacion, takynge vpon hym the shape
of a seruaunte, * was made in þ lyke-
nesse of men, and in apparell he was
founde as a man: he dyd humble him-
selfe, & became obedient vntyl death,
even the death of the crosse. * for þ
whych cause God dyd also exalte
hym, and gaue hym a name, þ which
is aboue euery name, * that in þ na-
me of Jesus euery knee be bowed, of
thynges in heauen, of thynges in
earth, and of thynges vnder þ earth,
* that euery thynge do knowlege, that
the LORD Jesus Christ is in þ glo-
ry of God the father. + Therfore
my most beloued, as ye haue alway
obeyed

vobis donatum est pro Christo;
non solum ut in eum credatis,
sed etiam ut pro illo patiamini,
idem certamen habentes, quale
& uidistis in me, & nunc auditis
de me.

CAPVT II.

Si qua ergo consolatio
in Christo, si quod sola-
tium charitatis, si qua
societas spiritus, si qua
viscera miserationis, implete gau-
dium meum, ut idem sapiatis, e-
andem charitatem habentes, u-
nanimis, id ipsum sentientes: ni-
hil per contentionem, neque per
inanem gloriam, sed in humilita-
te, superiores sibi inuicem ar-
bitrantes, non quæ sua sunt sin-
guli considerantes, sed ea quæ
aliorum. Hoc enim sentite in vo-
bis, quod & in Christo IESV, qui
cum in forma Dei esset, non rap-
inam arbitratus est se esse æ-
qualem Deo, sed semetipsum
exinaniuit, formam semini accipiens,
in similitudinem hominū factus,
& habitu inuentus ut hominū
miliauit semetipsum, factus obe-
diens usque ad mortem, mor-
tem autem crucis. Propter quod
& Deus exaltauit illum, & dona-
uit illi nomen quod est super om-
ne nomen, ut in nomine IESV
omne genu flectatur, celesti-
um, terrestrium, & infernorum,
et omnis lingua confiteatur,
quia Dominus IESVS Chri-
stus in gloria est dei patris. Ita-
que charissimi mei, sicut semper
obe-

Roma. 11. c

2. Cor. 1. 8

1. Pet. 2. c

psal. 8. b

Heb. 5. 8

Math. 12. c

Heb. 1. 5

Eccl. 5. 4. c

Roma. 7. c

Roma. 14. b

21. 10. 11

obedistis, non in presentia mea
tū, sed multo magis nōc in ab-
sentia mea, cū metu & tremore
uām salutē operamini. Deus est
em̄ qui operatur in uobis, & uel
le & perficere pro bona uolunta-
te. Omnia autē facite sine murmu-
rationibus & hēsitationibus, ut
sitis sine querela & simplices fi-
lii dei, sine reprehensione in me-
dio nationis prauę atq; puer-
sę, inter quos lucetis sicut lumi-
naria in mūdo, uerbu uīte cōtinē-
tes ad gloriā meā in die Christi,
quia non in uacuū cucurri, neq;
in uacuū laboraui. Sed et si im-
molor supra sacrificiū & obsequi-
um fidei uestre, gaudeo, & cōgra-
tulator oībus uobis: Idipsum autē
& uos gaudete, & cōgratulamini
mihi. Spero autē in dño IESV Ti-
motheū me cito mittere ad uos,
ut & ego bono alio sim, cognitis
quę circa uos sūt. Neminē em̄ ha-
beo tā unanimē, q̄ sincera affe-
ctiōe pro uobis sollicitus sit. Oēs
em̄ quę suę sunt querūt, nō quę
IESV Christi. Experimentū autē
eius cognoscite, quia sicut patri
filius, mecum seruauit in euange-
lio. Hunc igitur spero me mitte-
re ad uos, mox ut uidero quę ci-
ca me sunt. Confido autē in Do-
mino, quoniam & ipse uenīā ad
uos cito. Necessariū autē existi-
maui Epaphroditum fratrem &
cooperatorem & commilitonē
meum, uestrum autem Aposto-
lum & ministrum necessitatis
meę, mittere ad uos: quoniam
quidē omnes uos delyderabat, &
morsus

obeyed, & not onely in my presence, but
much more now in myne absence,
wōrke your healtch wth feare and trem-
bling. & for it is God that worketh
in you both to wpll and to performe
me, after þ good wpll. But & do ye al
thynges wpythout grudgynges & dou-
tynges, þ ye be wthout cōplaynt & sym-
ple chyldre of God, & wthout rebuke in
the myddest of þ euell & peruerse ge-
neracion: & amōge þ whych ye shyne
as lyghtes in þ world, holdyng fast
the word of lyfe vnto my & eryopecyng
in þ daye of Christe, because I haue
not runne in vayne, nother haue I
laboured in vayne. & But although I
am offered vp vpon þ sacrifice & wpl-
lyngge seruyce of your fapth, & I am
glad, and eryopec wpyth you all: Be
ye glad also of thesame, & eryopec w
me. I trust in the LORDE Iesus & to
sende Timothy shortly vnto you,
& that I also may be of good cōfōrte,
knowyng the thynges þ are aboute
you. For I haue noman so onempe-
ded, whych be carefull for you wpyth
sincere affection. & For they al seke
the thynges that be theyrs, not that
be Iesus Christes. But ye knowe
the profte of hym, for as a chyld vnto
the father, so dyd he serue wpyth
me in the Gospel. The same ther-
fore do I truste to sende vnto you
as soon as I shall se to the thynges
that are aboute me. & But I trust
in the LORDE, that I myseife also
shall come shortly vnto you. Neuer-
thelesse I thoughte it expediente to
sende the brother Epaphroditus, my
fellowe workeman and fellowsou-
dier, but youre Apostle, and the
seruant

Act. 15. 5

Rom. 2. 5

Eph. 3. 6

1. Cor. 1. 3

Eph. 1. 3

1. Pet. 4. 5

1. Pet. 2. 5

Mark. 1. 5

1. Cor. 1. 2

1. Tim. 1. 2

Col. 1. 2

Roma. 11. 5

I

Act. 15. 5

1. Tim. 1. 2

1. Cor. 1. 3

Phil. 1. 5

PHILIPPENSES

seruaunt of my nede : for he longed
for you all, and was soze because ye
had herd hym to haue ben sycke. For
he was sycke vntyll death, but God
hath had mercy vpon hym : and not
only vpon hym, but also of me, lest I
shulde haue sorowe vpon sorowe. I
haue sente hym therfore the moze
spedely, that whā ye haue sente hym,
ye maye be ioyfull agayne, and that
I be wpthout heuynesse. Recraue
hym therfore in the LORDE wpth
all gladnesse, * and haue such in ho-
noure : for he wente to euen vntyll
death because of the worke of Christ
geuyng ouer hys lyfe, that he myght
fulfil it that was wantyng vnto you
towarde my wplyngge seruyce.

The.iii. Chapter.

MY Ouer my brethren, re-
ioyce in the LORDE. To
wypte one thyng vnto
you it is truly no grefe
vnto me, but necessary vnto you.

* Beware of dogges, beware of euil
workmen, beware of diuision. For
we are the circumcision, euen we
whych serue God in the spete, and
reioyce in Christ Jesu, and not ha-
uyng confidence in the flesh: though
I also haue confidence in the flesh.

* Yf any other man semech to haue
confidence in the flesh, I haue it moze
beyng circumcised the eyght daye,
of the naciō of Israel, of the trybe of
Beniamin, an Hebrue of the Hebrues,
after the lawe, * a Pharise: after
the seruētnes, I was persecutyng
the congregacion of God: accor-
dyng to the eyghteousnesse whych
is in the lawe, I haue walked wpth-
out

mœstus erat propterea quod an-
dieratis illum infirmatum. Nam
& infirmatus est usque ad mor-
tem, sed Deus misertus est eius:
non solum autem eius, uerum et
tiam & mei, ne tristitiam su-
per tristitiam haberem. Festi-
nantius ergo misi illum, ut uiso
illo, iterum gaudeatis, & ego
sine tristitia sim. Excipite itaque
illum cum omni gaudio in Do-
mino, & eiusmodi cum honore
habetote: quoniam propter o-
pus Christi, usque ad mortem ac-
cessit, tradens animam suam,
ut impletet id quod ex uobis
deerat erga meum obsequium.

CAPVT. III.

DE cætero fratres mei,
gaudete in Domino.
Eadem uobis scribere
misi quidem non pi-
grum, uobis autem necessarium.
Videte canes, uidete malos ope-
rarios, uidete concissionem. Nos
enim sumus circumcisio, qui spiri-
tu seruimus Deo, & gloriamur in
Christo IESU, & non in carne
fiduciam habentes: quanquam
& ego habeam confidentiam in
carne. Si quis alius uidetur con-
fidere in carne, ego magis, cir-
cuncisus octauo die, ex gene-
re Israel, de tribu Beniamin,
Hebræus ex Hebræis, secun-
dum legem, phariseus: secun-
dum emulationem, persequens
Ecclesiam Dei: secundum iusti-
tiam quæ in lege est, cōuersatus
sine

Mat. 10. 8
Rom. 15. 2
1. Cor. 5. 6

1. Cor. 5. 6
Phil. 1. 1
Rom. 1. 1
Col. 1. 1
1. Joh. 4. 1
Rom. 1. 1

2. Cor. 11. 2

Actu. 21. 2
16. 2. 12. 6
Actu. 9. 1
Gala. 1. 1

sine querela. Sed quæ mihi fuerunt lucra, hæc arbitratus sum propter Christum detrimenta. Veruntamen existimo omnia detrimentum esse propter eminentem scientiam IESV Christi Domini mei, propter quem omnia detrimentum feci, & arbitror ut stercora, ut Christum lucrificiam, ut & inueniar in illo non habens meam iustitiam, quæ ex lege est, sed illam quæ ex fide est Christi IESV. Quæ ex Deo est iustitia, in fide ad cognoscendum illum, & uirtutem resurrectionis eius, & societatem passionis illius, configuratus mortui eius, si quo modo occurrat ad resurrectionem quæ est ex mortuis. Non quod iam acceperim, aut iam perfectus sim: sequor autem si quomodo comprehendam in quo & comprehensus sum a Christo IESV. Fratres, ego me non arbitror comprehendisse. Vnum autem: quæ quidem retro sunt obliuiscens, ad ea uero quæ sunt priora extendens meipsum, ad destinatum persequor, ad brauium supernæ uocationis Dei in Christo IESV. Quicumque ergo perfecti sumus, hoc sentiamus: & si quid aliter sapitis, & hoc uobis Deus reuelabit. Veruntamen ad id quod peruenimus, ut idem sapiamus, & in eadem permaneamus regula. Imitatores mei estote fratres, & obseruate eos qui ita ambulant, sicut habetis formam nostram. Multi enim ambulant, quos sæpe

dice

out blame. * But the thynges that were awauntage vnto me, the same haue I counted losse for Christes sake. Neuerthelesse I counte all thynges to be losse, because of the excelling knowledge of Iesus Christ my LORD, for whose sake I haue counted all thynges losse, and counte the as dōllage that I may wyne Christ, & that I be founde in him not hauyng my ryghteousnesse, whiche is of the law, but the same that is of the fayth of Christe Iesu. The whiche ryghteousnesse of God, is in fayth, to knowe hym, and the power of hys resurrection, and the fellowshipe of hys passion, & bypnyng the fashioned wth hys death, yf by ony meanes I maye attayne vnto the resurrection that is from the deade. Not that I haue attayned vnto it alreedy, or I be now perfecte: but I followe vpon yf by ony meane I maye cōprehende, wherein I am cōprehended of Christe Iesu. Whethen I suppose me not to haue gotten holde. But one thyng [I do:] forgettyng the thynges truly that are behynde, but stretchyng my selfe to þe thynges afore, I preasse to þe appoynted marke, to þe rewarde of the hygh calling of god in Christe Iesu. Let vs therfore as many as are perfecte, be thus mynded: and yf ye be otherwys mynded, God shall open thys vnto you also. Neuerthelesse, wher vnto we are come, & we be one mynded & that we continue in one rule. * We ye my followers brethren, and make the that walke so, as ye haue our ensample. For many do walke the whiche I haue ofte tolde

Iohann. 17. 8
Col. 1. 2

B

Rom. 6. 8

1. Cor. 4. 4
and 10. 3

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to the you (but now I also tell it you
weppenge) [to be] the enemyes of the
crosse of Christ, whose ende is death
Rom. 16. b * whose God is the belly, and they
Col. 1. a gloze in shame, whiche do mynde
earthly thynges. * But our conuer-
sation is in heauen, from whence al
so we do wayte for the saoure the
LORDE Jesus Christ, * whych shal
restore oure vyle bodye, beyng lyke
fashioned vnto hys cleare body: ac-
cording to the workinge, of hys po-
wer, by the whych also he maye be a-
ble to subdue all thynges vnto hym
selfe. †

The. iiii. Chapter.

Wherfore my most beloued
brethren and moost lōged
for, my ioye & my crowne,
stande ye so still in ꝑ LOR
de ye moost beloued. I praye Euo-
dias, & I beseeche Syntyche to mynde
one thyng in the LORDE. And I
praye the Germane my pocherfel-
lowe, helpe those women whych haue
laboured wth me in the Gospell,
wth Clement and myne other hel-
pers, * whose names are in the boke
of lyfe. † Retopce ye in ꝑ LORDE
alwaye, agayne I saye, retopce. Let
your softnesse be knowne vnto all
men, for the LORDE is nye. Be no
thyng carefull, but in euery prayer
and supplication, let your requestes
be knowne vnto God wth thankes-
geyng. And * the peace of God
whych passeth all vnderstandynge
hepe your hartes and your vndersta-
ndynges in Christ Jesu. † Wherefore
brethren, what soeuer thynges are
true, what soeuer thynges are honest
what

dicebam vobis, (nunc autem &
flens dico) inimicos crucis Chri-
sti, quorum finis interitus, quo-
num Deus uenter est, & gloria in
confusione ipsorum, qui terrena
sapiunt. Nostra autem conuersa-
tio in caelis est, unde etiam sal-
uatorem expectamus Dominum
nostrum IESVM Christum
qui reformabit corpus humilita-
tis nostre, configuratum corpo-
ri claritatis suae secundum ope-
rationem uirtutis suae, qua etiam
possit subducere sibi omnia.

CAPVT IIII.

ITaq; fratres mei cha-
rissimi, & desyderatissi-
mi, gaudium meum, &
corona mea, sic stete
in Domino charissimi. Euodiam
rogo, & Syntychem deprecor, id
ipsum sapere in Domino. Etiam
rogo & te Germane compar, ad-
iuua illas quae mecum laboraue-
runt in euangelio cum Clemen-
te, & ceteris adiutoribus meis,
quorum nomina sunt in libro ui-
tae. Gaudete in Domino semper,
iterum dico, gaudete. Modestia
uestra nota sit omnibus homini-
bus. Dominus enim prope est.
Nihil solliciti sitis, sed in omni
oratione, & obsecratione, cum
gratiarum actione petitiones
uestre innotescant apud Deum.
Et pax Dei quae exuperat om-
nem sensum, custodiat corda ue-
stra & intelligentias uestras in Chri-
sto IESV. De cetero fratres, quae-
cumq; sunt uera, quaecumq; pudica,
quaecumq;

quæcunque iusta, quæcunque san-
cta, quæcunque amabilia, quæ-
cunque bonæ sante, si qua uirtus,
si qua laus disciplinæ, hæc cogi-
tate. Quæ & didicistis, & accepi-
stis, & audistis, & uidistis in me,
hæc agite, & Deus pacis erit uo-
bis cum. Gauius sum autem in
Domino uehementer, quoniam
 tandem aliquando resomistis
pro me sentire, sicut & sentieba-
tis occupati autem eratis. Non
quasi propter penuriam dico: e-
go enim didici in quibus sum, suf-
ficiens esse. Scio & humiliari,
scio & abundare. Vbiq; &
in omnibus institutus sum, & sa-
tiari, & esurire, & abundare, & pe-
nuriā pati. Omnia possum in
eo qui me confortat. Verumta-
men bene fecistis communican-
tes tribulationi meæ. Scitis au-
tem & uos Philippenses, quod
in principio Euangelii, quando
profectus sum a Macedonia, nul-
la mihi ecclesia communicauit
in ratione dati & accepti, nisi
uos soli: quia & Thessalonicam
semel & bis in usum mihi mis-
istis. Non quia quero datum, sed
requiro fructum abundantem in
ratione uestra. Habeo autem
omnia & abundo. Repletus sum,
acceptis ab Epaphrodito quos
misistis in odore suauitatis, ho-
stia accepta, placet Deo. Deus
autem meus impleat: omne de-
sideria uestra, secundum diuitias
suas in gloria in Christo IESV.

Deo

whatfour thynges are iust, whatfo-
rur thynges are holy, whatfour
thynges are louynge, whatfour
thynges are of good reporte, yf ther
be ony vertue, yf ther be ony prayse
of learyng, of these thynges be
mynde full. The thynges þ pe haue
both learned and receaued, & haue
herde, and haue sene in me, do thesa-
me, and the God of pence shalbe to
you. But I reioyce greatly in the
LORD, that at the last pe are flo-
rythyng agayne to regarde me, as
pe regarded me: but pe were occup-
ed. I saye it not as because of nedes
for I haue learned in what cases þ
I am, to be contente. I can both
be lowe, & I can be full. I am taught
enry where and in all thynges, to
be satysfied, and to be hongry, and to
be ouerflowynge, and to suffer star-
ueneffe: I can do all thynges in him
that comforteth me. Neuerthelesse
pe haue done well dearyng parte
wyth my tribulaciō. But ye Philip-
pians knowe also that in the begyn-
nyng of the Gospel, when I wente
fro Macedonia, no congregacion
bare parte wyth me in the waye of
gyfte and receate, saue pe alone: for
pe sente once or twyse vnto Thessa-
lonica also to my behofe. Not that I
seke the gyfte, but I requyre a plen-
tyfull frute in your rehenyng. For I
haue all, & am full. I was fylled, whā
I had receaued of Epaphroditus
þ pe sente vnto a sauoure of sweet-
nesse, and an acceptable offerynge,
pleasynge vnto God. My God acco-
rdyng to his ryches in glory in Christ
I. I. Iesu.

1. Tim. 4. 8.

1. Tim. 4. 8.

Rom. 11. 2.
1. Tim. 4. 8.

COLOSSENSES

Unto God and our father be prayse
for ever and ever. Amen. Salute e-
very saynte in Christ Jesu. The bre-
thren that are wpth me salute you.
All the sayntes salute you, but speci-
ally they that are of Cæsars house-
holde. The grace of our **LORD**
Jesus Christe be wpth your spirite.
A M E N.

Deo autem & patri nostro glori-
a in secula seculorum Amen.
Salutate omnē sanctum in Chri-
sto IESV. Salutant uos qui me-
cum sunt fratres. Salutāt uos om-
nes sancti maxime autē qui de
Cæsaris domo sunt. Gratia domi-
ni nostri IESV Christi cum spiritu
uestro. **A M E N.**

The ende of the Epistle
of Paule the Apostle to the
Philippians.

Finis epistolæ Pauli A-
postoli ad Philip-
penses.

The Epistle
of the Apostle Paule to the
Colossians.

EPISTO
la Pauli Apostoli
ad Colossenses.

The first Chapter.

CAPVT PRIMVM

Paule an Apostle of
Jesus Christe by the
will of God, and bro-
ther Timothe, unto
those sayntes & sayth
full brethren in Christ
Jesu that are at Colossa: * Grace be
unto you and peace from God our
father. * We geue thanks vnto god
and the father of oure **LORD** Je-
sus Christe, prayeng alwaye for you
(hearpnge your sayth in Christe Je-
su, and the loue that ye haue towar-
des all sayntes,) because of the hope
that is layde vp for you in the hea-
uens: the whiche ye haue herde in þ
worde of truthe of the Gospell, the
whiche is come vnto you, as it is also
in þ whole worlde: & bypnge th frute
and

Paulus Apostolus
IESV Christi per
uoluntatē Dei & Ti-
motheus frater,
his qui sunt Colos-
sia sanctis & fide-
bus fratribus in Christo IESV
gratia uobis & pax a Deo patre
nostro. Gratias agimus Deo &
patri Domini nostri IESV Chri-
sti, semper pro uobis orantes (au-
dientes fidem uestrā in Christo
IESV, & dilectionem quam ha-
betis in sanctos omnes) prop-
ter spem quæ reposita est uobis
in cælis: quam audistis in uer-
bo ueritatis Euangelii, quod
peruenit ad uos, sicut in uni-
uerso mundo est: & fructificat, &
crescit

Gal. 1. 1.
Ephes. 1. 1.

Phil. 1. 1.
1. Cor. 1. 1.

Mar. 4. 1.

crescit; sicut & in uobis, ex ea die qua audistis & cognouistis gratiam Dei in ueritate: sicut didicistis ab Epaphra charissimo conseruo nostro, qui est fidelis pro uobis minister IESV Christi, qui etiam manifestauit nobis dilectionem uestram in spiritu. Ideo & nos ex qua die audiui-
mus, non cessamus pro uobis o-
rantes & postulantes, ut implea-
mini agnitione uoluntatis eius, in omni sapientia & intellectu spirituali: ut ambuletis digne, Deo per omnia placentes, in omni opere bono fructificantes, & crescentes in scientia Dei: in omni uirtute confortati secun-
dum potentiam claritatis eius, in omni patientia & longanimitate: cum gaudio gratias agen-
tes Deo & patri, qui dignos nos fecit in partem sortis sanctorum in lumine, qui eripuit nos de po-
testate tenebrarum, & transtulit in regnum filii dilectionis sue, in quo habemus redemptionem, & remissionem peccatorum, qui est imago Dei inuisibilis, primo-
genitus omnis creature: quoni-
am in ipso condita sunt uniuersa in coelis & in terra, uisibilia & inuisibilia, siue throni, siue domi-
nationes, siue principatus, siue potestates: omnia per ipsum & in ipso creata sunt, & ipse est ante omnes & omnia in ipso constant. Et ipse est caput corporis Ecclesie, qui est princi-

ut in

and groweth, as it doth also amonge you, sence that daye þe haue herbe and knowen the grace of God in the truth: as ye haue learned it of. Epaphras oure moost beloued fellower-
wast, whych is a minister of Christ Jesu for you, which also hath shewed vnto vs pouer loue in the sperte.

¶ Therefore we also, sence the day that we herbe of it, ceasse not pray-
enge for you and aspyng that ye may be fylled wth the knowlege of. hys wyl, in all spirituall wysdome and vnderstandyng: that ye may. walke worthely, pleasyng God in al thynges, & bypyngyng forth frute in euery good worke, and growyng in the knowlege of God: bypyng strengthened in all power, accordyng to þe myght of hys loue in all pacience and long-
sufferyng: geuyng thanks vnto God the father wth lope, whych hath made vs worthy of the parte of the enheritaunce of sayntes in the lyght, whych hath drawen vs out of the potter of darthe nesse, and hath translated vs into the kyngdome of hys beloued sone, & by whome we haue redemption & remission of synnes, & which is þe ymage of & the inuisible God, & spyt bozne of euery creature & for by hym are all thynges made both in heauen & in earth, the visibill thynges and inuisible, whether they be thrones, or dominions, or rules or powers: all thynges are created by hym & in hym, & he is before all, & all thynges abyde in hym. And he is þe heade of þe body [namely] the churche, whych is the begynnyng, & the spyt begotten of the drade, &

Al. li. he be

Col. 4. 6

Eph. 1. 6

1. Col. 1. 6

1. Col. 4. 6

1. Col. 1. 6

1. Col. 1. 6

Eph. 1. 6

1. Col. 4. 6

1. Col. 1. 6

1. Col. 1. 6

1. Col. 1. 6

Eph. 1. 6

1. Col. 4. 6

1. Col. 1. 6

1. Col. 1. 6

COLOSSENSES

Coll. 1. b

Rom. 1. 2.
1. Cor. 5. 2

Rom. 8. 2.
Ephes. 1. 2
Coll. 1. b.

Ephes. 5. 2
1. Cor. 1. 2
1. Cor. 1. 2

Phil. 1. 2

1. Cor. 1. 2
1. Cor. 1. 2
1. Tim. 1. 2

1. Cor. 4. 2

Ephes. 3. b

Math. 11. 2.
Joh. 6. 2.
1. Cor. 1. 2.
Ephes. 1. b.

he be hauinge the primacy in al thin
ges: for it hath pleased all *finesse
of the Godheade to dwell in hym, &
*to reconcile all thynges by him vn
to hymselfe, settynge at one by the
bloude of his crosse the thynges that
are ether in earth or in heauē. *And
you whan ye were somtyme made
straunge and enemyes, your wytte
beyng geuen to euill workes, but
now hath he reconciled you in the
body of hys fleshe by death, that he
myght make you holy and vnspeckled
and *vblameable in hys syght: If
ye do abyde & grounded and stedfast
in fayth, and vnmouable from the
hope of the Gospell, the whyche ye
haue herde, that is preached *among
euery creature that is vnder heauē,
whose minister am I Paul become,
whyche *do now reioyce in my suffe
rynges for you & fulfill the thyng
es that are wantynge of the passi
ons of Christe in my flesh for his bo
dys sake, whyche is the congregaciō
*whose minister I am become, accor
dyng to the dispensacion of God,
whyche is geuen me amōge you, that
I do fulfill the worde of God, *the
mystery that was hyd from euerla
styng and vnto the generacions:
but is now *made manifest vnto his
sayntes, vnto whome God wolde
make knowen the ryches of the glo
ry of thys secrete amonge the hey
then, the whyche thyng is Christe
amonge you, the hope of glorie,
whome we shewe, rebuynge eue
ry man, and teachynge euery man
in all wysedome, that we may make
euery mā perfecte in Christe Iesus:
wherein

fit in omnibus ipse primatum to
nens, quia in ipso complacuit
omnem plenitudinem diuinita
tis inhabitare, & per eum recon
ciliare omnia in ipsum, pacifi
cans per sanguinem crucis eius,
siue quæ in terra, siue quæ in co
lis sunt. Et vos cum essetis ali
quando alienati & inimici sensu,
in operibus malis, nunc autem
reconciliavit in corpore carnis
eius per mortem, ut exhiberet
uos sanctos & immaculatos, &
irreprehensibiles coram ipso: si
tamen permanetis in fide funda
ti, & stabiles, & immobiles a spe
Euangelii, quod audistis, quod
predicatum est in uniuersa crea
tura quæ sub celo est, cuius fa
ctus sum ego Paulus minister,
qui nunc gaudeo in passionibus
pro uobis, & adimpleo ea quæ
desunt passionum Christi in car
ne mea pro corpore eius, quod
est ecclesia, cuius factus sum e
go minister, secundum dispensa
tionem Dei, quæ data est mihi
in uobis, ut impleam uerbum
Dei, mysterium quod abscondi
tum fuit a seculis in generacioni
bus, nunc autem manifestum est
sanctis eius, quibus uoluit Deus
notas facere diuitias gloriæ sa
cramenti huius in Gentibus,
quod est Christus in uobis, spes
gloriæ, quem nos annunciamus,
corripientes omnē hominē, & do
centes omnē hominē in omni sa
piētia, ut exhibeamus omnē ho
minē perfectū in Christo IESV,
in quo

In quo & laboro, certando secundum operationem eius, quam operatur in me in uirtute.

CAPVT. II.

Volo enim uos scire qualem sollicitudinem habeam pro uobis, & pro iis qui sunt Laodiceis, & quicunque non uiderunt faciem meam in carne, ut consolentur corda ipsorum instructi in charitate, & in omnes diuitias plenitudinis intellectus in agnitionem mysterii Dei patris, & Christi IESU, in quo sunt omnes thesauri sapientie & scientie absconditi. Hoc autem dico, ut ne moros uos decipiat in sublimitate sermonum. Nam etsi corpore absens sum, sed spiritu uobiscum sum, gaudens & uidens ordinem uestrum, & firmamentum eius quae in Christo est fidei uestrae. Sicut ergo accepistis IESUM Christum Dominum, in ipso ambulante, & radicati & superedificati in ipso, & confirmati in fide sicut & didicistis, abundantes in illo in gratiarum actione. Videate ne quis uos decipiat per philosophiam & inanem fallaciam, secundum traditionem hominum, secundum elementa mundi, & non secundum Christum. Quia in ipso inhabitat omnis plenitudo diuinitatis corporaliter, & estis in illo repleti, qui est caput omnis principatus & potestatis, in quo & circumcisi estis circumcissione non manu facta in expoliatione corporis carnis, sed reuelatione

Christi,

wherein also I labour, stryving according to his working, whereby he worketh in me by power.

Chr. II. Chapter.

IWold have you to knowe what carefulnesse I haue for you, and for them that are at Laodicia, & who so euer haue not seene my face in flesh that they hartes may be comforted beyng instructed in loue, and in all riches of the fulnesse of vnderstandinge, & vnto the knowlege of the mystery of God and the father, and Christe Iesu, & in whome are hye all the treasures of wysedome & knowlege. But thus I saye that noman deceaue you in & height of wordes. For though I am absent from you in body, but yet am I presente wth you in spete reioycyng and seynge your order, and the steadfastnesse of that faith of yours, wherebye is in Christe Iesu. As ye haue therfor receaued & knowe Iesus Christ, walk in hym, beyng bothe rooted & builded in hym: and beyng stablished in faith as ye haue also learned, so be ye plenteous in geuyng of thanks. Take heede lest any man deceaue you by philosophy & vayne deceate, accordyng to the tradition of men, accordyng to the ordinaunces of the worlde, and not after Christe. For in hym dwelleth all & fulnesse of the Godheade bodely, and ye are fylled in hym, whych is the heade of all rule and power, in whome also ye are circumcised wth a circumcision not made wth handes in cobbyng of & body of flesh, but in & circumcision

Al. III. of

Ioh. 17. 3

I. Cor. 1. 2

Eph. 1. 2

I. Cor. 1. 2

Gal. 1. 2

Rom. 16. 6

I. Cor. 1. 2

I. Cor. 1. 2

Rom. 1. 2

Phil. 1. 2

COLOSSENSES

Rom. 6. 4. of Christ, & beyng buried wth him
in baptyme, in the whych ye are ty-
sen also by the sayth of Gods wo-
hyng, whych rased hym from the
deade. * You also whā ye were deade
in synnes and in the foresynne of
your fleshe, hath he quickened wth
hym, forguyng you all synnes, &
puttyng out the hand w^{ch} puttynge
was agaynst vs, of þe decre, þe whych
was contrary vnto vs: the same also
hath he taken out of þe way, fastynge
it vpon the crosse, & auospoylunge
rules and powers, he hath broughte
them forth boldely, triumphynge of
thē in hymselfe. Let noman therfore
Iudge you in meate or drynke, or in
a parte of the holpdaye, or of þe new
moone, or of the sabbats, & the which
are the shadow of thynges to come,
but the body is Christes. & Let noma
miscarpe you w^{ch} lypnge in humbly-
nesse and deuocō of angels, & thyn-
ges that he hath not sene, walkynge
in vayne, beyng puffed vp in þe mea-
nyng of hys fleshe, and not holdyng
of the heade, of whome the whole bo-
dy beyng nourished fastened toge-
ther by knottes and ioyntes dothe
growe to the greatnesse of God. * Yf
ye therfore are deade wth Christe
from the ordinaunces of the worlde,
what do ye yet vse decrees as ly-
uyng in the worlde? Touche ye
not, nother tapst ye, nother handle
ye, whych thynges do all hurte
wth the very vse, after the com-
maundementes and doctrines of
men: * whych in dede haue a
shyne of wysedome in supersticion
and

Christi, consepulsi ei in baptis-
mo, in quo & resurrexistis per ope-
rationis Dei, qui susci-
tauit illum a mortuis. Et uos
cum mortui essetis in delictis &
præputio carnis uestre, conuiu-
ficauit cum illo, donans uobis
omnia delicta, delens quod ad-
uersus nos erat chirographum
decreti, quod erat contrarium
nobis: & ipsū tulit de medio, affi-
gens illud cruci, & expolians
principatus & potestates, tradu-
xit confidenter, palam trium-
phans illos in seimetipso. Ne-
mo ergo uos iudicet in ei-
bo, aut in potu, aut in parte di-
ei festi, aut neomeniæ, aut sab-
batorum, quæ sunt umbra futu-
rorum, corpus autem Christi. Ne-
mo uos seducat, uolens in humi-
litate & religione angelorum,
quæ non uidit ambulans frustra,
inflatus sensu carnis suæ, & non
tenens caput, ex quo totum cor-
pus per nexus & coniunctiones
subministratum & constructum
crescit in augmentum Dei. Si
ergo mortui estis cum Christo
ab elementis mundi, quid ad-
huc tanquam uiuentes in mun-
do decernitis? Ne tetigeritis,
neque gustaueritis, neque con-
tractaueritis, quæ sunt omnia in
interitu ipso usu, secundum præ-
cepta & doctrinas hominum
quæ sunt rationem quidem ha-
bentia sapientiæ in superstitione
& huius

& humilitate, & non ad parcendum corpori, non in honore aliquo ad saturitatem carnis.

CAPVT III.

Igitur si consurrexistis cum Christo, quæ sursum sunt querite, ubi Christus est in dextera Dei sedens. Quæ sursum sunt sapite, non quæ super terram. Mortui enim estis, & uita uestra abscondita est cum Christo in Deo. Cum autem Christus apparuerit uita uestra, tunc & uos apparebitis cum ipso in gloria. Mortificate ergo membra uestra, quæ sunt super terram, fornicationem, immundiciam, libidinem, concupiscentiam malam, & auaritiam, quæ est simulachrum seruitus: propter quæ uenit ira Dei super filios incredulitatis: in quibus ambulastis aliquando, cum usueretis in illis. Nunc autem deponite & uos omnia, iram, indignationem, malitiam, blasphemiam, turpem sermonem de ore uestro. Nolite mentiri inuicem, expoliates uos ueterem hominem cum actibus suis, & induentes nouum eum, qui renouatur in agnitione Dei, secundum imaginem eius, qui creauit eum: ubi non est masculus & femina, Gentilis & Iudeus, circuncisio & preputium, Barbarus & Sclita, seruus & liber, sed oia in oibus Christus. Induite ergo uos sicut electi Dei, facti & dilecti uiscerum misericordie, benignitatem, humilitatem, modestiam, patientiam, supponentes

and humblipnesse, and in not sparing the body, countyng it not worthy of ony honoure vnto the sufficiency of the flesch.

The. iii. Chapter.

If ye are therfore risen wth Christe, seke the thynges that are aboue, where Christ is spettyng at the ryght hande. Set youre myndes on those thynges that are aboue, not those that are vpon earth. For ye are deade, & your lyfe is hyd wth Christe in God. But whan Christe your lyfe shall appeare, than shall ye also appeare in glory with hym. For tise therfore your membris that are vpon earth, fornicaciõ, & vncleynesse, vnnaturall lust, euell concupiscence, and couetousnesse, whych is a worshippe of Idols: for the whych thynges the wrath of god doth come vpon the chyldre of vnbelyfe: In þ which thynges ye walked somtyme, whan ye byd lyue in them. But laye ye awaye now all thynges, wyathe indignacion, maliciousnesse, blasphemie, spychy communicaciõ out of your mouth. Lye not one to another, & rob yourselues of the olde man whiche ye dedes, & puttyng on þ new man, which is renewed into knowlege, according to hys lyfenesse, which hath shapen hym: where there is no man & woman, no Jewe & Greke, circuncisiõ & the foreskynne, Barbarus & Scythian, bond and free, but Christe is al in all. But ye on therfore as electe of God, holy and welbeloued enter mercy, myndnesse, lowlynes, softnesse, patience, forbearynge eche

Al. iiii. other

COLOSSENSE

offer, and forgettyng amonge your
 selues yf ony haue a complaynte a-
 gainst another: and as the **LORDE**
 hath forgyuen you, so do ye also. And
 about all these thynges haue loue,
 whych is þe bande of perfectiō, and þe
 peace of Christ reioyce in your har-
 tes, vnto the whych also ye are cal-
 led in one body, and be thankfull.
 Let the worde of Christ dwell plen-
 teously in you, in al wysedom, & tea-
 chynge and exhortynge yourselues
 in psalmes and songes of prayse, and
 spirituall songes, synngynge graciously
 vnto the **LORDE** in your hartes.
 * All what soeuer ye do in worde or
 dede, do all thynges in the name of
 our **LORDE** Jesus Christ, & geuyng
 thanks vnto God and the father by
 hym. + Ye wyues be obedient vnto
 your husbandes as it is due in the
LORDE. Ye husbandes loue your
 wyues, and be not better toward
 them. * Ye chyldren obey your fa-
 thers and mothers in al thynges, for
 that is pleasynge vnto the **LORDE**.
 Ye fathers prouoke not your chyldren
 vnto anger, that they waxe not feble
 mynded. * Ye seruauntes obey your
 bodily maysters in al thynges, not
 synngynge to the eye, as pleasynge
 men, but fearynge the **LORDE** in
 syngelesse of harte. What soeuer
 ye do, do it hartely, as vnto the
LORDE, and not men: know-
 yng that ye shall receaue of the
LORDE the rewarde of the inheri-
 taunce. Serue the **LORDE** Christ.
 * For who so doth wronge, he shall
 receaue it that he hath done wronge,
 and ther is no respecte of persons
 inuicem, & donantes uobismet-
 ipsis, si quis aduersus aliquem
 habet querelam, sicut & Domi-
 nus donauit nobis, ita & uos. Su-
 per omnia autem hæc charita-
 tem habete, quod est uinculum
 perfectionis, & pax Christi exul-
 tet in cordibus uestris, in quam
 & uocati estis in uno corpore, &
 grati estote. Verbum Christi ha-
 bitet in uobis abundanter, in
 omni sapientia, docētes & com-
 monentes uosmetipsos in psal-
 mis, hymnis, & canticis spiritua-
 libus, in gratia cantantes in cor-
 dibus uestris Domino. Omne
 quodcunque facitis in uerbo aut
 in opere, omnia in nomine Do-
 mini nostri IESU Christi, gra-
 tias agentes Deo & patri per ip-
 sum. Mulieres, subditæ estote ui-
 ris uestris sicut oportet, in Domi-
 no. Viri diligite uxores uestras,
 & nolite amari esse ad illas. Flo-
 lli, obedite parentibus per om-
 nia, hoc enim placitū est Domi-
 no. Patres, nolite ad indignatio-
 nem prouocare filios uestros, ut
 non pusillo animo fiant. Serui o-
 bedite per omnia dominis cat-
 talibus, nō ad oculū seruientes,
 quasi hominibus placentes, sed
 in simplicitate cordis, timentes
 Dominū. Quodcunque facitis, ex
 animo operamini, sicut Domino
 & nō hominibus: sciētes quod a
 Domino accipietis retributio-
 nem hereditatis. Domino Chri-
 sto seruiste. Qui enim iniuriā fa-
 cit, recipiet id quod inique gese-
 rit, & non est personarum accep-
 tio.

titio apud Deum.

CAPVT III.

Domini, quod iustum est & æquum seruis præstate, scientes quoniam & uos Dominum habetis in cælo. Orationi instate, uigilantes in ea in gratiarum actione, orantes simul & pro nobis, ut Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi: propter quod etiam uinctus sum, ut manifestem illud, ita ut oportet me loqui. In sapientia ambulate ad eos qui foris sunt, tempus redimentes. Sermo uester semper in gratia sale sit conditus, ut sciatis quomodo oporteat uos unicuique respondere. Quæ circa me sunt, omnia uobis nota faciet Tychicus charissimus frater, & fidelis minister, & conseruus in Domino: quem misi ad uos ad hoc ipsum, ut cognoscat quæ circa uos sunt, & consoletur corda uestra, cum Onesimo charissimo & fideli fratre, qui ex uobis est: qui omnia quæ hic aguntur nota faciet uobis. Salutat uos Aristarchus cōcaptiuis meus, & Marcus cōsobrinus Barnabæ, de quo accepistis mandata. Si uenerit ad uos, suscipite illum, & Iesus qui dicitur Iustus, qui sunt ex circumcisione. Hi soli sunt adiutores mei in regno Dei, qui mihi fuerunt solatio. Salutat

uos

CAPVT. III.

with God.

The III. Chapter.

Ye masters geue vnto y^e your seruantes that is iuste and equall, brynge sure that ye also haue a mapster in heauen. Continue in prayre, watchynge therein vnto than hesseyng, prayenge for vs also, that God do open vnto vs the doore of the worde, to speake the mystery of Christe: for the whyche thyng also I am bounde, that I do vnto it, euen as it behoueth me to speake. * Walke wysely towarde them that are wythoute, redempyng the tyme. Let your speche be alwaye in fauoure, seasoned with sale, that ye maye knowe howe ye oughte to answer euerie man. Tychicus the mooste deare brother, and fapthfull minstre, and fellowseruante in the LORD, shall certifie you of all thynges that be aboute me: to whome I sente thesame vnto you, that he maye knowe the thynges that are aboute you, and that he maye comforte your hartes, with * Onesimus oure moost beloued and fapthfull brother, which is one of you: the whych shall certifie you of al thynges þat be done here. * Aristarchus my fellowprisoner shall lutech you, and * Marcus Barnabas synner sone, of whome ye haue receaued commaundementes. Yf he come vnto you, receaue hym, and Iesus whych is called Iustus, which are of the circumcision. These only are my helpers in the kyngdome of god, which cōsofoted me. * Epaphras

salu.

Fol. 272.

2 Pet. 2. 2.
1. Cor. 1. 9.

Eccl. 17. 2.
Eccl. 1. 2.

Math. 7. 2.
Eccl. 9. 2.

1 Pet. 1. 2.

Act. 17. 2.
1. Tim. 4. 2.

Col. 1. 2.

COLOSSENSES

other, and forgetyng amonge your
 selues yf ony haue a complaynte a-
 gainst another: and as the **LORDE**
 hath forgeuen you, so do ye also. And
 about all these thynges haue loue,
 whych is þe bande of perfectiō, and þe
 peace of Christ reioyce in your har-
 tes, vnto the whych also ye are cal-
 led in one body, and be thankefull.
 Let the worde of Christ dwell plen-
 teously in you, in al wysedom, & tea-
 chynge and exhortynge yourselues
 in psalmes and songes of prayse, and
 spirituall songes, syngynge graciou-
 ly vnto the **LORDE** in your hartes.
 * All what soeuer ye do in worde or
 dede, do all thynges in the name of
 our **LORDE** Jesus Christ, & group-
 ynge thanks vnto God and the father by
 hym. † Ye wyues be obedient vnto
 your husbandes as it is due in the
LORDE. Ye husbandes loue your
 wyues, and be not hytter towarde
 them. * Ye chyldren obey your fa-
 thers and mothers in al thynges, for
 that is pleasynge vnto the **LORDE**.
 Ye fathers prouoke not your chyldren
 vnto anger, that they waxe not feble
 mynded. * Ye seruauntes obey your
 bodyly mapsters in al thynges, not
 scrupynge to the eye, as pleasynge
 men, but fearynge the **LORDE** in
 syngleness of harte. What soeuer
 ye do, do it hartely, as vnto the
LORDE, and not men: know-
 ynge that ye shall receaue of the
LORDE the rewarde of the inheri-
 taunce. Serue the **LORDE** Christ.
 * For who so doth wronge, he shall
 receaue it that he hath done wronge,
 and ther is no respecte of persons
 inuicem, & donantes nobismet-
 ipsis, si quis aduersus aliquem
 habet querelam, sicut & Domi-
 nus donauit nobis, ita & uos. Su-
 per omnia autem hæc charita-
 tem habete, quod est uinculum
 perfectionis, & pax Christi exul-
 tet in cordibus uestris, in quam
 & uocati estis in uno corpore, &
 grati estote. Verbum Christi ha-
 bitet in uobis abundanter, in
 omni sapientia, docētes & com-
 monentes uosmetipsos in psal-
 mis, hymnis, & canticis spiritua-
 libus, in gratia cantantes in cor-
 dibus uestris Domino. Omne
 quodcunque facitis in uerbo aut
 in opere, omnia in nomine Do-
 mini nostri IESU Christi, gra-
 tias agentes Deo & patri per ip-
 sum. Mulieres, subditæ estote ui-
 ris uestris sicut oportet, in Domi-
 no. Viri diligite uxores uestras,
 & nolite amari esse ad illas. Fi-
 lii, obedite parentibus per om-
 nia, hoc enim placitū est Domi-
 no. Patres, nolite ad indignatio-
 nem prouocare filios uestros, ut
 non pusillo animo fiant. Serui o-
 bedite per omnia dominis caro-
 nalibus, nō ad oculū seruientes,
 quasi hominibus placentes, sed
 in simplicitate cordis, timentes
 Dominū. Quodcunque facitis, ex
 animo operamini, sicut Domino
 & nō hominibus: sciētes quod a
 Domino accipietis retributio-
 nem hereditatis. Domino Chris-
 to seruite, Qui enim iniuriā fa-
 cit, recipiet id quod inique gessit,
 & non est personarum accep-
 tio

et ad apud Deum.

CAPVT

III.

Domini, quod iustum est & æquum seruis præstate, scientes quoniam & nos Dominum habetis in cælo. Orationi instate, uigilantes in ea in gratiarum actione, orantes simul & pro nobis, ut Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi: propter quod etiam uinctus sum, ut manifestem illud, ita ut oportet me loqui. In sapientia ambulate ad eos qui foris sunt, tempus redimentes. Sermo uester semper in gratia sale sit conditus, ut sciatis quomodo oporteat uos unicuique respondere. Quæ circa me sunt, omnia uobis nota faciet Tychicus charissimus frater, & fidelis minister, & conseruus in Domino: quem misi ad uos ad hoc ipsum, ut cognoscat quæ circa uos sunt, & consoletur corda uestra, cum Onesimo charissimo & fideli fratre, qui ex uobis est: qui omnia quæ hic aguntur nota faciet uobis. Salutat uos Aristarchus cõcaptiui meus, & Marcus cõsobrinus Barnabæ, de quo accepistis mandata. Si uenerit ad uos, suscipite illum, & Iesus qui dicitur Iustus, qui sunt ex circumcisione. Hi soli sunt adiutores mei in regno Dei, qui cum fuerant solatio, Salutat

nos

CAPVT. III.

wyth God.

The III. Chapter.

Ye maysters geue vnto y^e poure seruauntes that is iuste and equall, beyng sure that ye also haue a mayster in heauen. Continue in prayer, watchynge therein vnto than hesgetynge, prayenge for vs also, that God do open vnto vs the doore of the worde, to speake the mystery of Christe: for the whiche thyng also I am bounde, that I do vter it, euen as it becometh me to speake. * Walke wythely towarde them that are wythoute, redempunge the tyme. Let poure speche be alwaye in fauoure, seasoned wyth sale, that ye maye knowe howe ye ought to answer euerie man. Tychicus the mooste deare brother, and faythfull minister, and fellowseruaunte in the Lord, shall certifie you of all thynges that be aboute me: to whome I sente therfore vnto you, that he maye knowe the thynges that are aboute you, and that he maye comforte poure hartes, wyth * Onesimus oure moost beloued and faythfull brother, which is one of you: the whiche shall certifie you of al thynges þat be done here. * Aristarchus my fellowprisoner salueth you, and * Marke Barnabas syster sone, of whome ye haue receaued commaundementes. If he come vnto you, receaue hym, and Iesus whiche is called Iustus, which are of the circumcision. These only are my helpers in the kyngdome of god, which cõforted me. * Epaphras

salu.

Fol. 271.

Ephe. 4. 2. 1. Cor. 1. 2.

Eccl. 1. 2. 1. Cor. 1. 2.

Math. 7. 2. 1. Cor. 1. 2.

1. Cor. 1. 2.

Act. 17. 2. 1. Tim. 4. 2.

Col. 1. 2.

THESSALONICENSES I.

saluteth you, a seruaunte of Iesus
 Chryste, which is one of you, beyng
 alwaye carefull for you in prayers,
 þe may stande perfecte and full in
 euery wyl of God. for I beare hym
 recorde, that he hath muche laboure
 for you, and for them that are at La
 odicia, and at Hierapolis. The dear
 physician Lucas saluteth you, & De
 mas. Grete the brethren that are at
 Laodicia, & Nympha, and the congre
 gation that is in hyr house. And whā
 this letter shalbe red with you, cause
 it to be red also in the congregacion
 of the Laodicians: and let the same þe
 is the Laodicians be red vnto you.
 And saye vnto Archippus: Loke that
 thou fulfyll the seruice, whych thou
 hast receaued in the LORDE. The
 salutation of myne owne hande
 Paule. We mynde ful of my bandes.
 2. Cor. 1. b. The grace of our LORDE Iesus
 Chryst be wth you. Amen.

The ende of the Epistle of
 Paule the Apostle to the
 Colossians.

The fyrst E=
 pistle of Paule the Apostle
 to the Thessalonians.

The fyrst Chapter.

PAule and Syluanus and
 Timotheus vnto the con
 gregation of the Thessa
 lonians in God our father
 and the LORDE Iesus Chryste.
 Grace

uos Epaphras, qui ex vobis est,
 seruus Christi IESV, semper sol
 licitus pro vobis in orationibus,
 ut stetis perfecti, & pleni in om
 ni voluntate Dei. Testimonium
 enim illi perhibeo, quod habet
 multum laborem pro vobis, &
 pro iis qui sunt Loadiciae, & qui
 Hierapoli. Salutat vos Lucas
 medicus charissimus, & Demas.
 Salutate fratres qui sunt Loadi
 ciae, & Nympham, & quae in do
 mo eius est ecclesia. Et cum le
 cta fuerit apud vos epistola haec,
 facite ut & in Laodicensi eccle
 sia legatur: & ea quae Laodice
 sum est, vobis legatur. Et dicite
 Archippo: Vide ministerium quod
 accepisti in Domino, ut illud im
 pleas. Salutatio mea manu Pau
 li. Memores estote vinculorum
 meorum. Gratia Domini nostri IES
 V Christi vobiscum. Amen.

Finis epistolae pauli Apo
 stoli ad Colossenses.

EPISTO

la Pauli Apostoli
 ad Thessalonicen
 ses prima.

CAPVT PRIMVM.

PAulus & Syluanus &
 Timotheus ecclesiae
 Thessalonicensium in
 Deo pater noster, & Dñs
 IESV Christus: gra vobis & pax.
 Gratias

Gratias agimus Deo semper
pro omnibus uobis, memoriam
uestri facientes in orationibus
nostris sine intermissione, me-
mores operis fidei uestre, & la-
boris, & charitatis, & sustinentie
spei Domini nostri IESV Chri-
sti, ante Deum & patrem nostrum.
Scientes fratres dilecti a Deo,
electionem uestram, quia euan-
gelium nostrum non fuit ad uos
in sermone tantum, sed & in uir-
tute, & in spiritu sancto, & in ple-
nitudine multa, sicut scitis qua-
les fuerimus in uobis propter
uos. Et uos imitatores nostri fa-
cti estis & domini, excipientes
uerbum in tribulatione multa,
cum gaudio spiritus sancti, ita ut
facti sitis forma omnibus cre-
dentibus in Macedonia & in A-
chaia. A uobis enim diffamatus
est sermo Domini, non solum in
Macedonia & in Achaia, sed &
in omni loco fides uestra que est
ad Deum, profecta est, ita ut non sit
nobis necesse quicquam loqui.
Ipsi enim de nobis annunciant,
qualem introitu habuerimus ad
uos, & quomodo conuersi estis
ad Deum a simulachris, seruire
Deo uiuo & uero, & expectare
filium eius de caelis (quem susci-
tauit ex mortuis) IESVM, qui
eripuit nos ab ira uentura.

CAPVT II.

Nam & ipsi scitis fratres
introitu nostrum ad uos,
quia non inanis fuit: sed
ante passus multa, & contu-
mellis

* Grace be vnto you and peace.
* We thanke God alwaye for you
all, makinge mencion of you in our
prayers wpythout ceassynge, calling
to mynde the worke of poure fapth,
and the laboure, * and the loue, and
the waiteynge of the * hope of oure
LORD Iesus Christ, before God
and our father. We knowynge bre-
thren beloued of God your election
* for our Gospell was not vnto you
in worde only, but also in power and
in the holy goost, & in much fulnesse,
* as ye knowe what maner of men
we haue ben amonge you for poure
sakes. And ye are become our follow-
ers and the LORDS, receauynge
the worde in muche trouble wpyth
lope of the holy gooster, insomuche
that ye are become an ensample vnto
all the beleupnge in Macedonia
and in Achaia. For from you is the
worde of the LORDS nopped, not
only in Macedonia and Achaia, but
poure fapth also, whiche is to God-
warde, is gone out in euery place,
so that it be not nedefull for vs to
speake ought. For they themselves
shewe of vs what intrasce we haue
had vnto you, and how ye be turned
vnto God from the ymages, to serue
the lyuynge & true God, & to waite
for hys sone * from * heauens, (whom
he raysed from the dead,) even Je-
sus, whiche hath dynten vs oute of
* the wyath to come.

Chr. II. Chapter.

Expe brethren do also
knowe our intrasce vnto
you, that it was not in
vayne, but hauing suffered
many

1. Cor. 1. 2.
2. Cor. 1. 2.
Col. 1. 2.

1. Cor. 1. 2.

1. Cor. 1. 2.

1. Cor. 1. 2.

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1. Cor. 1. 2.

1. Cor. 1. 2.

THESSALONICENSES I.

Act. 16. c. many thynges afoze, and * shame-
fully intrated (as ye knowe) at Phil-
lippos, we were boldened in oure
Act. 17. a. God * to speake vnto you the Gos-
pell of God in great carefulnesse.
For our exhortacion was not of er-
roure, nor of uncleannesse, nor in de-
ceit: but as we are allowed of God,
that the Gospel shulde be commyt-
ted vnto vs, euen so speake we: not
as pleasyng men, but God, whyche
tryeth oure hartes. For we neuer
wente aboute wth flatteryng wor-
des (as ye knowe,) nor wth occasi-
on of couetousnesse (* God is re-
corde,) nor sekynge prayse of men, no-
ther of you, nor of other, whan we
myghte haue bene chargeable vnto
you as Apostles of Christe: but we
are become tender in the myddes of
you. As ys a noyse cherished by chy-
ldren, so lykwys we desyrynge you
hartely, wolde helpe you not only
the Gospel of God, but also our ly-
ues: for ye were become moost be-
loued vnto vs. * For ye brethren are
mynde-ful of our laboure and merry-
nesse, * workynge nyght and daye,
lest we shulde be chargeable vnto
any man, we preached amonge you
the Gospel of God. Ye are wytnes-
ses and God, how holpy and iustly,
and wthout blame we haue ben by
you which haue beleued: as ye knowe
how we besekynge euery one of you
(as a father bys chyldren) and com-
fortynge you, we haue wytnessed vn-
to you, * that ye wold walke worthe-
ly vnto God, whych hath called you
into bys kyngdome and glory. Ther-
fore do we also geue thanks vnto

melis affectu (sicut scitis) in Phil-
lippi, fiducia habuimus in Deo
nostro loqui ad uos Euangelium
dei in multa sollicitudine.
Exhortatio enim nostra non de
errore, neque de immunditia,
neque in dolo, sed sicut probati
sumus a deo, ut crederetur a vo-
bis Euangelium, ita loquimur
non quali hominibus placent-
es, sed deo, qui probat corda
nostra. Neque enim aliquando
fuimus in sermone adulationis
(sicut scitis,) neque in occasio-
ne auaritie (deus testis est,) nec
querentes ab hominibus glori-
am, neque a uobis, neque ab al-
iis, cum possemus uobis oneri
esse, ut Christi Apostoli, sed fa-
ci sumus paruuli in medio ue-
stri. Tāquam si nutrix foueat filios
suos, ita desiderantes uos cupi-
de, uolebamus tradere uobis nō
solum Euangelium dei, sed et-
iam animas nostras: quoniam
charissimi nobis facti estis. Me-
mores enim estis fratres laboris
nostri & fatigationis, nocte &
die operantes, ne quenquam ue-
strū grauaremus, predicauimus
in uobis Euangelium dei. Vos
testes estis & deus quam sancte
& iuste & sine querela uobis qui
credidistis, assulimus: sicut scitis
qualiter unumquemque uestrum
(sicut pater filios suos) depre-
cantes uos & consolantes, tes-
tificati sumus, ut ambularetis
digne Deo, qui uocauit uos
in suum regnum et gloriam.
Ideo et nos gratias agimus

God

Deo sine intermissione, quoniam cum accepissetis a nobis uerbum auditus Dei, accepistis illud non ut uerbum hominum, sed (sicut est uere) uerbum Dei, qui operatur in uobis qui credidistis. Vos enim imitatores facti estis fratres ecclesiarum Dei, quae sunt in Iudaea, in Christo IESU, quia eadem passi estis & uos a contribulibus uestris, sicut & ipsi a Iudeis, qui & Dominum occiderunt IESUM, & Prophetas, & nos persecuti sunt, & Deo non placent, & omnibus hominibus aduersantur, prohibentes nos Gentibus loqui, ut salui fiant, ut impleantur peccata sua semper: peruenit enim ira Dei super illos usque in finem. Nos autem fratres desolati a uobis ad tempus horae, aspectu, non corde, abundantius festinauimus faciem uestram uidere cum multo desiderio, quoniam uolumus uenire ad uos, ego quidem Paulus & semel & iterum, sed impedit nos satanas. Quae est enim nostra spes, aut gaudium, aut corona gloriae? Nonne uos autem dominum nostrum IESUM Christum in aduentu eius? Vos enim estis gloria nostra & gaudium.

CAPVT III.

Propter quod non sustinuites amplius, placuit nobis remanere Athenis solis, & misimus Timotheum fratrem nostrum & ministrum Dei in euangelio Christi, ad confirmandos uos & exhortandos pro fide uestra, ut nemo moueatur in tribulationibus istis: ipsi enim scitis quod in hoc positi

God without ceasing; because when ye had receaved of us þ word of the preaching of God, ye receaved it not as the worde of men, but (as it is truly) the worde of God, whiche worketh in you that haue beleued. For ye brethren are become the followers of the congregacions of God, that are in Jewry in Christ Iesu. For ye also haue suffered the same thynges of your companions, as they also of the Jewes, whiche haue killed both the Lord Jesus, & the prophetes, and haue persued vs, and do not please God, and be contrary to all me, & forbiddynge vs to speake vnto the hepythen that they may be saued, that they maye alwaye fulfyll thei synnes: for þ wrath of God is come vpo the vntill þ ende. But we brethren beyng wthdrawn fro you for the space of an houre, fro syghte, not þ harte, we haisted more speedely to se your face, id gerat despyre. For we wold once agayn haue come vnto you, verely I Paul, & but satanas dyd let vs. For whiche is our hope, or loye, or crowne of glory? Not þe it before our Lord Jesus Christ in hys comynge? For ye are our prayse and loye.

The.iii. Chapter.

Verfoze we forbearing no more, it pleased vs to remayne alone to Athens, & we sente Timothee our brother and minister of God in the Gospell of Christe, to stablysh you, and to exhorte you for your faythe, & that noman be moved in these tribulacions: & for ye yourselues do knowe that we are ordyned

Act. 17. 2.

Act. 17. 2.

Rom. 1. 1.

1. Cor. 1. 6. Philip. 1. 6.

Act. 17. 2.

Ephes. 1. 6. 2. Joh. 11. 2. 1. Tim. 1. 6.

THESSALONICENSES I.

thereto. For whā we were wpth you, we shewed vnto you, that we shulde suffer tribulations, as it is come to passe also, and ye know it. Wherefore I also not forbearinge any longer, I haue sente to knowe your sayth, lest happily he that tempteth haue tempted you, & our labour become inuayne. But now that Timotheus doth come vnto vs from you, and sheweth vnto vs your sayth and charite, and that ye haue alway a good remembraunce of vs, desyringe to se vs, as we you also: therfor brethren are we comforted in you in all oure neede and tribulation thowm your sayth: for nowe do we lyue, yf ye do stande in the **LORDE**. For what thankesgeuyng can we render vnto God for you in all the tyme, wherewith we reioyce before our God for your sakes, prayinge exceedingly nyght & daye, that we maye se your face, and to fulfill the thynges that are waiting vnto your sayth. The God hymselfe, and our father, and the **LORDE** Jesus Christ gyde our iourney vnto you. But the **LORDE** increace you, and make your loue to ouerflowe amonge your selues and towarde all men, as we do also towarde you, to stablysh your hartes wpthout blame, in holynesse before God and our father, vnto the commynge of our **LORDE** Jesus Christ wpth all his sayntes. Amen.

The. iiii. Chapter. +

Ethermore therfore brethren, we pray and beseeche you in the **LORDE** Jesus, that as ye haue recea

sumus. Nam & cum apud nos essemus, predicebamus vobis passuros nos tribulationes, sicut & factum est, & scitis. Propterea & ego amplius non sustinens, misi ad cognoscendum fidem vestram, ne forte tentauerit vos is qui tentat, & inanis fiat labor noster. Nunc autem veniente Timotheo ad nos a vobis, & annunciate nobis fidem & charitatem vestram, & quia memoriam nostri habetis bonam semper, desiderantes nos videre, sicut & nos quoque vos. Ideo consolati sumus fratres in vobis in omni necessitate & tribulatione nostra per fidem vestram quoniam nunc uiuimus, si uos statis in Domino. Quam enim gratiam actionem possumus Deo retribuere pro vobis in omni gaudio, quo gaudemus propter uos ante Deum nostrum, nocte & die abundantius orantes ut uideamus faciem uestram, & conpleamur ea quae desunt fidei uestrae. Ipse autem Deus & pater noster & Dominus Iesus Christus dirigat uiam nostram ad uos. Vos autem Dominus multiplicet, & abundare faciat charitatem uestram in inuicem, & in omnes, quemadmodum & nos in uobis, ad confirmanda corda uestra sine querela, in sanctitate ante Deum & patrem nostrum in aduentu domini nostri IESU Christi cum omnibus sanctis eius. Amen.

CAPVT III.

Ecce ergo fratres, rogamus uos & obsecramus in Domino IESU, ut quemadmodum accepistis

pistis a nobis quomodo oporteat uos ambulare & placere deo, sic & ambuletis, ut abundetis magis. Scitis enim quæ præcepta dederim uobis per dominum IESVM. Hæc est enim uoluntas dei, sanctificatio uestra, ut abstinere uos a fornicatione, ut sciat unusquisque uestrum suum possidere in sanctificatione & honore, non in passione desiderii, sicut & Gentes quæ ignorant deum: & ne quis supergrediatur, neque circumueniat in negotio fratrem suum. Quoniam uindex est dominus de his omnibus, sicut prædiximus uobis, & testificati sumus. Non enim uocauit nos deus in immundiciam, sed in sanctificationem. Itaque qui hæc spernit, non hominem spernit, sed deum: qui etiam dedit spiritum suum sanctum in uobis. De charitate autem fraternitatis, non necesse habemus scribere uobis. Ipsi enim uos a deo didicistis, ut diligatis inuicem. Etenim illud facitis in omnes fratres in uniuersa Macedonia. Rogamus autem uos fratres, ut abundetis magis, & operam detis ut quieti sitis, & ut uestrum negotium agatis, & operemini manibus uestris, sicut præcepimus uobis, ut & honeste ambuletis ad eos qui foris sunt, & nullius aliquid desideretis. Nolumus autem uos ignorare fratres de dormientibus, ut non contremini, sicut & ceteri qui spem non habent, Si enim credimus quod

word of vs how ye ought to walke, to please God, that ye do so walke, that ye maye be more plentyfuller. For ye knowe what commaundmentes I haue geue you by our LORD Iesus. For this is the will of God [namely] your hallowynge, that ye abstayne yourselues fro fornicacion, & euerp one of you knowe howe to possesse your vessell in holynesse & honoure, not in lust of concupiscence & as the hepythen also, whych knowe not God, and that noman passe his bondes, nother begyle his brother in bargenynge. For the LORD is the auenger of all these thynges, as we haue sayde vnto you before and haue wytnessed: For God hath not called vs vnto vncleynesse, but vnto hallowynge. Wherefore, he that despyseth these thynges, despyseth not man, but God, whych also hath geuen his holy spire in vs. & But of the loue of brotherhede is it not nedeful for vs to wyte vnto you: for ye your selues haue lerned of God that ye loue ech other. For ye do it towards all the brethren in whyle Macedonia. But we praye you brethren, that ye be more abundaunte, and that ye endeuoure to be quiete, and that ye do your busynesse, & and do worke wth your handes, as we haue commaunded you, that ye also maye walke honestly towarde them that are wythoute, and despyre not ought of ony man. & But we wyll not haue you to be ignorant brethren of them that be sleppynge, & ye be not sorrowful as the other also, whych haue no hope. For if we be

Rom. 1. 26

Rom. 1. 26

Eph. 4. 22

1. Cor. 7. 2

Rom. 1. 26

Luc. 11. 21

1. Cor. 1. 2

2. Cor. 6. 2

1. Cor. 1. 2

1. Cor. 1. 2

1. Cor. 1. 2

1. Cor. 1. 2

1. Cor. 1. 2

1. Cor. 1. 2

THESSALONICENSES I.

lette that Iesus dyed & rose agayne,
so shall God bryng them also wpyth
hym, whych haue slepte thorow Je-
sus. ffor thys we sape vnto pou on þ
worde of the LORDES behalfe:

1. Cor. 15. 6.

* That we þ lyue, whych remaine,
vnto the comynge of the LORD
we shall not prouente the that haue
slepte. * ffor the LORD hymselfe
shall come downe from heaue wpyth
a commaundemente and wpyth the
voyce of the Archangell, and wpyth þ
trompe of God: and the deade that
are in Christe shall ryste fyfste. Af-
ter that we that lyue, whych
are lefte ouer, shalbe caught vp toge-
ther wpyth them into þ ayre, to mete
Christ in the ayre, and so shal we be
euer wpyth the LORD. Wherefore
comforte pou ech other wpyth these
wordes. † The. v. Chapter.

Mat. 24. 2.

Joh. 5. 2.

Act. 1. 2.

1. Cor. 15. 2.

But of the tymes brethren
and scads do not ye nede
that we do wyte vnto pou
ffor ye yourselues knowe
perfectly, that the daye of the LORD
as a thefe in the nyght, so shall it
come. ffor whan they shal sape: It is
peace and safety, & than shall a soden
destruccion come vpon them, even
as the payne of her that is greate
wpyth chyldre, & they shall not escape
it. But ye brethren are not in darke-
nesse that that daye shoulde ouertake
you as a thefe. † ffor ye are all the
chylidren of lyght, and the chylidren
of the daye, we are not of the nyght
noether of the darkenesses. * Let vs
therfore not slepe as the other also,
but let vs watch and be sobre. ffor
they that slepe, slepe in the nyght:
and they that be dronken, are dronke

Mat. 24. 2.

1. Cor. 15. 2.

Apo. 1. 2.

Joh. 14. 2.

Rom. 13. 2.

quod IESVS mortuus est, & res-
urrexit, ita & Deus eos qui dor-
mierunt per IESVM, adducet
cum eo. Hoc enim uobis dictu
mus in uerbo Domini: Quia nos
qui uiuimus, qui residui sumus in
aduentu Domini, non prouenie-
mus eos qui dormierunt. Quo-
niam ipse Dominus in iussu, &
in uoce archangeli, & in tuba
Dei descendet de caelo: & mortui
qui in Christo sunt resurgent pri-
mi. Deinde nos qui uiuimus, qui
relinquimur, simul rapiemur cu
illis in nubibus obuiam Christo
in aera, & sic semper cum domi-
no erimus. Itaque consolamini
in uerbis istis.

CAPVT V.

In temporibus autem
& momentis fratres,
non indigetis ut scri-
bamus uobis. Ipsi e-
nim diligenter scitis, quia dies
domini sicut fur in nocte, ita ue-
niet. Cum enim dixerint pax &
securitas, tunc repentinus eis su-
perueniet interitus, sicut dolor
in utero habentis, & non effu-
gient. Vos autem fratres non es-
tis in tenebris, ut uos dies illa
tanquam fur comprehendat.
Omnes enim uos filii lucis estis, &
filii diei: non sumus noctis, neque te-
nebrarum. Igitur non dormiamus si-
cut & ceteri, sed uigilemus & so-
brii simus. Qui enim dormiunt,
nocte dormiunt: & qui ebrii sunt,

nocte ebril sunt. Nos aut qui diei
sumus, sobrii sumus indui lorica
fidei & charitatis, & galea spe sa
lutis. Qm nō posuit nos deus in
ira, sed in acquisitionē salutis per
dñm nostrū IESVM Christū, qui
mortuus est pro nobis, ut sine ui
gilemus, siue dormiamus, simul
cū illo uiuamus. Propter qd con
solamini inuicē, & edificare alter
utrū, sicut & facitis. Rogamus au
tē uos fr̄es, ut noueritis eos q̄ la
borāt inter uos, & præsunt uobis
in dño, & monēt uos, ut habeat
is illos abūdantius in charitate
propter opus illorū: & pacem ha
bete cum eis. Rogamus aut uos
fr̄es, corripite ingetos, cōsolami
ni pusillanimes, suscipite infirmos,
patientes estote ad oēs. Videte
ne q̄s malū pro malo alicui red
dat, sed sēper qd bonū est secta
mini in inuicē, & in oēs. Semper
gaudete, sine intermissione ora
te. In ōnibus gratias agite. Hęc
est em̄ uolūtas dei in Christo IE
SV in oibus uobis. Spiritū nolite
extinguere. Prophetias nolite sp
nere. Oia aut probate. Quod bo
nū est tenete. Ab oī specie mala
abstinetēte uos. Ipse aut deus pa
cis s̄cificet uos p oia, ut integer
spūs uester, & ala, & corpus sine
q̄rela, in aduētū dñi nři Iesu Chri
sti cōseruetur. Fidelis est quoca
uit uos, q̄ etiā faciet. Fratres, ora
te pro nobis. Salutate fr̄es ōnes
in osculo sancto. Adiuro uos per
dñm, ut legatur epistola hęc ōnī
bus s̄cīs fr̄ibus. Gratia dñi nostri
IESV Christi uobiscum. Amen.

Finis

in the nyght. But let vs that are of
the daye be sobze, & armed wth the
brestplate of fayth & loue, & the hel
met the hope of saluation. For God
hath not appoynted vs vnto wrath,
but vnto obtaynyng of health thro
row our LORDE Iesus Christ, which
dyed for vs, & whether we do wake
or slepe, we may lyue together wth
hym. Wherefore comforte one ano
ther, & edifye one another, as ye do
also. And we beseeche you brethren
that ye knowe them that labourer a
monge you, and haue ouersyghte of
you in the LORDE and exhor^{te} you,
that ye loue them the more because
of theyr labourer, & haue peace wth
them. And we beseeche you brethren,
rebu^{ke} the restlesse, comforte the fe
ble mynded, take vp the weake, be pa
cifye toward al mē. & Be ye nomā cen
dye euell for euell to ony mā, but fol
low alway vpo it & good is one vnto
another & vnto al mē. & Reioyce al
way. & pray without ceasynge. & Gue
thanke in al thynges. For this is
the wyl of God in Christ Iesu toward
you al. & Quench not the spyt. Despise
not prophetes. And proue al thyng
es. Kepe & good is. Abstayne fro all
euell liknesse. The very god of peace
s̄ctifye you thorowout, & your whole
spyt & soule & body be kepte blame
lesse in the cōming of our LORDE Ie
sus Christe. & If anythfull is he & hath
called you, which hat also do it. Bre
thre, pray for vs. & Greete al & brethre
in an holy hyffe. I charge you by the
LORDE, & this epistle be red vnto al
the holy brethre. & The grace of our
LORDE Iesus Christ be wth you.

Am. i. The

2m. 19. c
Ephel. 6. b

1. Cor. 1. b

Galat. 6. a
1. Tim. 5. b

Mat. 5. a

1. Thim. 4. a
2. Luc. 12. a
* Ephel. 5. b

1. Cor. 14. b

1. Cor. 1. a
and 10. cRom. 16. b
1. Cor. 16. c
1. Cor. 13. c

1. Tim. 5. b

THESSALONICENSES II.

The ende of the fyrst Epistle of Paule the Apostle to the Thessalonians.

Finis primæ epistolæ Pauli Apostoli ad Thessalonicenses.

The seconde

Epistle of the Apostle Paule to the Thessalonians.

The fyrst Chapter.

¶



Paul, and Syluanus and Timotheus vnto the congregacion of the Thessalonians in God our father,

2. Cor. 1. 3
Ephel. 1. 3

and the LORD Iesus Christe: * Grace be vnto you and peace from God our father, and the LORD Iesus Christ. We ought to geue alwaye thanks vnto God for you brethren, euen as it is cōuenient, because your fayth increaseth, and the loue of euery one of you is plentrous towarde eche other: insomuche, that we our selues also do reioyce of you in the cōgregacions of God, for your patience and fayth in all your persecutions and troubles, the whiche ye suffer for an ensample of þe iust iudgement of God, þe ye may be counted worthy in þe kyngdome of

¶

God, wherfore also ye suffer. Yf at þe lest it is ryghte w God to recōpence tribulaciō vnto the þe trouble you, & you þe are troubled rest w vs, * vnto the reuelacion of the LORD Iesus from heauen wth the angels of his power in * þe flame of fyre, geuynge vengeance vnto them whiche haue not

Mat. 24. 2
and. 25. 6

2. Pet. 3. 2

EPISTO

la Pauli Apostoli ad Thessalonicenses secunda.

CAPVT PRIMVM,



Aulus & Syluanus & Timotheus ecclesie Thessalonicensium in Deo patre nostro, & domino IESV Christo:

gratia vobis & pax a deo patre nostro & domino IESV Christo. Gratias agere debemus semper Deo pro vobis fratres, ita ut dignum est, quoniam supercreuit fides uestra & abundat charitas uniuscuiusque vestrum in inuicem: ita, ut & nos ipsi in vobis gloriemur in ecclesiis Dei, pro patientia uestra & fide in omnibus persecutionibus vestris & tribulationibus, quas sustinetis in exemplum iusti iudicii Dei, ut digni habeamini in regno Dei, pro quo & patiamini. Si tamen iustum est apud Deum retribuere retributionem illis qui vos tribulant, & vobis qui tribulamini, requiem nobiscum, in reuelatione Domini IESV de celo cum angelis virtutis eius in flamma ignis, dantis vindictam illis qui non

CAPVT II.

non nouerunt Deum, & qui non
obediunt Euangelio Domini no-
stri IESV Christi, qui poenas da-
bunt in interitu aeternas, a facie
Domini, & a gloria uirtutis eius,
cum uenerit glorificari in sanctis
suis, & admirabilis fieri in omni-
bus qui crediderunt, quia credi-
tum est testimoniū nostrū super
uos in die illo: in quo etiam ora-
mus semper pro uobis, ut digne-
tur uos uocatione sua Deus no-
ster, ut impleat omnem uolunta-
tem bonitatis suae, & opus fidei
in uirtute, ut clarificetur nomen
Domini nostri IESV Christi in
uobis, & uos in illo, secundum
gratiam Dei nostri & Domini
IESV Christi.

CAPVT II.

Rogamus autem uos
fratres per aduentum
Domini nostri IESV
Christi, & nostrae con-
gregationis in ipsam, ut non ci-
to moueamini a uestro sensu, ne-
que terreamini, neque per spiri-
tum, neque per sermonem, ne-
que per epistolam, tanquam per
nos missam, quasi instet dies Do-
mini. Ne quis uos seducat ullo
modo: quoniam nisi uenerit dis-
cessio primum, & reuelatus fue-
rit homo peccati, filius perditio-
nis, qui aduersatur & extollitur
supra omne quod dicitur Deus,
aut quod colitur, ita ut in tem-
plo Dei sedeat, ostendens se
tāquam sit Deus. Num retinetis
quod cū adhuc essem apud uos,

huc

not knowen God, & and that do not
obeye the Gospell of our LORDE
Jesus Christe, the which shall suffer
eternall punysshment in death,
from the face of the LORDE, & from the
glory of his power, whā he shal come
to be glorified in hys saintes, and to
be made wonderfull in al the that haue
beleued, because the our wytnesse vnto
you was beleued in the daye: In the
whiche thyng also we praye al-
waye for you, the our God wyll wyte
safe you of hys callinge, the he fulfill
all the wyl of hys goodnesse, and the
woorde of sayth in power, that the na-
me of our LORDE Jesus Christ be
prayed amonge you, & you in the sa-
me, accordyng to the grace of oure
God, and the LORDE Jesus Christ.

The ii. Chapter.

Wheshe you brethren by
the commynge of oure
LORDE Jesus Christe,
and oure congregacion in
thesame, that ye be not quchely
moued from your meanyng, nor
be afrayed, nother by spere, nor by
worde, nother by an epistle as sent
from vs, as though the daye of
the LORDE were at hande. Let
no man deceaue you by any meanes
for the LORDE cometh not se-
cretly: the departyng come spere,
and the synfull man be disclosed,
the chyld of perdition, whiche
& wythstandeth, and is exalted a-
boue all that is God, or that is wor-
shipped: insomuch that he do sēt in
the temple of God, & shewyng hym
as though he were God. Do not pe-
remembyr the whā I was yet wth you,

Rom. ii. 3

Fol. 276.

Rom. 1.2

Sap. 5.

Eph. 1.3

Col. 1.2

1. Petri. 1.2

Dan. 9.2

1. Tim. 4.8

Luc. 11.6

1. Cor. 1.6

2. Cor. 6.6

1. Dan. 11.8

THESSALONICENSES II.

I tolde you these thynges: And now
 ye knowe what doth wptholde, that
 he may be disclosed at hys tyme.
 * For the mysterie of iniquite doth
 worke already, only that he that hol-
 deth, let hym holde now, vntyll it be
 taken awaye. And than shall he wpe-
 hed be disclosed, * whome the LORD
 Iesus, shall slaye wth the bzeth of
 hys mouth, and shall destroye wth
 the appearaunce of hys comynge,
 hym, whose comynge is * after the
 workynge of Satanas, & in al power,
 and tokens, and syenge wonders,
 and in all deceatfulnesse of wyched-
 nesse vnto them that perishe, because
 they haue not receaued the loue of the
 truth & they maye be saued. * Ther-
 fore shall God sende them the wo-
 kyng of erreure, that they maye be-
 lieue the lye, that al they may be iud-
 ged, that haue not beleued the truth
 but * haue agreed vnto wiche dennesse.
 But we ought to geue God thankes
 alwaye for you brethren beloued of
 God, that God hath chosen you the
 fyrst frutes vnto saluacion, in the san-
 ctification of the sprete, and in the
 fapth of truth: Vnto the whyche
 he hath chosen you also thozow oure
 Gospell, vnto the purchaspnge of
 the glory of our LORD Iesus Christ
 Therefore brethren stande ye fast, &
 kepe the traditiōs that ye haue lear-
 ned, ether by oure preachynge, or by
 oure epistle. But the same Iesus
 Christ oure LORD, and oure God
 and father, whyche hath loued vs, &
 hath geuen [vs] euerlastyng cōforte
 and a good hope in grace, exhorte
 youre

hæc dicebam vobis? Et nunc
 quid detineat scitis, ut reueletur
 in suo tempore. Nam mysterium
 iam operatur iniquitatis, tan-
 tum ut qui tenet, nunc teneat,
 donec de medio fiat. Et tunc re-
 uelabitur ille iniquus, quem Do-
 minus IESVS interficiet spiritu
 oris sui, & destruet illustratione
 aduentus sui, eū, cuius est aduen-
 tus secundum operationem sa-
 tanæ, in omni uirtute, & signis &
 prodigiis mendacibus, & in om-
 ni seductione iniquitatis illis qui
 pereunt, eo quod charitatem ue-
 ritatis non receperunt, ut salui
 fierent. Ideo mittet illis Deus o-
 perationem erroris, ut credant
 mendacio, ut iudicentur omnes
 qui non crediderunt ueritati, sed
 consenserunt iniquitati. Nos au-
 tē debemus gratias agere Deo
 semper pro uobis, fratres dilecti
 a Deo, quod elegerit uos Deus
 primitias in salutem, in sanctifi-
 catione spiritus, & in fide uerita-
 tis: Ad quod & uocauit uos
 per euangelium nostrum, in ac-
 quisitionem gloriæ Domini no-
 stri IESU Christi. Itaque
 fratres stete, & tenete traditio-
 nes quas didicistis, siue per ser-
 monem, siue per epistolam no-
 stram. Ipse autem Dominus
 noster IESVS Christus, & Deus,
 & pater noster, qui dilexit nos,
 & dedit consolationem æternā,
 & spem bonam in gratia, exhorta-
 tur

2 Joh. 1. c

Joh. 15. d
1 Cor. 11. a
Dan. 8. d

Joh. 2. d
1 Deut. 11. a
Mat. 14. b

1 Cor. 1. a
Roma. 1. d

Olea. 7. a

scipus

tetur corda uestra, & confirmet in
omni opere & sermone bono.

CAPVT III.

DE cetero fratres orate
pro nobis, ut sermo dei
currat & clarificetur, si-
cut & apud uos, & ut li-
beremur ab importunis & malis
hominibus: non enim omniū est fi-
des. Fidelis autē dominus est, qui
confirmabit uos & custodiet a ma-
lo. Confidimus autē de uobis fra-
tres in domino, quod quaecūque prece-
pimus, & facitis & facietis: domi-
nus autē dirigat corda uestra in
charitate dei, & patiētia Christi.
Denunciamus autē uobis fratres
in nomine dñi nostri IESV Chri-
sti, ut subtrahatis uos ab omni fra-
tre ambulante inordinate, & non
secundū traditionē quā accepe-
rūt a nobis. Ipsi enim scitis quē ad-
modū oporteat imitari nos, qui
nō inquieti fuimus inter uos, ne-
que gratis panē manducauimus
ab aliquo, sed in labore & fatiga-
tione nocte & die operantes, ne
quē uestrū grauaremus. Nō quasi
nō habuerimus potestātē, sed ut
nosmetipsos formā daremus uo-
bis ad imitandū nos. Nā & cū esse-
mus apud uos, hoc denunciaba-
mus uobis: Quia si quis nō uult o-
perari, nō manducet. Audiuimus
enim inter uos quosdā ambulantes
inquiēte, nihil operātes, sed cu-
riose agētes. Iis autē qui eiusmodi
sunt denūciamus & obsecramus
in domino, IESV, ut cum silētio
operantes, suū panē manducēt.

Vos

pointe hattes, and stablish them in
every good worke and worde.

Chr. iii. Chapter.

Ethermoste brethren pray
for vs, that the worde of
God may procede and be
glorified as wth you, &
that we maye be deliuered from im-
portune and euell men: for sayth is
not every mans. But the LORD is
saythfull, whych shall stablish you,
and shall kepe you from euell. But
we trust in the LORD of you bre-
thren, that what former we comāde
ye both do the, and shal do them: and
the LORD gyde your hartes in the
loue of God, & patience of Christe.
¶ But we brethren do warne you in
the name of our LORD Iesus Christ,
that ye do wythdraw yourselues fro
every brother walking inordinatly,
and not accordyng to the ordināce
the whych they haue receaued vs.
¶ For ye yourselves do knowe howe
ye ought to followe us, for we were
not restless amonge you, nother dyd
we eate the byrde of any man for
nought: but labouryng nyght & day
in weerynesse, lest we shoulde charge
any mā. Not as though we had had
no power, but that we shoulde geue oure
selues ensamples vnto you to followe
vs. For when we were wth you also,
we warned you of this: That who
so wyl not worke, let him not eat no-
ther. For we herde some to be wal-
kyng amonge you inordinatly, wy-
llynge nothyng, but vsyng curiosite.
¶ But to the that are such we comāde
beside in the LORD Iesu, that they la-
bouryng do eate theyr owne byrde.

Am. iii. But

1. Thim. 4. 12
2. Cor. 11. 3
1. Cor. 11. 3
1. Thim. 4. 12

1. Thim. 4. 12

1. Thim. 4. 12
2. Cor. 11. 3
1. Cor. 11. 3
1. Thim. 4. 12

1. Cor. 4. 12

1. Thim. 4. 12
2. Cor. 11. 3
1. Cor. 11. 3
1. Thim. 4. 12

13

1. Thim. 4. 12

TIMOTHEVM .I.

Act. 6. 2
1. Job. 1. 2

But brethren do not ye sayntes do-
punge well. Yf ther be ony þ doth not
obey our word, shewe [vs] þ same by
a letter, and haue no conuersation
wpyth hym, that he may be ashamed
and counte hym not as an enemy,
but warne hym as a brother.

The very God of peace geue you
euerlastynge peace in euery place.

Col. 4. b

The LORD be wpyth you all. * The
salutation wpyth myne owne hande
Paule, whych is the token in euery
epistle, so do I wyte. * The grace
of oure LORD Iesus Christe be
wpyth you all. A M E N.

Philip. 4. c
1. Tess. 5. 1

The ende of the secōde E-
pistle of Paule the Apostle
to the Thessalonians.

The fyrst E-

pistle of Paule the Apostle
to Timothe.

The fyrst Chapter.

Act. 9. b



Paule an Apostle of
Iesus Christe accor-
dyng to * the coma-
ndement of God oure
saour, & Christe Je-
su * our hope, & vnto

1. Tess. 1. 2
2. Cor. 1. 2

Timothe my beloued sonne in the
sayth, * be grace and mercy & peace
from God the father and Christ Je-
su our LORD. As I dyd pray þ that þ
shuldest remayne at Ephesus * whā
I went into Macedonia, þ thou shul-
dest warne some that they shulde
preache none other wyse, * nother
shulde

2. Cor. 1. 2
Galat. 1. 2

Act. 19. 10.

2. Tim. 2. c

Nos autem fratres nolite desce-
re beneficientes. Quod si quis
non obedit uerbo nostro, per e-
pistolam hunc notate, & ne com-
misceamini cum illo, ut confun-
datur: & nolite quasi inimicum
existimare, sed corripi e ut fra-
trem. Ipse autē Deus pacis, det
uobis pacem sempiternā in om-
ni loco. Dominus sit cum omni-
bus uobis. Salutatio mea manu
Pauli, quod est signum in omni
epistola, ita scribo. Gratia Domi-
ni nostri IESV Christi cū omni-
bus uobis. A M E N.

Finis secundæ epistolæ
Pauli Apostoli ad
Thessalonicenses.

EPISTO

la Pauli Apostoli ad
Timotheum prima.

CAPVT PRIMVM



Aulus Apostolus
IESV Christi se-
cū dum imperium
Dei saluatoris no-
stri, & Christi IESV
spei nostre, Ti-
motheo dilecto filio in fide, gra-
tia, & misericordia, & pax a Deo
patre & Christo IESV Domino
nostro. Sicut rogauī te ut rema-
neres Ephesi cū irem in Mace-
doniam, ut denunciāres quibus-
dā ne aliter docerent, neq; inten-
derent

Terent fabulis & genealogiis in
terminatis, quæ quæstiones præ-
stant magis quam edificatio-
nem Dei, quæ est in fide. Finis
autem præcepti est charitas de
corde puro, & conscientia bona,
& fide non ficta. A quibus qui-
dam abettrantes, conuersi sunt
in uaniloquium, uolentes esse le-
gis doctores, non intelligentes,
neque quæ loquuntur, neque de
quibus affirmant. Scimus autem
quia bona est lex, si quis ea legit-
time utatur, scientes hoc: quia
lex iusto non est posita, sed iniu-
stis, & non subditis, impiis, &
peccatoribus, sceleratis, & con-
taminatis, patricidis, & matrici-
dis, homicidis, fornicariis, mascu-
lorum concubitoribus, plagia-
riis, mendacibus, & periuris, & si
quid aliud sanæ doctrinæ aduer-
satur, quæ est secundum Euan-
gelium gloriæ beati Dei, quod
creditum est mihi. Gratias ago
ei qui me confortauit in Christo
IESV Domino nostro, quia fi-
delem me existimauit, ponens
in ministerio qui prius blasphe-
mus fui, & persecutor, & contu-
meliosus; sed misericordiam Dei
consecutus sum, quia ignorans
feci in incredulitate. Superabun-
dauit autem gratia Domini no-
stri cū fide & dilectione quæ est
in Christo IESV. Fidelis sermo
& omni acceptione dignus: Quod
Christo

shulde grie hebe vnto fables and ge-
nealogies that are endelesse whych
do rather moue questions, than edi-
fyenge to Godwarde, whych is by
sayth. For the ende of sayth is cha-
rite in a pure harte. and a good co-
science, and sayth vnfaigned. From
whych some cryenge, they are tur-
ned vnto vayne tanglinge, twyllinge
to be teachers of the law, not vnder-
standynge nother the thynges that
are spoke, nor wherof they affir-
me. But we knowe that the lawe
is good yf any man do vse the same
lawfully, knowynge thys: That the
lawe is not ordeyned for the ryghte-
ous, but vnto the vneyghteous and
disobedient, to the vngodly and syn-
ners, to the synfull and vncleane, to
the slayers of father and mother, to
māslayers, to whoremongers, to the
misusynge themselves wpth man-
kynde, to menstealers, to lyars & for-
swearers, and what soeuer thyng
els doth wpthstande wholsome doc-
trine, whych is accordynge to the gos-
pell of the glozy of the blessed God,
whyche is commytted vnto me. I
thanke hym that hath comforted me
in Christ Jesu oure LORD, because
he hath counted me saythfull, set-
tyng me in the office, whyche was
fyrste a blasphemmer and persecutur,
and a doer of iniurie, but I haue
optayned the mercy of God. for I
dyd it ignorantly in mysoleise.
But the grace of oure LORD
was plenteous wpth the sayth and
loue, whych is in Christe Jesu. I
Thys sayenge is true, & by al mea-
nes worthy to be accepted: That
In. iiii. Christ

Rom. 12. 6
Gal. 6. 2.
2 Tim. 1. 6.Rom. 7. 6.
Gal. 5. 6.

Rom. 1. 8.

1 Cor. 9. 2.
Gal. 1. 2.1 Cor. 9. 2.
1 Cor. 9. 2.

TIMOTHEVM I.

Christe Iesu dydde come into thys world to saue synners, wherof I am the chiefe. But I haue optayned mercy therfore, [namely:] that in me Christe Iesus shulde shewe all patience, to the informaciō of them, that shall beleue hym vnto lyfe euerlastinge. But vnto the euerlastyng kyngdom immortal, & inuisible, the onely God, be honoure and glorie for euer and euer. Amen. ¶ This commaundemente do I committe vnto the my sonne Timothee, accordyng to the prophetes in the in tymes past, that thou fyghte in them a good fyght, haupnge sayth & a good conscience, the whych some puttynge awaye, they haue suffred shipwrake concernyng sayth: of the whiche is + hymeneus and + Alexander, + the whych I haue deliuered vnto Satanas, & they learne not to blaspheme.

Cell. 1. b

2 Tim. 1. b
1 Tim. 4. b
1 Cor. 5. 2

Chap. II. Chapter. +

I Desyre therfore instantly before al thynges earnest desires, prayers, requestes & thankesgeynges to be made for all men, + for kynges, & all that are ordyned in hygh degre, & we may lyue a quyet & peaceable lyfe in al Godlynesse & chastite: for þ is good & acceptable in þ sight of oure Sauour God, whych wyl haue all mē to become safe: & to come vnto þ knowlege of the truth. + for ther is one God, & one mediator of God & men, [namely] the man Christ Iesus, whych hath geuen hymselfe for a redemption for all men, whose wyrtnesse is confirmed at hys tymes, whererin + I am ordyned a preacher

Jer. 17. b
Baruc. 1. c

1 Joh. 17. 2
1 Gal. 1. 1
1 Joh. 9. 1

Roma. 1. 2

Christus IESVS venit in hunc mundum peccatores saluos facere, quorum primus ego sum. Sed ideo misericordiam consecutus sum, ut in me primo ostenderet Christus IESVS omnē patientiā, ad informationē eorū qui credituri sunt illi in uitam eternā. Regi autē seculorū immortalī, inuisibili, soli Deo honor & gloria in secula seculorū. Amen. Hoc preceptum commendo tibi fili Timothee secundum præcedentes in te prophetias, ut milites in illis bonam militiam, habens fidem & bonam conscientiam, quam quidam repellentes circa fidem naufragauerunt, ex quibus est Hymeneus & Alexander, quos tradidi satanæ, ut discant non blasphemare.

CAPVT II.

Blecto igitur primū oim, fieri obsecrationes, orationes, postulationes, gratiam actione pro omnibus hominibus, pro regibus & oibus qui in sublimitate constituti sunt, ut quietā & tranquillam uitā agamus in omni pietate & castitate: hoc enī bonum est & acceptū corā saluatore nostro Deo, qui omnes homines uult saluos fieri, & ad agnitiōē ueritatis uenire. Vnus enī Deus, unus & mediator Dei & hominū homo Christus IESVS, qui dedit semetipsum redemptionem pro omnibus, cuius testimoniū temporibus suis confirmatum est, in quo positus sum ego predicator &

tor & Apostolus (Veritate dico non metior) doctor Gentium in fide & ueritate. Volo ergo uiros orare in omni loco, leuantes puras manus, sine ira & disceptatione. Similiter & mulieres in habitu ornato cum uerecundia & sobrietate ornantes se, non in tortis crinibus, aut auro, aut margaritis, uel ueste preciosa, sed quod docet mulieres promittentes pietatem per opera bona. Mulier in silentio discat cum omni subiectione. Docere autem mulieri non permitto, neque dominari in uirum, sed esse in silentio. Adā enim primus formatus est, deinde Eua. Et Adā non est seductus, mulier autē seducta in preuaricatione fuit. Saluabitur autē per filiorum generationē, si permanserit in fide, dilectione & sanctificatione cum sobrietate.

CAPVT. III.

Idelis sermo: Si quis episcopatum desiderat, bonum opus desiderat. Oportet enim episcopum irreprehensibilem esse, unius uxoris uirum, sobrium, prudentem, oratum, pudicum, hospitalem, doctorem, non uolentem, non percussorem, sed modestum, non litigiosum, non cupidum, sed suae domui bene prepositum, filios habentem subditos cum omni castitate. Si quis autem domui suae preesse nescit, quomodo ecclesiae Dei diligentiam habebit? Non neophytum, ne in superbia elatus in iudicium incidat diaboli. Oportet autem & illum testimonium habere bonum ab iis qui foris sunt,

cher and an Apostle (I tell the truth, I spe not) a teacher of the heathen in the sayth & truth. & I wyl men therefore to praye in * every place, & lye tyngge up * purr handes, wpythoute wrathy or disputynge. & I petyse also the women arayeinge theselues in comly apparell, wpyth shamerfynesse & sobernesse, not in bradded heeres, or gold, or pearles, or petyous cloth, but & becōmeth women promysynge Godlynesse thozowe good wothes. * Let the women learne in silke to all subiection. But I do not permytte a woman to teache, * nor to vse autho rite ouer & man, but to be styll. For Adam was made fyrst, after & Eua. And Adā was not begyled, but & woman was begyled, & was in & trasgressyon. But she shalbe saued by engenderynge of chyldre yf she remayne in sayth, loue & sanctificacion wpyth sobrienesse. The.iii. Chapter.

This is a saythful woode: Yf ony man despyeth a byshoppe, he despyeth a good wothe. For a byshop must be unrebukeable, & husbande of one wyfe, sobze, wyse, manerlye, chaste, hardyous, & a teacher, no dyharde, no fyghter, but styll, no stryuer, not conetous, but a ruler of his house well, haupnge chyldren obdient wpyth all chastite. But yf ony can not rule his owne house, howe shall he be diligent in the congregacion of God? no newe scolar, lest he beyng heaued up into pryde, do fall into the iudgement of the deuill. And he muste also haue a good repoyte of them that are wpythout

1. Tim. 2

1. Cor. 14. 34

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1. Cor. 14. 34

TIMOTHEVM I.

out, that he do not fall into rebuke & into the devils snare. * The ministers muste lpe wyse be chaste, not dubble tynge, not geuen to muche wyne, not followynge spych lurre, haupnge the mystery of fapth in a pure conscience. And let these also be proued spst, and let the so minister, haupnge no blame. The wem lpe wyse chaste, not bachbptynge, sobre, fapthfull in all thynges. Let the ministers be the husbades of one wyse, wbych gouerne they: chyldren wel, & they: houses. * For they that shall minisre well, they shall get them selues a good degre, and much bolde nesse in f fapth wbych is in Christe Jesu. These thynges do I wyte vnto the my sonne Timothe, hoppnge me to come vnto the shortly: but yf I shall tary longe, that thou mayest knowe how thou must be couersast in the house of God, the wbych is f congregation of the lpyngne God, the stape and * stablyshmente of the truthe. And wpythout nape it is a greate mystery of Godlynesse * the wbych is shewed in the fleshe, is iustified in f sprete, * ypd appeare vnto the angels, is preached vnto the Gentys, is beleued in the worlde, & is taken vp in glozy.

The iiii. Chapter.

But the sprete sapeth euidently, * that in the laste dayes shall some f departe from the fapth, geupnge hede vnto spretes of errour, & doctrynes of f deuils, speakyng lyes in hypocrisy, & haupng they: cōscience marred wpyth an whote prō, forbyddynge to

sunt, ut non in opprobrium incidat, & in laqueum diaboli. Diacones similiter pudicos, non bis lingue, non multo uino deditos, non turpe lucrum sectantes, habentes mysterium fidei in conscientia pura. Et hi autem probentur primum, & sic ministrent nullum crimen habentes. Mulieres similiter pudicas, non detrahentes, sobrias, fideles in omnibus. Diacones sint unius uxoris uiri, qui filiis suis bene præsint & suis domibus. Qui enim bene ministrauerint, gradum bonum sibi acquirunt, & multam fiduciam in fide quæ est in Christo IESU. Hæc tibi scribo fili Timothee, sperans me ad te uenire cito tibi autem tardauero, ut scias quomodo oporteat te in domo Dei conuersari, quæ est ecclesia Dei uiri, columna & firmamentum ueritatis. Et manifeste magnum est pietatis sacramentum, quod manifestatum est in carne, iustificatum est in spiritu, apparuit angelis, predicatum est Gentibus, creditum est in mundo, assumptum est in gloria.

CAPVT III.

Spiritus autem manifeste dicit: quia in nouissimis temporibus discedent quidam a fide, attendentes spiritibus erroris, & doctrinis demoniorum in hypocrisi loquentes mendacium, & cauteriatam habentium suam conscientiam, prohibentium nubere,

nubere, & abstinere a cibis quos Deus creauit ad percipiendum cum gratiarum actione fidelibus, & iis qui cognouerunt ueritatem. Quia omnis creatura Dei bona est, & nihil relictum, quod cum gratiarum actione percipitur: sanctificatur enim per uerbum Dei, & orationem. Hæc proponens fratribus, bonus eris minister Christi IESV, enutritus uerbis fidei, & bonæ doctrinæ quam asssecutus es. Ineptas autem & aniles fabulas deuota, exerce autem te ipsum ad pietatem. Nam corporalis exercitatio ad modicum utilis est: pietas autem ad omnia utilis est, promissionem habens uitæ quæ nunc est, & futuræ. Fidelis sermo, & omni acceptione dignus. In hoc enim laboramus, & maledicimur: quia speramus in Deum uiuum, qui est saluator omnium hominum, maxime fidelium. Precipe hæc & doce. Nemo adolescentiam tuam contemnat, sed exemplum esto fidelium in uerbo, in conuersatione, in charitate, in fide, in castitate. Dum uenio, attende lectioni, exhortationi, & doctrinæ. Noli negligere gratiam quæ in te est, quæ data est tibi per prophetiam cum impositione manuum presbyteri. Hæc meditare, in his esto, ut profectus tuus manifestus sit omnibus. Attendende enim tibi, et doctrinæ, in ista

to marry, and to abstayne from meats, the whych god hath created to be taken of the beleuyng with thankesgeuynge. and the that haue knowne the truth. Because every creature of God is good, and nothyng is to be refused that is receaued with thankesgeuynge: for it is hallowed thowgh the worde of God, & prayer puttynge forth thys vnto the brethren thou shalt be a good minister of Christe Iesus, & beyng nourished with the wordes of sayth and good doctrine, the whych thou hast attained vnto. But eschue vncowly and vncowlye fables, and exercise thy selfe vnto Godlynesse. For bodyly exercise is profitable vnto lytle, but Godlynesse is profitable for all thynges, hauynge promysse of a lyfe that now is, and that is to come. Thys is a saythfull sayenge, & worthy of all receauynge. For therefore do we both labour and are contemned, because we hope in the living God, whych is the Sauour of all men, specially of the beleuyng. Commande and teache these thynges. Let not man despise thy youth, but be an ensample of the beleuyng in worde, in conuersacion, in loue, in sayth, in chastite. Beue hede vnto readynge, exhortacion, and doctrine vntyl I come. Despyse not the grace that is in the, the whiche is geuen vnto the by prophete and the layeng on of the handes of the Elder. Thinke vpon these thynges, be diligent in these thynges, that thy profecte maye be manifest vnto all men. Take hede vnto thyselfe and vnto teachynge, and

Gen. 1. 3
1. Cor. 15. 3
Act. 17. 2.

Gen. 1. 3
Eccl. 39. 6
Act. 10. 2.

1. Tim. 3. 9

1. Tim. 1. 8
1. Tim. 1. 8
1. Cor. 1. 6

Leuit. 1. 8

Titum. 1. 8
1. Tim. 1. 8
1. Pet. 1. 8

2. Cor. 6. 8
2. Cor. 6. 8
1. Tim. 1. 8

TIMOTHEVM I.

and be diligent in them. For doynge
thys, thou shalt saue both thyselfe,
them that heare the.

The.v. Chapter.

Rebuke not an Elder, but
praye as a father: the yonger
men, as brethren: the
elder women as mothers:
the yonger women, as sisters, in all
chastite. Honour the widowes, that
are widowes trulie. And yf ony wi-
dowe hath chyldren or chyldes chy-
ldren, let them learne firste to rule
theyr house, and to recompence vnto
theyr parentes: For that is accep-
table before God. But she that is
truely a widowe & forsaken, let her
hope in God, and continue in pray-
ers and supplication nyght and day.
For she that hath pleasures, lyuynge
she is deade. And commaunde thys,
[namely] that they be blameable
But yf ony hath no care, and speci-
ally of hys householde, the same hath
denyed the sayth, and is worse than
an infidell. Let no widowe be chose
lesse than of thre score yere, whiche
hath ben the wyfe of one husbnde,
hauynge a good repute in good wor-
kes, yf she hath brought vp chyldren,
yf she hath receaued at lodgynge,
yf she hath washen the sayntes fete,
yf she hath ministred vnto them that
suffere tribulacion, yf she hath follow-
ed vpon euery good worke. But es-
chue the yonger widowes. For whil-
they are waken wanton in Christe,
they will mary, hauynge damnaciō,
because they haue cast away þe first
sayth. And beyng also ydle they
learne to go aboute from house to
house

instat in illis. Hoc enim faciens,
& teipsum saluum facies, & eos
qui te audiunt.

CAPVT V.

Seniorē ne increpaueris,
sed obsecra ut pater:
iuniores, ut fratres:
iuniores, ut mēses: iuniores
laas, ut sorores, in omni castitate. Vi-
duas honora, quę uerę uiduę sūt.
Si quā autē uidua filios aut nepo-
tes habet, discant primum do-
mum suam regere, & mutuum ui-
cem reddere parentibus: hoc
enim acceptum est coram Deo.
Quę autem uerę uidua est & de-
solata, speret in Deum, & instet
obsecrationibus & orationibus
nocte & die. Nam quę in deli-
tiis est, uiuens mortua est. Et
hoc pręcipe, ut irreprehensibi-
les sint. Si quis autem suorum &
maxime domesticorum curam
non habet, fidem negauit, & est
infideli deterior. Vidua deliga-
tur non minus sexaginta anno-
rum, quę fuerit unus uiri uxor,
in operibus bonis testimonium
habens, si filios educant, si hos-
pitio recepit, si sanctorum pe-
des lauit, si tribulationem pati-
entibus subministravit, si omne
opus bonum subsecuta est. Ado-
lescentiores autem uiduas deu-
ta. Cum enim luxuriatę fuerint
in Christo, nubere uolunt, habē-
tes damnationem, quia primam
fidem irritam fecerunt: simul au-
tem & ociosę discunt circumire
domos

domos: non solum ociosa, sed & uerbosa, & curiosa, loquentes quæ non oportet. Volo autem iuniores nubere, filios procreare, matres familias esse, nullam occasionem dare aduersario maledicti gratia. Iam enim quædam conuersæ sunt retro post satanam. Si quis fidelis habet uiduas, subministret illis, ut non grauetur ecclesia, ut iis quæ uere uiduæ sunt, sufficiat. Qui bene præsent presbyteri, duplici honore digni habeantur: maxime qui laborant in uerbo & doctrina. Dicit enim scriptura: Non alligabis os boui trituranti. Et: Dignus est operarius mercede sua. Aduersus presbyterum accusationem noli recipere, nisi sub duobus aut tribus testibus. Peccantes coram omnibus argue, ut & cæteri timorem habeant. Testor coram deo & Christo IESU, & electis angelis eius, ut hæc custodias sine præiudicio, nihil faciens in alteram partem declinando. Manus cito nemini imposueris, neque comunicaueris peccatis alienis. Te ipsum castum custodi. Noli adhuc aquam bibere, sed modico uino utere propter stomachum tuum & frequentes tuas infirmitates. Quorundam hominum peccata manifesta sunt, præcedentia ad iudicium: quorundam autem & subsequantur. Similiter & facta bona manifesta sunt, & quæ aliter se habent, abscondi non possunt.

CAPVT

VI.

Quicumque

house: not only being idle, but also full of wordes and busynesse, speaking thynges that neede not. But I wyl the yonger women to marry, to byng forth chylde, to be house wyues, to geue no occasion vnto the aduersary to speake euill. For some are turned backe already after Satan. Yf any faythfull hath widowes let hym ministrate vnto them, that þe congregacion be not charged, & they whiche are true widowes may haue ynough. The Elders that rule well, let them be counted worthy of double honoure: specially they þe labourer in the worke and doctrine. For scripture sayeth: Thou shalt not mofell the mouth vnto the oxe treading out þe corne. And: The labourer is worthy of hys wages. Receaue no accusacio agaynst an Elder, save vnder two or thre wytnesses. Them that speme, rebuke in the presence of all, that the rest also be afrayed. I testifie before God, & Christ Iesu, & hys chosen angels, that thou do hepe these thynges wout fore iudgement, doyng nothyng leaue to þe one party. Laye not handes hastily vpon any man, noether be partener of other mens synnes. Hepe thyselfe chaste. Drynke nomore water, but vse a lytle wyne because of thy stomake & thyne ofte synnes. Some mens synnes are manifest, goyng afore to the iudgement, and the synnes of some do followe also. The wyse also are the good dedes manifest, and they that are otherwise, can not be hydde.

The. vi. Chapter.

What

1. Cor. 7. 2

Dent. 17. 8
1. Cor. 9. 8Mat. 10. 2
1. Tim. 5. 2

1. Tim. 5. 2

Eccle. 31. 8

Gal. 5. 6

TIMOTHEVM I.

1. Cor. 7. c.
Ephel. 6. a
1. Petri. 1. c.

Whatsoeuer seruantes are
vnder the pochte, let them
estyme they: maysters
worthy of al honoure, lest
the name and doctrine of the **LORDE**
be euell spoke of. But they that haue
faythfull maysters, let them not des-
pyse them because they are brethre:
but serue them rather, because they
are faythfull and beloued, for they
are partakers of the benefytes.

Gal. 1. b

Teach and exhorde these thynges.

1. Tim. 1. a
Eph. 3. b

* Yf ony man teacheth otherwysse,
agreeth not vnto the wholsome wor-
des of our **LORDE** Iesus Christe,
and vnto that doctrine, whych is ac-
cordyng to Godlynesse, he is proud,
knowpng nothyng, but is not solide
aboute questions and stryfes of wor-
des, * of þ which do sprynge enuyes,
contentions, blasphemyes, euell sur-
myspnynges, disputpnynges of men that

1. Cor. 1. b

are corrupt mynded, and * that are
robbed of the truth, supposyng God-

1. Cor. 1. b
Hebr. 11. c
1. Job. 1. c

lynesse to be lucre. And truly God-

Eph. 1. a

lynesse * wpyth sufficience is a greate
bastage. † For we brought nothyng
into this worlde, it is no doute that
we can carry nothyng awaye. * But
hauynge foode & wherewpyth we may
be clothed, let vs be content with the.

1. Cor. 1. b
1. Tim. 1. c

* For they that wpyll become ryche,
fall into temptation and the snare of
the deuell, and many vnprofytable &
hurtfull lustes, þ whych do browne
a man vnto death and perdition.

1. Cor. 1. b

For the roote of all euell is couetous-
nesse, the whych some lustynge for,
they haue erred from the truth, and
haue tangled themselves in many
grefes. * But thou O man of God

stye

Quicunque sunt sub in-
go serui, dominos suos
omni honore di-
gnos arbitrentur, ne
nomen Domini & doctrina blas-
phemetur. Qui autem fideles ha-
bent dominos, non contemnunt
quia fratres sunt: sed magis ser-
uiant, quia fideles sunt & dilecti,
quia beneficii participes sunt.
Hæc doce, & exhortare. Si quis
aliter docet, & non acquiescit sa-
nis sermonibus Domini nostri
IESV Christi, & ei quæ secun-
dum pietatem est doctrinæ, su-
perbus est, nihil sciens, sed lan-
guens circa quæstiones & pu-
gnas uerborum, ex quibus orim-
tur inuidiæ, contentiones, blas-
phemix, suspensiones malæ, con-
flictationes hominum mēte cor-
ruptorū, & qui a ueritate priuati
sunt, existimantium quæstum es-
se pietatem. Est autem quæstus
magnus pietas cum sufficientia.
Nihil enim intalimus, in hunc
mundum, hand dubium quia nec
auferre quid possumus. Habena-
tes autem alimenta & quibus te-
gamur, his contenti simus. Nam
qui uolunt diuites fieri, incidunt
in tentationem & in laqueum di-
aboli, & desyderia multa inutilia
& nociua, quæ mergunt ho-
mines in interitum & perditionem.
Radix enim omnium mal-
lorum est cupiditas, quam qui-
dam appetentes errauerunt a fi-
de et inseruerunt se doloribus
multis. Tu aut o homo Dei hæc
fuge.

fuge, sectare uero iustitiam, pietatem, fidem, charitatem, patientiam, mansuetudinem: Certa bonum certamen fidei, apprehende uitam æternam, in quam uocatus es, & confessus bonam confessionem corā multis testibus. Precipio tibi coram Deo, qui uiuificat omnia, & Christo IESV, qui testimonium reddidit sub Pontio Pilato bonam confessionem, ut serues mandatum sine macula, irreprehensibile, usque in aduentum Domini nostri IESV Christi, quem suis temporibus ostendet beatus & solus potens rex regum & Dominus dominantium, qui solus habet immortalitatem, & lucem inhabitat inaccessibilem, quem nullus hominum uidit, sed nec uidere potest, cui honor & imperium in sempiternum, Amen. Diuitibus huius seculi præcipe nō sublimē sapere, neq; sperare in incerto diuitiarum, sed in Deo uiuo (qui præstat nobis omnia abunde ad fruendum) bene agere, diuites fieri in bonis operibus, facile retribuere, communicare, thesaurizare sibi fundamētum bonum in futurum, ut apprehendant ueram uitam. O Timothee, depositum custodi, deuitans prophanas uocum nouitates, & oppositiones falsi nominis sciētiæ, quā quidam promittentes, circa fidē exciderunt. Gratia tecum.

A M E N.

¶ Finis primæ epistolæ Pauli Apostoli ad Timotheum.

CAPVT

flye these thynges, but followe ryghteousnes, godlynes, faith, loue, pacifce, mekenes: fyght a good fyght of fayth, laye holde vpon eternal lyfe, vnto the which þ art called, & hast knowleged a good knowlege before many wytnesses. I commaunde the before God, whych quycheneth all thynges, and before Christ Jesu, which wytnessed a good wytnesse before Pōtius Pilate, hat thou hepe the commaundement without spot, vnblameable, vntill the commynge of our LORDE Jesus Christ, whome shall shewe at hys seasons the blessed, & only myghty & kyng of kynges, and LORDE of lordes, whych only hath immortallite, and dwelleth in the lyght not approachable, & whome noman dyd euer se, nother can se, vnto whome be honoure & empyre for euerlastyng. Amen. Vnto the ryche of this world comaunde not to mynde hyghly, nother to trust in the vncertapntes of þ ryches, but to do well in the lyuynge God, (whych geueth vs all thynges plentyfully to enioye,) to become rich in good wothes, to geue with a good wyll, to distribute, & to gather them selues a treasure, a good fundamēt in tyme to come, that they may laye holde vpon þ true lyfe. ¶ Timothee hepe þ whych is comytted vnto the, eschupnge vngoodlyte newneses of wordes, & oppositions of a false name of knowlege, & whyche as some promysed, they are fallen awaye concerninge fayth. Grace be with the.

A M E N.

¶ The ende of the fyrste Epistle of the Apostle Paule to Timothe.

The

1. Reg. 1.8
22.17.9Apoc. 17.8
and 19.6Job. 1.8
2. Job. 4.8

Mat. 6.8

The seconde

Epistle of Paule the Apostle
to Timothe.

The fyrst Chapter.

EPISTO

la Pauli Apostoli ad Ti
motheum secunda.

CAPVT PRIMVM.

PAule an Apostle of Je
sus Christ by the wpll
of God, accordyng to
the promise of the lyfe
whpch is in Christ Je
su, vnto Timothe my

1. Cor. 1.2
Gal. 1.2

moost deare sone: + Grace and mer
cy and peace from God our father,
and Christe Jesu oure LORD. I
thanke my God, + whom I serue fro
my forelders in a pure conscience,
that wpyhout ceasspge I make me
cion of the in my prayers, despyng
nyght and daye to se the, beynge ad
uysed of thy teares, that I maye be
spilled wpyth ioye, callynge to mynde
that sayth, whpch is vnspayed in the
and whpch dwelte fyrst in Lois thy
graundmother, and Eunice thy mo
ther: and am assured that in the also
for the whyche cause I exhorte the
that thou do rayse agayne the grace
of God whpch is in the by p lapyng
on of my handes. * for God hath
not geuen vs the sprete of feare, but
of power, and loue, & of sobernesse.

Rom. 8. b

We not therfore ashamed of p wpy
nesse of our LORD, nor of me & hys
presoner, but laboure wpyth the Gos
pel accordyng to the power of God,
whpch hath delpyered vs, and cal
led wpyth an holy callynge: not accor
dyng to oure wythes, but accor
dyng to hys purpose & grace, whiche

Rom. 1. b
1. Ephe. 3.2

Ephe. 1.2
Titum. 1.2

PAulus Apostolus
IESV Christi per
uoluntatem Dei,
secundum promi
sionem uitæ, que
est in Christo I E

S V, Timotheo charissimo filio:
gratia & misericordia & pax a
Deo patre nostro & Christo I E
S V Domino nostro. Gratias a
go Deo meo, cui seruió a proge
nitoribus meis in conscientia pu
ra, quod sine intermissione ha
beam tui memoriam in orationi
bus meis, nocte ac die desyde
rans te uidere, memor lachryma
rum tuarum, ut gaudio implear
recordationem accipiens eius
dei, quæ est in te nõ ficta, quæ &
primũ habitauit in auia tua Loi
de, & matre tua Eunice. Cetus
sum aut q & in te. Propter quam
causã admoneo te, ut resucites
gratiã Dei, quæ est in te, per im
positionem manũ mearum. Nõ
ẽm dedit nobis deus spiritũ timo
ris, sed uirtutis & dilectiõis & so
brietatis. Noli itaq; erubescere
testimoniũ dñi nři, neq; me uin
ctũ eius, sed collabora euãgelio
secũdũ uirtutẽ dei, qui nos libera
uit & uocauit uocatione sancta,
nõ secũdũ opera nostra, sed secũ
dũ propositũ suũ & gratiã que da
ta est

CAPVT II.

Fol. 23.

ta est nobis in Christo IESV ante tempora secularia. Manifesta est autē nunc per illuminatio- nem saluatoris nostri IESV Christi, qui destruxit quidem mortē, illuminauit autē uitā & incorruptionem per Euāgeliū, in quo positus sum ego predicator, Apostolus, & magister Gentium. Ob quam causam etiam hæc patior, sed non cōfundor. Scio enim cui credidi, & certus sum quia potēs est depositum meū seruare in illū diē. Formā habet sanctorū uet- borum, quæ a me audiui in fide & dilectiōe in Christo IESV. Bonū depositū custodi per spm sanctū qui habitat in nobis. Scis enim hoc, q̄ auersi sūt a me oēs qui in Asia sunt, ex quibus est Phygelus & Hermogenes. Det misericordiam Dominus Onesiphori domui, quia sepe me refrigerauit, & cathenam meam non erubuit, sed cum Rhomam uenisset, sollicitus me quæsiuit & inuenit. Det illi Dominus inuenire misericordiam a Deo in illa die. Et quanta Ephesus ministravit mihi, tu melius nosti.

CAPVT II.

Tergo fili mi, confortate in gratia quæ est in Christo IESV, & quæ audiisti a me per multos testes, hæc commenda fidelibus hominibus, qui idonei erunt & alios docere. Labora sicut bonus miles Christi IESV. Nemo militans

Deo

is graue in Christo Iesu before the euerlastynge tymes. But is now made manifest by the lpyhtenynge of our saueur Iesus Christ, which truly hath destroyed death, and hath lpyhtened lyfe and vncorruption by the Gospell, where vnto I am o- bydnyed a preacher, an Apostle, & teacher of the hepythen. For the whpyche cause also I suffer these thynges, but am not ashamed. For I knowe whō I haue beleued, and am sure that he is able to hepe it that I haue comyted vnto hym vntyll þ daye. Have thou the ensample of the wholsome wordes, whpyche thou haste herde of me, in sayth and in loue in Christe Iesu. kepe the good thyng comyted vnto the theow þ holy goost, whpych dwelleth in vs. For thys thou knowest, that they are all turned fro me, whpych are in Asia, of whose sorte is Phygelus, and Hermogenes. God geue mercy vnto the house of Onesiphorus, for he hath ofte refreshed me, & was not ashamed of my cheine but whā he was come to Rome, he sought me diligently & byd synde me. The Lord graunt hym to spnd mery of god in þ day. And how much he hath serued me at Ephesus knowest thou best. The.ii. Chapter.

Be thou therefore stronge in my sōne in þ grace whpych is in Christ Iesu, and the thynges that thou haste herde of me by many wytenesses, & same comytte vnto saythfull men, whpych shalbe mete also to teach o- ther. Laboure as a good souldyours of Christe Iesu. Roman werryng

An. 1. vnto

1. Cor. 15. 8
1. Tim. 1. 6Roma. 1. 8
1. Tim. 1. 8

1. Tim. 3. 2

1. Tim. 4. 8

Mat. 24. 2

1. Tim. 1. 6

TIMOTHEVM II.

vnto God tangleth hymselfe wth
 worldly busynesses, & he may please
 hym, whych hath allowed hym. For
 he also that stryueth for a maystrye,
 shall not be crowned, wthout he
 stryue lawfully. * The labourynge
 husbandman must fyrst receaue of
 frutes. Marke what I saye: for God
 shall geue the vnderstandynge in al
 thynges. Rememb^{re} the LORDE
 Jesus Christe * of the seide of Dauid
 to be rysen frō the deade, accordyng
 to my Gospell, in the whych I la-
 boure vnto bandes, as doyng euel:
 but the worde of God is not bounde.
 * Therfore do I suffre all thynges
 for the chosens sake, that they also o-
 tayne the saluacion, whych is in
 Christe Jesu, wth heauenly gloz^y.
 Thys is a true sayenge: * For yf we
 be deade wth hym, we shal also lyue
 wth hym: * Yf we shall haue paci-
 ence, we shal also raygne wth hym:
 * yf we shall denye hym, he shal also
 denye vs: yf we beleue not, he aby-
 deth saythfull, he can not deny hym-
 selfe. Admonyshe these thynges, testi-
 fyng befoze the LORDE. Stryue not
 wth wordes, for it is profytable for no
 thyng, saue to the subuertynge of the
 hearers. Study to shew thyselfe al-
 wable vnto God, a workman not be-
 ynge ashamed, treatynge the worde of
 God aryghe. * As for vnholp & vaine
 talkynge do the eschue, for they auail
 much vnto vngodlines, & they word
 fretteth as a canker: of the whych soite
 is Hymeneus & Philetus, whych
 are falle awaye frō the truth, sayng
 the resurrection to be past already,
 & haue ouerthrowe the sayth of some.

1. Cor. 9. b

Rom. 1. a

Act. 20. 2
Ephel. 1. a
Coll. 1. c

Rom. 6. b

Rom. 8. b

Luc. 11. a
1. Au. 11. c
Rom. 3. a

Mat. 24. b

1. Tim. 1. a
4. a. 6. a
1. Tim. 1. c

1. Tim. 2. c

Deo, implicat se negotiis secula-
 ribus, ut ei placeat qui se proba-
 uit. Nam & qui certat in agone,
 non coronabitur, nisi legitime
 certauerit. Laborantem agrico-
 lam oportet primum de fructi-
 bus accipere. Intellige quæ di-
 co: dabit enim tibi Dominus in
 omnibus intellectum. Memor
 esto Dominum IESVM Chri-
 stum resurrexisse a mortuis ex se-
 mine Dauid, secundum Euange-
 lium meum, in quo laboro usque
 ad uincula, quasi mala operans,
 sed uerbum Dei non est alliga-
 tum. Ideo omnia sustineo prop-
 ter electos, ut & ipsi salutem con-
 sequantur, quæ est in Christo IE-
 SV, cum gloria cælesti. Fidelis
 sermo: Nam si commortui su-
 mus, & conuiuemus: si sustinebi-
 mus, & conregnabimus: si nega-
 uerimus, & ille negabit nos: si
 non credimus, ille fidelis perma-
 net: negare seipsum non potest.
 Hæc commune testificans co-
 ram Domino. Noli contendere
 uerbis: ad nihil enim utile est,
 nisi ad subuersionem audientiu-
 um. Sollicite autem cura teip-
 sum probabilem exhibere Deo,
 operarium inconfusibilem, recte
 tractantem uerbum ueritatis.
 Prophana autem & uaniloqua
 deuota: multum enim proficiunt
 ad impietatem, & sermo eorum
 ut cancer serpit: ex quibus est
 Hymeneus & Philetus, qui a ue-
 ritate exciderunt, dicentes resur-
 rectionem esse iam factam, &
 subuerterunt quorundam fidem.

Wit

Sed

CAPVT III.

Fol. 284.

Sed firmū fundamentū Dei stat, habens signaculum hoc. Cogno- uir Dominus qui sunt sui, & disce- dit ab iniquitate omnis qui inuo- cat nomen Domini. In magna autem domo, non solum sunt uas- sa aurea & argentea, sed & li- gnea & fictilia: & quedam qui- dem in honorem, quedam autē in contumeliā. Si quis ergo e- mundauerit se ab istis, erit uas in honorem sanctificatum & uti- le Domino ad omne opus bonū paratum. Iuuenilia autem desy- deria fuge, sectare uero iustitiā, fidem, spem, charitatem, & pacē cum istis qui inuocant Dominum de corde puro. Stultas autem & sine disciplina quæstiones deui- ta, sciens quia generāt lites. Ser- uum autē Domini nō oportet liti- gare, sed mansuetum esse ad om- nes, docibilem, patientem, cum modestia corripientē eos qui re- sistunt ueritati, ne quando Deus det illis pœnitentiam ad cogno- scendum ueritatem, & resipiscāt a diaboli laqueis, a quo captiui tenentur ad ipsius uoluntatem.

CAPVT III.

Hoc autē scito, quia in nouissimis diebus in- stabūt tēpora periculo- sa, & erūt homines se- ipsos amātes, cupidi, elati, supbi, blasphemī, parētibus nō obediē- tes, ingrati, scelesti, sine affectu, sine pace, criminatores, incōtine- tes, imites, sine benignitate, pro- ditores, proterui, tumidi, uolup- tatū amatores magis q̄ Dei, ha- bentes

But the sure foundamente of God both stāde, haupng thys scale: The LORD knoweth them that are hys. And: Euery one that calleth vpon the name of the LORD, de parteth from vvyckednesse. In a great house are vessels not onely of golde and syluer, but also of woode & of earth: some truly vnto honour but some vnto dishonour. Yf any mā therfore shal cleanse hymselfe frō these, he shalbe a vessel vnto honour beynge hallowed & mete for the LORD & ready vnto euery good worke.

* Flye the lustes of youth, but followe righteousnesse, faythe, hope, loue, & peace wpth them & cal vpon the LORD wth a pure harte. * Eschue foolish questions & wythout doctrine, knowynge that they engender strifes.

But the seruante of the LORD behoueth it not to stryue, but to be gentle toward al mē, & apte to teach patiente, & wpth softnesse rebukynge them & wpth stāde the truth, for God at any tyme wyl geue them repen- taunce to knowe the truth, & repen- tance from the snares of the deuill, of wch they are holdē captiue vnto his wyl.

The.iii. Chapter.

But be sure of thys, & in the laste dayes shall perplous dayes be at hāde, and mā shalbe louyng of theselues & courteous, hyghmynded, proude, cur- sed speakers, not obrepng fathers & mothers, unkynde, wycked, wout af- feccion, wout peace, accusers, seche- rous, vnmercifull, wout kyndnesse, traytours, malepart, puse vp, lours of pleasures more than of God, ha- uynge

TIMOTHEVM II.

Titum. 1. c.

Exod. 7. b

Act. 13. c.
and. 14. a
2. Cor. 1. b

Mat. 11. c
Luc. 1. a

2. Tim. 1. c

1. Petri. 1. b

upnge truly a shyne of Godlynesse,
but denynge the power of it: And
eschue them. * For of them are they
that go thorow from house to house,
& leade þ woman ladē w synnes cap
tiue, whych are led w sūderly lustes,
euer learnynge, & neuer attapnyng
vnto þ knowlege of the truth. * But
as Iannes & Mambres wythstode
Mosis, euen so do they also resyste
the truthe, men byngge corrupte of
mynde, lewde cōcernyng sayth, but
farther shal they not profit: for they
soly shalbe manysfēt vnto all mē, as
they: & was. But þ hast attayned vn
to my doctrine, fashio, purpose, faith
longe sufferynge, loue, patience, per
secucions, sufferynge, such as hap
pened vnto me * at Antioche, Iconi
um, & ystris, what maner of persecu
cions I haue suffred: & out of the all
hath the LORD deliuered me.
* And all they that wyl lyue Godly
in Christ Iesu shal suffer persecuciō.
But wyched men & miscariers shall
waxe worse & worse, errynge, & byng
ynge into erreure. * But abyde þ in
those thynges þ thou hast learned,
& are cōmytted vnto the, knowynge
of whome thou hast learned them, &
that thou hast knowen the holy scrip
tures fro thy youth, the whych are a
ble to instructe the vnto saluacion,
thorow the faith that is in Christ Je
su. * For all scripture beynge inspi
red frō heaue is profitable to teach,
to rebuke, to correche, to enforme
in ryghteousnesse, that the man of
God be perfecte, taught vnto euer
good worke.

Eph. iii. Chapter.

bentes speciem quidem pietatis,
uirtutem autem eius abnegantes:
Et hos deuota. Ex his enim
sunt qui penetrant domos, & cap
tias ducunt mulierculas onera
tas peccatis, quæ ducuntur uariis
desyderiis, semper discētes,
& nunquam ad scientiam ueritatis
peruenientes. Quemadmodum
autem Iannes & Mambres resisti
terunt Mosi, ita & hi resistunt ue
ritati, homines corrupti mente,
reprobi circa fidem, sed ultra nō
proficient: insipientia enim eorū
manifesta erit omnibus, sicut &
illorum fuit. Tu autē assecutus es
meam doctrinam, institutionem,
propositum, fidem, bonā
ganimitatem, dilectionem, pa
tientiam, persecutiones, passiones
qualia mihi facta sunt Antio
chie, Iconii, Lystris, quales per
secutiones sustinui: & ex omnibus
eripuit me Dominus. Et omnes
qui pie uolunt uiuere in Christo
IESV, persecutionem patiantur.
Mali autē homines & seductores
proficient in peius, errantes, & in
errorem mittentes. Tu uero per
mane in iis quæ didicisti, & cre
dita tibi sunt, sciens a quo didic
eris, & quod ab infantia sacras
litteras nosti, quæ te possunt in
struere ad salutem per fidem quæ
est in Christo IESV. Omnis enim
scriptura diuinitus inspirata uti
lis est ad docendū, ad arguendū,
ad corripiendū, ad erudiendū in
iustitia, ut perfectus sis homo Dei
ad omne opus bonū instructus.

CAPVT III.

Testificor coram Deo
& IESV Christo, qui
iudicaturus est uiuos
& mortuos, per adue-
tum ipsius & regnam eius: predi-
ca uerbum, in ita oportune im-
portune, argue, obsecra, increpa
in omni patientia & doctrina.
Erit enim tempus cum sanam
doctrinam non sustinebunt, sed
ad sua desyderia coaceruabunt
sibi magistros prurientes auri-
bus, & a ueritate quidem audi-
tum auertent, ad fabulas autem
conuertentur. Tu uero uigila, in
omnibus labora, opus fac Euan-
geliste, ministerium tuum im-
ple, sobrius esto. Ego enim iam
delibor, & tempus resolutionis
meae instat. Bonum certamen
certaui, cursum consummaui, fi-
dem seruaui. In reliquo, reposita
est mihi corona iustitiae, quam
reddet mihi Dominus in illa die
iustus iudex: non solum autem
mihi, sed & his qui diligunt ad-
uentum eius. Festina ad me ue-
nire cito. Demas enim me reli-
quit, diligens hoc seculum, &
abiit Thessalonicam, Crescens
in Galatiam, Titus in Dalmati-
am, Lucas est mecum solus. Mar-
cum assume, & adduc tecum: est
enim mihi utilis in ministerio.
Tychicum autem misi Ephesum.
Penulam quam reliqui Troade
apud Carum ueniens, asser te-
cum, & libros, maxime autem me-
branas. Alexander ararius mul-
ta mala mihi ostendit, reddet il-
li Dominus secundum opera eius,
quem

Testifie before God and
Jesus Christe, whych shall
iudge þe quicke and deade
by his comyng, & his kyng-
dome: preach þe worde, be earnest in
season & out of season, reprove, beseech,
rebuke id al pacifely & doctrine. For
the tyme shall come when they shall
not suffer the wholesome doctrine,
but shall heape maysters vnto them
accoordinge to theyr desyes, whose
eares shall itch, and from the truth
truely shall they wende they hea-
ryng, & shalbe turned vnto fables.
But watch thou, labour in al thynges,
accomplishe the worke of a prea-
cher, fulfyll thy scrupce, be sobre.
For I am now offred, and þe tyme
of myne vnlowsynge is at hande. I
haue foughten a good fyght, & I haue
fulfilled my course, I haue kept the
fayth. Whereof ther is layed vp, a
croune of righteousnesse for me, the
whych the LORD is the righteous
iudge shall grue me in that daye: &
not only vnto me, but also the that
loue hys comyng. Wale hast to
come soone vnto me. For Demas
hath leste me, loyngre thys worlde,
& is gone to Thessalonica, Crescens
in Galatia, Titus in Dalmatia,
Lucas only is w me. Take Marke
& bringe hym w the, for he is prop-
table vnto me in þe seruite. Tychi-
cus haue I sente to Ephesus. The
cloke þe I haue leste at Troas wth
Carpus, comyngre bringe it w the, &
the booke, but specially þe parchme-
nts. Alexander þe coppersmyth hath
shewed to me much euell, & LORD
shall restore hym accoordinge to hys
desyres.
An. iii. workes

1. Petri. 2.6

Job. 17.8

1. Cor. 9.8
1. Petri. 1.8Coli. 4.8
1. Petri. 1.8

Coli. 1.8

1. Tim. 1.8

whome do thou also eschue: for he
 dyd greatly wpthstande our wordes
 ¶ In my spise answerynge dyd nomā
 assiste me, but they all forsoke me:
 I praye that it be not layed to theyr
 charge. But the LORDE stode by
 me, and comforted me, that by me be
 the preachynge fulfilled, and that al
 nacions maye heare, and I am deli
 uered out of the Lions mouth. The
 LORDE shall deliuer me fro every
 euell worke, & shall make me safe in
 to hys heauyly hyngdome: vnto whō
 be glorie for euer and euer. Amen.
 Grete * Priscilla & Aquila, & house
 of Onesiphorus. & Erastus dyd re
 mayne at Corinthus. But * Trophi
 mus haue I leste speke at Mileti.
 Make hast to come before wynter.
 Eubulus, and Pudens, and Linus, &
 Claudia, & all the brethren do salute
 the. The LORDE Iesus Christe be
 with thy sprete. Grace be wpth you.

Act. 13.2
 Rom. 16.2.
 * Rom. 16.1
 * Act. 21.2

A M E N.

quem & tu deuota rualde enim
 restitit uerbis nostris. In prima
 mea defensione nemo mihi ad
 fuit, sed omnes me derelique
 runt: non illis imputetur. Domi
 nus autem mihi assistit, & confor
 tauit me, ut per me prædicatio
 impleatur, & audiant ones Gen
 tes, & liberatus sum de ore leo
 nis. Liberabit me Dominus ab
 omni opere malo, & saluum fa
 ciet in regnum suū celeste: cui
 gloria in secula seculorū. Amen.
 Saluta Priscillam, & Aquilam,
 & Onesiphori domum. Erastus
 remansit Corinthi. Trophimum
 autem reliqui infirmum Mileti.
 Festina ante hyemem uenire.
 Salutant te Eubulus, & Pudens,
 & Linus & Claudia, & fratres
 omnes. Dominus IESVS Chri
 stus cum spiritu tuo. Gratia uo
 biscum.

A M E N.

The ende of the secōde e
 pistle of Paule the Apostle to
 Timothe.

¶ Finis secundæ epistolæ
 Pauli Apostoli ad
 Timotheum.

The Epistle

EPISTO

of the Apostle Paule
 to Titus.

la Pauli Apostoli
 ad Titum.

The spise Chapter.

CAPVT PRIMVM.

1 Tim. 2.2

¶ Paule the seruaunt of god,
 and an Apostle of Iesus
 Christ accordyng to the
 sapth of electe of God, &
 knowledge of truth, which is accor
 dyng

¶ Aulus seruus Dei, Apo
 stolus autem IESV
 Christi, secundum fidē
 electorum Dei & agni
 tionem ueritatis, quæ secundum
 pietatē

pietatem est in spem uite eter-
 nae, quam promissit qui non men-
 titur, Deus ante tempora secula
 riamanifestauit autem tempori-
 bus suis uerbum suum in predica-
 tione, quae credita est mihi secu-
 dum praeceptum saluatoris nostri
 Dei, Tito dilecto filio secundum
 communem fidem, gratia & pax
 a Deo patre & Christo IESV sal-
 uatore nostro. Huius rei gratia
 reliqui te Cretae, ut ea quae de-
 sunt, corrigas, & constituas per
 ciuitates presbyteros, sicut & e-
 go disposui tibi. Si quis sine cri-
 mine est, unius uxoris uir, filios
 habens fideles, non in accusatio-
 ne luxuriae, aut non subditos. O-
 portet enim Episcopum sine cri-
 mine esse, sicut Dei dispensato-
 rem, non superbum, non iracun-
 dum, non uiolentum, non per-
 cussorem, non turpis lucri cupidus:
 sed hospitalem, benignum, pruden-
 tem, sobrium, iustum, sanctum, con-
 tinentem, amplectentem eum qui
 secundum doctrinam est fidelem
 sermonem, ut potens sit exhorta-
 ri doctrina sana, & eos qui con-
 tradicunt arguere. Sunt enim
 multi inobedientes, uaniloqui,
 & seductores: maxime qui de cir-
 cuncisione sunt, quos oportebat
 rodargui, qui uniuersas domos
 subuertunt, docentes quae non
 oportet, turpis lucri gratia. Dixit
 quidam ex illis proprius ipsorum
 propheta: Cretenses semper me-
 daces, male bestiae, uentres pigri.
 Testimonium hoc uerum est. Qui
 ob causam increpa illos dure,
 ut sani

dyng to Godlinesse into the hope of
 euertlastyng lyfe, the whych. God
 doth not lye hath promysed before &
 euertlastyng tyme: but hath shew-
 ed at hye seasons his word by & pre-
 chynge, whych is comitted vnto me
 accordyng to the commaundement
 of God our Sauoure, vnto Titus
 my deare sone after & comune sayth
 grace, & peace fro God the father,
 Christ Iesu our Sauoure. For this
 thynge sake haue I lefte & in Creta
 that the thynge & are lackyng, thou
 shuldest redresse them, & that thou
 do ordyne Elders thowth the cyties
 as I also haue appointed the. If any
 be wythout blame, the husbnde of
 one wyfe, haupnge saythful chyldre,
 not accused of spote, or not subiecte,
 & for a byshop must be blamelesse,
 as the steward of God, not proude,
 not angry, no bronharde, no spghter
 & not despyous of fylthy lucre: but
 harderon, gentle, wyse, sobre, spgh-
 teous, holy, sperate, & embracyng
 that saythfull worde, whych is accor-
 dyng to the doctrine, that he maye
 be able to admonyshe with wholsome
 doctrine, and to imppose them also
 that gaynsaye. For they are ma-
 ny disobediente, vayne tanglers and
 decauers: but specially they that
 are of the circumcision, whych ought
 to haue ben crucified, & whych sub-
 uerte whole houses, teachyng thyn-
 ges that they oughte not, because
 of fylthy lucre. One of thes same
 prophetes sayde: The Cretians
 are alwaye lyers, dull bestes,
 slowe belies. That wyrtesse is
 true. Wherfore rebuke the sharply,
 that

Roma. 9. 8

1. Cor. 8. 5

Eph. 1. 3

Philip. 1. 2

B

1. Tim. 3. 2

1. Tim. 3. 2

1. Cor. 4. 2

Leuit. 19. 6

Eph. 5. 3

1. Tim. 3. 2

C

Act. 19. 8

1. Cor. 11. 2

1. Tim. 3. 2

1. Tim. 3. 2

1. Tim. 3. 2

1. Tim. 3. 2

1. Tim. 3. 2

1. Tim. 3. 2

1. Tim. 3. 2

1. Tim. 3. 2

1. Tim. 3. 2

Math. 12.2
and 12.6
* Ro. 14.6

that they maye be sounde in þe sayth,
not geiynge hede to Jewyshe fables,
and commaundementes of men tur-
nyng from the sayth. * All thynges
are cleane vnto the cleane: but þe vn-
to the vncleane and vnbreuyng is
nothyng cleane, but theyr mynde &
conscience are defyled. They con-
fesse them to knowe God, but wth
the dedes they denye hym: seynge
they are abhominable, and vnbre-
uyng, and vnmere vnto eueri good
worke.

The.ii. Chapter.

1. Tim. 2.8

1. Tim. 5.8

Gen. 2.2

1. Tim. 4.8
1. Petri. 5.8

1. Petri. 2.8
and 3.8

Ephe. 6.8
Col. 3.8

But speake thou þe thynges
þe become wholsome lear-
nyng. The elder mē that
they be sobre, chaste, wylle,
sounde in sayth, in loue, in pacience.
* The elder wemen sphe wylle þe they
use holy apparell, þe not accuſtes,
not geuen to much wyne, teachyng
well, that they maye teache wylle-
dome. The yonger wemen, that they
loue theyr husbannes, that they loue
theyr chyldren, wylle, chaste, sobre, ca-
ryng for theyr house, gentle, * obe-
diente vnto theyr husbannes, that þe
worde of God be not euell spoken
of. Exhorte the yonger men sphe
wylle that they be sobre. In all thyng
ges shewe thyselfe * an ensample of
good wykes in learninge, in by-
ryghtenesse, in grauite, in the whol-
some worde, [that it be] vnreproua-
ble: that he þe wylle standeth, may be
ashamed hauyng no euell thyng to
saye of vs. * The seruantes to be o-
bediente vnto theyr maysters, to be
pleasynge them in all thynges, not
answeryng agayne, not pryngyng,
but

ut sani sint in fide, non attenden-
tes Iudaicis fabulis, & mandatis
hominum auersantium se a ueris-
tate. Omnia munda mundis: co-
inquinatis autem & infidelibus
nihil est mundum, sed inquinata
sunt eorum mens & conscientia.
Conſitentur se nosse Deum, fa-
ctis autem negant: cum sint abo-
minati, & increduli, & ad omne
opus bonum reprobi.

CAPVT II.

V autem loquere quae
decent sanam doctri-
nam. Senes, ut sobrii
sint, pudici, prudentes,
sani in fide, in dilectione, in pa-
tencia. Anus similiter in habitu
sancto, non criminatrices, non
multo uino seruientes, bene do-
centes, ut prudentiam doceant.
Adolescentulas, ut uiros suos a-
ment, filios suos diligant, pru-
dentes, castas, sobrias, domus
curam habentes, benignas, sub-
ditas suis uiris, ut non blasphe-
metur uerbum Dei. Iuuenes simi-
liter hortare, ut sobrii sint. In om-
nibus te ipsum prebe exemplum
bonorum operum, in doctrina,
in integritate, in grauitate, uer-
bum sanum, irreprehensibile: ut
is qui ex aduerso est, uereatur,
nihil habens malum dicere de
nobis. Seruos dominis suis sub-
ditos esse, in omnibus placetes,
non contradicentes, non fraudantes,
sed

sed in oībus fidē bonā ostenden-
tes, ut doctrinā saluatoris nostri
Dei ornet in omnibus. Appa-
ruit enim grātia Dei saluatoris
nostri omnibus hominibus, eru-
diens nos, ut abnegantes impie-
tatem & secularia desyderia, sob-
rie, & iuste, & pie utuamus in
hoc seculo, expectātes beatam
spem, & aduentum gloriæ ma-
gni Dei, & saluatoris IESV Chri-
sti, qui dedit semetipsum pro no-
bis, ut nos redimeret ab omni in-
iquitate, & mundaret sibi popu-
lum acceptabilem, sectatorem
bonorum operum. Hæc lo-
quere & exhortare, & argue-
cum omni imperio. Nemo te
contemnat.

CAPVT III.

Admonē illos principibus & potestatibus sub-
ditos esse, dicto obedi-
re, ad omne opus bo-
num paratos esse, neminem blas-
phemare, nō litigiosos esse, sed
modestos, omnem ostendentes
mansuetudinem ad omnes ho-
mines. Erasmus enim aliquando
& nos insipientes, increduli, er-
rantes, seruientes desyderiis, &
uoluptatibus uariis, in malitia
& inuidia agentes, odibiles, o-
dientes inuicem. Cum autem
benignitas & humanitas appa-
ruit saluatoris nostri Dei, non ex
operibus iustitiæ quæ fecimus
nos, sed secundum suam miseri-
cordiā saluos nos fecit, per lau-
crū regeneratiōis & renouatiōis
spūs scti quē effudit in nos abūde
per

but shewynge good saythfulness in
all thynges, that they garnyshe the doc-
tryne of God oure Saueoure in all
thynges. + For the grace of God
oure Saueoure hath appeared vnto
all men, teachynge vs, that we deny-
enge vngodlynesse and worldly lu-
stes, maye lyue soberly, ryghteously
and Godly in thys world, waityng
for the blessed + hope, and the com-
myng of þe glozy of the great God,
and oure Saueoure Iesus Chyste,
+ which gaue hymselfe for vs, that he
shulde redyme vs from all wyched-
nesse, and + shulde cleanse vnto hym-
self an acceptable people, a follower
of + good workes. Speake these thin-
ges, and exhorte, + and rebuke wth
all earnest. + Let noman despyse the.

The iii. Chapter.

Admonish them to be obe-
dient vnto prynces and
powers, and to obeye the
commaundemente, to be
ready vnto euery good worke, + to
speake euill of noman, to be no stry-
uers, but softe, shewynge all gentyl-
nesse towards all men. For we oure-
selues also were sometyme foolyshe,
unbelenyng, goynge astraye, stry-
uynge byuerse despyes & pleasures,
lyuynge in malice and enuye, hate-
full, hatynge ech other. + But whā
the kyndnesse & gentylnesse of oure
Saueoure God had appeared, not
of the workes of ryghteousnesse that
we haue done, but accordyng to
hys mercy hath + he saued vs, thro-
rowe þe fountayne of the newe
bpyth & renewsynge of þe holy goost,
whō he hath poured forth vpo vs plē-
tyfully

Act. 16. b
Ephe. 1. a

thorow Iesus Christ our Saueoure
that we byng made ryghteous by
hys grace we may be heyyes, accor-
dyng to the hope of euerlastyng
lyfe. It is a faythful worde. And of
these wolde I haue the to strengthe
the, that they whych beleue in God,
maye study to excell in good workes.

1. Tim. 1. a
and. 6. a
2. Tim. 1. c

These thynges are good and profy-
table vnto men. * But eschue foo-
lyshe questions and genealogies, &
contentions, and stryfes of wordes:
for they are vnprofitable and bayne.

Matth. 23. b
1. Cor. 1. a
Roma. 16. b

* Eschue the man that is geue to sec-
tes after the spyst and seconde admo-
nition, knowyng that he that is such
one, is peruerter, and spyneth, sayng
he is condemned by hys owne iudge-
ment. When I shall haue sent Arte-
mas vnto y^e or Tychicus, make hast
to come vnto me to Nicopolis: for
there haue I purposed to wynter.

Act. 18. c
1. Cor. 1. b
2. a. 16. b

Sende Zenas the lawer and * Apo-
lo diligently afoze, that nothyng be
wantyng vnto them. And let ours
learne to excell in good workes vn-
to necessarye vses, that they be not
frutelesse. All they that are with me
do salute the. Salute them that loue
vs in fayth. The Grace of God be
wth you all. Amen.

per IESVM Christum salua-
torem nostrum, ut iustificati gra-
tia ipsius, haeredes simus secun-
dum spem uitae aeternae. Fidelis
sermo est. Et de his uolo te con-
firmare, ut curent bonis operi-
bus praesse, qui credunt Deo.
Hae sunt bona & utilia homini-
bus. Stultas autem quaestiones
& genealogias, & contentio-
nes, & pugnas legis deuicai sunt
enim inutiles & uanae. Haeretici
cum hominem post unam & se-
cundam correptionem deuica-
sciens quia subuersus est qui eius
modi est, & delinquit, cum sit
proprio iudicio condemnatus.
Cum misero ad te Artemam aut
Tychicum, festina ad me uenire
Nicopolim: ibi enim statui hie-
mare. Zenam legisperitum &
Apollo sollicite praemitte, ut ni-
hil illis desit. Discant autem &
nostri bonis operibus praesse
ad usus necessarios, ut non sine
instructuosi. Salutant te qui
mecum sunt omnes. Sa-
luta eos qui nos a-
mant in fide. Gra-
tia Dei cu om-
nibus uobis,
Amen.

The ende of the Epistle of
Paule the Apostle to
Titus.

**Finis epistolae Pau-
li Apostoli ad
Titum.**

EPISTO The Epistle

la Pauli Apostoli ad
Philemonem.of Paule the Apostle to
Philemon.

CAPVT PRIMVM.

The first Chapter.

PAULUS uictus Christi IESV, & Timotheus frater, Philemoni dilecto & adiutori nostro, & Apphia sorori charissime, & Archippo commilitoni nostro, & ecclesie quae in domo tua est: Gratia uobis & pax a Deo patre nostro & Domino IESV Christo. Gratias ago Deo meo, semper memoriam tui faciens in orationibus meis, audiens charitatem tuam & fidem quam habes in Domino IESV, & in omnes sanctos, ut communicatio fidei tuae euidens fiat, in agnitione omnis operis boni in uobis in Christo IESV. Gaudium enim magni habui & consolationem in charitate tua, quia viscera sanctorum requieuerunt per te frater. Propter quod multa fiducia habes in Christo IESV imperandi tibi quod ad rem pertinet, propter charitatem magis obsecro, cum sim talis ut Paulus senex, nunc autem & uinctus IESV Christi: obsecro te pro meo filio quem genui in uinculis, Onesimo: qui tibi aliquando inutilis fuit, nunc autem

& mihi

PAule the prisoner of Christe Iesu, and the brother Timothee vnto Philemon the beloued, & oure helper, and vnto Apphia the moost beloued syster, and Archippus oure fellowesouldpoure, and vnto the congregacion that is in thy house. Grace be vnto you and peace fro God our father, and the LORD Iesus Christe. I thanke my God, makinge alwaye a remembraunce of you in all my prayers, hearinge of thy loue and the fayth that thou hast in the LORD Iesus, and vnto all saintes, that the fellowship of thy fayth be euident in the knowlege of euery good worke in you in Christ Iesu. For I had great lope and consolacion in thy loue, because that the entrayles of the sapientes (brother) dyd reuerse thy rowthe. For the whyche cause I beseege holde to commaunde in Christ Iesu, the thyng that maketh matter, because of loue, I do requyre it the more. For I am such one, namely Paule the aged, and now also prisoner of Iesu Christe: I beseege the for Onesimus my sone, whom I haue begotten in bandes: which sometime was vnprofitable vnto the, but now

Col. 4. 9

1. Cor. 1. 3
1. Cor. 1. 3
Gal. 1. 3

15

Col. 4. 4

pro.

PHILEMONE M

prospitable both vnto me and vnto þ,
whom I haue sent agayne vnto the.
But receaue thou hym (that is myn
entayles,) whom I wold haue kept
wpyth me, that he myght haue mini-
stered vnto me in the bandes of the
Gospell in steade of the: but I wold
do nothyng without thy counsell,
that the good that thou doest were
not as of cōpulsion, but wpyth a good
will. For happily therfore went he
fro the for a season, that thou myght
test receaue hym for euer, not nowe
as a seruaunt, but in steade of a ser-
uaunte a faythfull brother, specially
vnto me: but how much more vnto
the, both in the flesh & in þe LORD.
Yf thou holdest me therfore for a cō-
paniō, receaue him as me. But yf he
hath hurte or oweth ought vnto the,
laye that to my charge. I Paule
haue wrytten it wpyth myne owne
hande. I will restore it, so that I do
not saye vnto the, þ thou doest owe
thyselfe also vnto me. Thus brother
shall I enioye the in the LORD & e,
refresh þ myne entayles in Christ.
I haue wrytten vnto the trustyng
in thyne obedience, knowyng that
thou wilt do aboue it that I do saye
make redy also a lodgng for me: for
I truste me to be restored vnto you
thorowe your prayers. * Epaphras
my fellowprisoner salueth the in
Christ Jesu, [and] Marke, Aristar-
chus, Demas and Luke, my helpers
The grace of oure LORD Iesus
Christ be wpyth your spete. Amen.

Col. 1.8
and. 4. b

¶ The ende of the Epistle of the A-
postle Paule vnto Philemon.

The

& mihi & tibi utilis, quem remissi
tibi. Tu autem illum (id est, mea
viscera,) suscipe, quem ego uo-
lueram mecum detinere, ut pro-
te mihi ministraret in uinculis
Euangelii: sine consilio autem
tuo nihil uolui facere, uti ne ue-
lut ex necessitate bonum tuum
esset, sed uoluntarium. Forsitan
enim ideo discessit ad horam
te, ut in æternum illum recipe-
res, iam non ut seruum, sed pro
seruo charissimum fratrem, ma-
xime mihi: quanto magis tibi &
in carne, & in Domino? Si ergo
habet me socium, suscipe illum
sicut me. Si autem aliquid no-
cuit tibi aut debet, hoc mihi im-
puta. Ego Paulus scripsi mea ma-
nu. Ego reddam: ut non dicam
tibi quod & te ipsum mihi de-
bes. Ita frater ego te fruor in Do-
mino, refice uiscera mea in Chri-
sto. Confidens in obedientia tua
scripsi tibi, sciens quoniam & su-
per id quod dico facies, simul &
para mihi hospitium: nam spero
per orationes uestras donari
me uobis. Salutat te Epaphras
concaptiuus meus in Christo IE-
S V, Marcus, Aristarchus,
Demas, & Lucas adiu-
tores mei. Gratia
Domini no-
stri IE-
S V Christi cum
spiritu ue-
stro. Amen.

¶ Finis epistolæ Pauli Apostoli
ad Philemonem.

Epistola

EPISTO The Epistle

la Pauli Apostoli
ad Hebræos.of Paule the Apostle to
the Hebræues.

CAPVT PRIMVM.

The first Chapter.

Multifariam multis-
que modis olim
Deus loquens pa-
tribus in prophe-
tis, nouissime die-
bus istis locutus
est nobis in filio, quem constitu-
it heredem uniuersorum, per
quem fecit & secula. Qui cum sit
splendor gloriæ & figura substan-
tiæ eius, portansque omnia uer-
bo uirtutis suæ, purgationem
peccatorum faciens, sedet ad
dexteram maiestatis in excel-
sis: tanto melior angelis esse-
ctus, quanto differentius præ il-
lis nomen hæreditauit. Cuius-
nim dixitaliquando angelorum:
Filius meus es tu, ego hodie ge-
nui te? Et rursum: Ego ero illi in
patrem, & ipse erit mihi in fi-
lium. Et cum iterum introducit
primogenitum in orbem terræ,
dicit: Et adorent eum omnes
angeli Dei. Et ad angelos qui-
dem dicit: Qui facit angelos
suos spiritus, & ministros suos fla-
mam ignis. Ad filium autem: Thro-
nus tuus Deus in seculum seculi,
uirga æquitatis, uirga regni tui.

Dile-

God speakynge in ty-
mes paste diuersly &
many wayes vnto
our fathers by his
prophetes, at the last
hath he spokē in these

dayes vnto vs by hys sone, whome
he hath made heyre of al thynges, by
whom also he hath made the world.

The whych seynge he is the bypote-
nesse of the glozy, and the fygure of
hys substaunce, bearynge vp al thyn-
ges by the worde of hys power, ma-
kyng a clensynge of synnes, he syt-
teth at the ryght hande of the maieste
in þe heyghe beyng become so much
better thā angels, as he hath obtay-
ned by heretage a more excellent
name thā they. For vnto whome of

þ angels said he at ony tyme. Thou
arte my sonne, thys daye haue I be-
gotten the. And agayne: I shalbe a
father vnto hym, & he shalbe a sonne
vnto me. And whan he byrnyng the
fyre begottē sonne agayne into the
cōpasse of þe worlde, he sayeth: And
let all the angels of God worshippinge
hym. And vnto þe angels trulpy sayeth
he: Whych maketh hys angels spyr-
tes, & hys ministers a flame of fyre.
But vnto the sōne. Thy seat God
is for euer and euer, the rodde of thy
kyngdome is a rod of ryghteousnes.

Thou

A

Mar. 1. 1.

Sap. 7. 2.
1. Cor. 4. 4.
Col. 1. 1.

Eph. 1. 1.

Mar. 1. 1.
Luc. 1. 1.
Phil. 1. 1.1. Cor. 1. 1.
Act. 13. 1.

1. Reg. 7. 1.

1. Cor. 1. 1.

1. Cor. 1. 1.

1. Cor. 1. 1.

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Thou hast loved ryghteousnesse, & hast hated wyckednes, therfore hath God, euen thy God anoynted the wyle of gladnesse aboue thy companions. And: * Thou LORD dydest create the earth at the begynnyng, and the heauens are the workes of thy handes. * They shall perysh, but thou shalt endure, and they all shall waxe olde as a garmente. And as a cloth shalt thou chaunge them, and they shalbe chaunged: but thou arte euen the same, and thy yeares shall not fayle. + But vnto whome of the angels sayd he at any tyme: * Spt thou at my ryghthande, vntill I lay thyne enemyes a foote stoole of thy fete? Are they not all ministringe sprytes, sente to the ministracion, because of the that do receaue the heritage of saluacion?

psal. 107. b

psal. 107. b
Ecl. 51. b
1. Petri. 3. b

psal. 109. a

The. ii. Chapter.

We oughte therfore more earnestly to marke þ thin ges that we haue herde, lest happely we do flowe thozow. For yf the worde * that was spoken by angels, became sure, and euerp transgression and disobedience dyd receaue a due recompence of rewarde: howe shall we escape yf we shall despyse so greate a saluacion? the which after that it began spryde to be preached by the LORD, by the that herde it, * it was confirmed by pon vs, God bearynge wytnesse & tokens, and wonders, and dyuerse miracles, and gyftes of þ holy goost, accordynge to hys owne wyll. For God hath not subdued the worde to come, wherof we speake vnto an gels.

Gen. 28. c
and. 19. c

Marc. 1. b

Marc. 16. c
1. Act. 15. b

Dilexisti iustitiam, & odisti iniquitatem, propterea unxit te Deus, Deus tuus oleo exultationis pre participibus tuis. Et: Tu in principio Domine terram fundasti, & opera manuum tuarum sunt cœli. Ipsi peribunt, tu autem permanebis, & omnes ut uetustimentum ueterascent. Et uelut amictum mutabis eos, & mutabuntur: tu autem idem ipse es, & anni tui non deficient. Ad quem autem angelorum dixit aliquando: Sede a dextris meis: Quoadusque ponam inimicos tuos scabellum pedum tuorum? Nonne omnes sunt administratores spiritus, in ministerium missi propter eos qui hereditatem capiunt salutis?

CAPVT II.

Propterea abundantius oportet obseruare nos ea quæ audiui mus, ne forte perefluamus. Si enim qui per angelos dictus est sermo, factus est firmus: & omnis præuaricatio & inobedientia accepit iustam mercedis retributionem, quomodo nos effugiemus, si tantâ neglexerimus salutem? quæ cum initium accepisset enarrari per Dominum, ab iis qui audierunt, in nos confirmata est, contestante Deo signis, & portentis, & uariis uirtutibus, & spiritus sancti distributionibus, secundum suam uoluntatem. Non enim angelis subiecit deus orbem terre futurum, de quo loquitur.

loquimur. Testatus est autem in quodam loco quis, dicens: Quid est homo, quod memor es eius, aut filius hominis, quoniam uisitasti eum? Minuisti eum paulominus ab angelis, gloria & honore coronasti eum, & constituisti eum super opera manuum tuarum. Omnia subiecisti sub pedibus eius. In eo enim quod omnia ei subiecit, nihil dimisit non subiectum ei. Nunc autem nec dum uidemus omnia subiecta ei. Eum autem qui modico quam angeli minoratus est, uidemus IESVM propter passionem mortis, gloria & honore coronatum, ut gratia Dei pro omnibus gustaret mortem. Decebat enim eum propter quæ omnia, & per quem omnia, qui multos filios in gloriam adduxerat, authorem salutis eorum, per passionem comminari. Qui enim sanctificat & qui sanctificantur, ex uno omnes. Propter quam causam non confunditur fratres eos uocare, dicens: Nuncia bonomen tuum fratribus meis, in medio ecclesie laudabo te. Et iterum: Ego ero fidens in eum. Et iterum: Ecce ego & pueri mei quos dedit mihi Deus. Quia ergo pueri communicauerunt carni & sanguini, & ipse similiter participauit eis, ut per mortem destrueret eum qui habebat mortis imperium id est,

diabo

gels. For one testifeth in a place, sayenge: * What is man, that thou arte mynde ful of hym? or the sene of of man, because þe doest visite hym? Thou haste made hym a lytle lesse than the angels, thou hast crowned hym wpth honoure and glozp, & hast set hym aboue the wothes of thy handes. All thynges hast thou put in subiection vnder hys fete. * For in that he hath put all thynges vnder hym, he hath leste nothyng þe is not put vnder hym. Neuerthelesse now do not we yet se all thynges put vnder him. But him which is made a lytle lesse than the angels [namely] Iesus, we se * to be crowned wpth glozp & honoure, by the reason of the sufferynge of death, that by the grace of God he * shuld taste of death for all men. For it became hym, for whose sake are all thynges, and by whome are all thynges, whych had brought many chyldre vnto glozp, the authoz of thep saluacion, to be made perfecte thozow sufferynge. For he that sanctifeth, and they that are sanctified, are all of one. For the whiche cause he is not ashamed to call them brethren, sayenge: * I shal shewe thy name vnto my brethren, in the myndes of the congregacion wpl I prayse the. And agayne: * I shalbe trustyng in hym. And agayne: * Beholde, here am I, and the chyldren whiche God hath geuen me. Because therefore that chyldren haue taken parte wpth flesch and bloude, he yhetwys hath also take parte wpth the, & that by death he myghte destrope hym, whych had the rule of death: that is,

the

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the deuell, and that he myghte deli-
uer them that were in bondage all
they; lyfe tyme, by reason of þe feare
of death. For he taketh no where the
angels vpon hym, but the sede of A-
braham taketh he vpon hym. Where-
fore he oughte * to be lyke vnto his
brethren in all thynges, that he myght
become a merciful and saythful by-
shoppe by God, that he myght be fa-
uourable vnto the peoples synnes.
* For in that thyng wherein he suf-
fered and was proued, he is able to
helpe them also that are tempted.

The.iii. Chapter.

Wherfore ye holy brethren,
partakers of the heavenly
callinge, consydre the A-
postle and byshop of oure
acknowlegynge, [namely] Iesus,
whyche is * saythfull vnto hym that
hath ordyned hym, euen as Moses
also in all hys house. For this man
was counted worthy of greater glo-
ry before Moses, as he hath more
praysed that buyldeth a house, than the
house it selfe. For every house is buil-
ded of some body, * but he that crea-
ted all thynges, it is God. And Mo-
ses truly was faithfull in al his house
lyke a seruaunte, * for a wytnesse of
those thynges that were to be spoke:
But Christe lyke as a chyld in hys
owne house, * the whyche house are
we yf we shall kepe stedfast the con-
fidence and reioycynge of * hope vn-
to the ende. Wherefore as sayeth the
holy goost: * To day yf ye shal hear
hys voyce, harden not ye youre ear-
tes, * as in the prouohynge to anger
accoording to the daye of temptaciō

diabolum, & liberaret eos qui ti-
more mortis per totam uitam
obnoxii erant seruituri. Nus-
quam enim angelos apprehen-
dit, sed semen Abraham appre-
hendit. Vnde debuit per omnia
fratribus similari, ut misericors
fieret & fidelis pontifex ad De-
um, ut repropitiaret delicta po-
puli. In eo enim in quo passus
est ipse, et tentatus, potens est
et eis qui tentantur auxiliari.

CAPVT III.

Vnde fratres sancti, no-
tationis celestis par-
ticipes, consyderate
Apostolum & pontifi-
cem confessionis nostre I E-
SVM, qui fidelis est ei qui prece-
cit illum, sicut & Moses in omni
domo eius. Amplioris enim glo-
rie iste pre Moise dignus est ha-
bitus, quanto ampliore hono-
rem habet domo qui fabricauit
illam. Omnis nanque domus fa-
bricatur ab aliquo, qui autem
omnia creauit, Deus est. Et Mo-
ses quidem fidelis erat in tota
domo eius tanquam famulus, in
testimonium eorum quae dicen-
da erant: Christus uero tanquam
filius in domo sua, quae domus su-
mas nos, si fiduciam & gloriam
spei usque ad finem firmam retinea-
mus. Quapropter sicut dicit spli-
ritus sanctus: Hodie si uocem e-
ius audieritis, nolite obdurare
corda uestra, sicut in exacerba-
tione secundum diem tentationis
in deo

In deserto, ubi tentauerunt mo-
patres uestri; probauerunt & ui-
derunt opera mea quadraginta
annis. Propter quod insensius fui
generationi huic, & dixi: Sem-
per hi errant corde: Ipsi autem
non cognouerunt uias meas qui-
bus iuravi in ira mea, si introibunt
in requiem meam. Videte fratres,
nequando sit in aliquo uestrum
cor malum incredulitatis, disce-
dendi a Deo uiuo, sed adhorta-
mini uosmetipsos per singulos
dies, donec hodie cognomina-
tur, ut non obduretur quis ex uo-
bis fallacia peccati. Participes
enim Christi effecti sumus, si ta-
men initium substantie eius usque
ad finem firmum retineamus, dum dici-
tur: Hodie si uocem eius audieritis,
nolite obdurare corda uestra,
quemadmodum in illa exacer-
batione. Quidam enim audien-
tes exacerbauerunt, sed non uni-
uersi, qui profecti sunt ab Aegyp-
to per Moysen. Quibus autem
insensus est quadraginta annis?
Nonne illis qui peccauerunt, quo-
rum cadauera prostrata sunt in
deserto? Quibus autem iurauit
non introire in requiem ipsius,
nisi illis qui increduli fuerunt? Et
uidemus quia non potuerunt in-
troire in requiem ipsius propter
incredulitatem.

CAPVT. III.

T

imeamus ergo ne for-
te relicta pollicitatione
introeundi in requiem
eius existimetur aliquis

ex no.

in the wilderness, where your fa-
thers had kept me, they proved me
and saw my works forty years.

Deut. 1. 2

Wherefore I was wrath with this
generation, and said: These do ever
err with their hearts. But they
had not known my ways, unto whom
I had sworn in my wrath, that they
should not enter into my rest. Take ye
heede brethren, lest there be an evil un-
believing heart in any of you, to de-
part from the living God: but ex-
hort ye yourselves every day so long
as it is called to day, that none of
you be hardened with the deceitful-
ness of sinne. For we are become
partakers of Christe, as if we at the
least keepe sure the beginning of
his substance unto the ende, untill
it is sayd. To day if ye shall hear
his voyce, harden not your hearts,
as in that prouokinge to anger.

Deut. 17. 2

Mar. 16. 8
and 14. 2

1st. 1. 4. 2

For some as they heerde, had pro-
uoked to anger, but not all they that
went out of Egypt by Moyses.

But with whom was he angry the
fortye years? Was it not with
them that had synne, whose bodies
were overthrowen in the deserte?

Num. 14. 2

* But unto whom had he sworn
not to enter into his rest. save un-
to them that were unbelieving?
And we see that they could not en-
ter into his rest because of un-
belief.

The. liii. Chapter.

R

Et ideo therefore frater leste
happely the promise of en-
tryng into his rest be-
cominge left, any of vs be sup-

Do. 1. post

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1st Cor. 7. b
Roma. 1. b

to be wantyng: for it is shewed vnto vs also, as vnto them. * But the worde of the preachynge byd not auaile them, not beyng myete wpth the sayth of them that herde it. for we that haue beleued shall entre into hys rest, as he hath sayde: As I haue swozen in my wrath, they shall not entre into my rest. And truly [p] spake he [whā] p workes fro the crea- tion of p worlde were synpshed. for he sayde in a certayne place of the se- uenth day on this wyse: * And God re- sted the seuerth daye fro all his wor- kes. And in this place again: * They shal not entre into my rest. Because than it followeth some to entre ther in, & they whom it was fyrst shewed byd not entre because of mysbelefe, he appoynted agayne a certayne daye [namely] to day, sayeng by Da- uid after so lōge seasō as it is rehear- sed aboue: * To day ys ye shal heare his voyce, harden not your hartes. for ys Iesus [Naue] had geue them rest, he shulde neuer speake of ano- ther day afterward. Therefore is the restynge leste vnto p people of God. for he p is entred into hys rest, the same hath rested fro his workes, * as god also fro his. Let vs therfor make haist to entre into p rest, p nomā do- fal in the same ensaple of vnbefe. for p worde of God is quicke, and myghty, & goynge more thorow thā a two edged swerde, & preachynge vntyll p partynge of p soule & sprete, and of the ioyntes and marpes, and the discerners of the thoughtes and intentes of the harte. * And ther is no creature inuisible in hys syghte: but

Gen. 1. b

Psal. 94. b
B

Psal. 94. b

Gen. 1. b

Esa. 49. a
Eph. 6. b
Eccli. 12. c

Eccli. 15. c

ex nobis deesset. Etenim & nobis nunciatus est, quemadmodum & illis. Sed non profuit illis sermo auditus, nō admixtus fidei ex illis quæ audierunt. Ingrediemur enim in requiem eius qui credidimus, quemadmodū dixit: Sicut iuravi in ira mea, si introibūt in requiem meam. Et quidē operibus ad in- stitutionē mūdi perfectis. Dixit enim in quodā loco de die septi- ma sic: Et requieuit deus die sep- tima ab omnibus operibus suis. Et in isto rursum: Si introibūt in requiem meā. Quoniam ergo super- est introire quosdā in illam, & li- quibus prioribus annunciatus est, non introierunt propter incredu- litatem, iterū terminat diem quē dā, hodie, in David dicendō post tantū temporis, sicut supra dictū est: Hodie si uocem eius audierit- is, nolite obdurare corda ustra. Nam si eis Iesus requiem prestis- set, nunquā de alia loqueretur post hac die. Itaque relinquatur sabbatismus populo Dei. Qui e- nim ingressus est in requiem eius, etiā ipse requieuit ab operibus suis, sicut & a suis deus. Festine- mus ergo ingredi in illā requiem, ut ne in idiplum quis incidat in- credulitatis exemplū. Vniu- enim sermo dei, & efficax, & pe- netrabilior omni gladio ancipi- ti, & pertingens usq; ad diuisionem animę ac spiritus, cōpagum quoq; ac medullarum, & discer- tor cogitationum & intentio- num cordis. Et non est ulla crea- tura inuisibilibis in cōspectu eius, omnia

omnia autē nuda & aperta sunt oculis eius, ad quē nobis sermo. Habentes ergo pontificem magnum, qui penetravit celos, IESVM filiū dei, teneamus spem nostrā cōfessionem. Non enim habemus pontificem qui non possit cōpati infirmitatibus nostris, tentatum autē per omnia pro similitudine, abiq; peccato. Adeamus ergo cū fiducia ad thronum gratiæ eius, ut misericordiam cōsequamur, & gratiā inueniamus in auxilio oportuno.

CAPVT V.



Mnis namq; pontifex ex hominibus assumptus, pro hominibus cōstituitur, in his quæ sūt ad deū, ut offerat dona & sacrificia pro peccatis, qui condolare possit his qui ignorant & errant, qm̄ & ipse circumdatus est infirmitate: & propterea debet quemadmodū pro populo, ita etiam & pro semetipso offerre pro peccatis. Nec quisquam sumit sibi honorem, sed qui uocatur a deo, quemadmodum & Aaron, sic & Christus non semetipsum clarificauit, ut pontifex fieret, sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te. Quēadmodum & in alio loco dicit: Tu es sacerdos in æternum secundum ordinem Melchisedec: qui in diebus carnis suæ, preces supplicationesq; ad eum qui posuit illam saluum facere a morte, eum clamore ualido, & lachrymis offerens, exauditus est pro

all thynges are bare and open vnto hye eye, vnto whome we speake. We therefore haue a great hygh prest, whych hath passed thorow the braues, euen Iesus the sonne of God, let vs holde fast the knowlege of our hope. for we haue not a hygh preste þ he not able to haue cōpassiō in our weaknesse, but þ was tēpted ouer all for an ensample, without synne. Let vs therefore in boldnesse go vnto the seate of his grace, that we may optayne mercy, and synde grace in a conueniente helppinge tyme.

The v. Chapter.



Euery hygh prest taketh from men, is ordyned for me, in those thynges þ we pray vnto God, þ he do offer vp afters sacrificies for synnes, whych may be able to haue cōpassiō of the þ are ignorant & are out of the waye, because þ he also is clothed in infirmitie: & therfor ought he as for þ people, so to offer for himselfe also for þ synnes. Noether dothe any man take the honour vnto him, but he that is called of God, & lyke as Aaron also. And euen so dyd not Christus glorifye hymselfe, that he shoulde become a hygh prest, but he that spake vnto hym: Thou art my sonne, thys daye haue I begotten the. Like as he sayeth also in another place: Thou art a preste forever after the order of Melchisedech, & whych offeringe vp prayers and supplicaciōs in þ dayes of his fleshe vnto hym, whych was able to saue hym from death, with grate tepe and teares, he was heard accordyng

Heb. 4. a
6. 6. 2. a
and. 9. b

Act. 11. b
Rom. 8. a
1. Cor. 5. c
Rom. 9. c

Leuit. 9. b

Exod. 17. a
Num. 17. a

Psal. 1. a

Psal. 104. a

Luc. 11. c
Job. 17. a

Do. 11. to

W to hye honoure. And truly when
 he was Gods sone, he learned obe-
 dience by those thynges þ he suffered.
 And beyng made perfect he became
 vnto al them þ obeye him, þ cause of
 euerlastyng saluacion, called of god
 the hygh prest after þ order of Mel-
 chisedech: Wherof we haue a greate
 matter & interpretable to speake, for
 ye are become wreake to heare. For
 where ye oughte to be mastres by
 reaso of þ tyme, ye nede agayne to
 be taught which be þ principles of þ
 begynnynge of þ wordes of god, & are
 become such as haue nede of mylke,
 & not ströge meate. For euery one þ
 is partaker of þ mylke, is not part-
 aker of þ worde of ryghteousnesse: for
 he is a babe. But ströge meate belon-
 geth vnto the þ be perfect, those þ by
 reaso of þ vse haue exercised wyttes
 to the iudgement of good and euill.

The. vi. Chapter.

Wherfor leauing þ doctrine
 of þ begynnynge of Christ
 let vs procede vnto more
 perfecte thynges, not lay-
 enge agayne þ fydament of repentaunce
 fro deade woorkes, & sayth vnto God,
 of baptisynge, of doctrine, of lateng
 on also of habes, & the resurreccio
 of the deade, and euerlastyng iudge-
 ment. And thys shall we do, if God
 shall permytte it. For it is impos-
 sible them that haue ben lyghtened,
 haue also capsted the heuently gyft,
 & are become partakers of the holy
 gooste, haue neuertheless capsted
 of the good worde of God, and the
 powers of the worlde to come, and
 are falle away, to be censured agayne
 vnto

sua reuerentia. Et quidem cum
 esset filius Dei, didicit ex his que
 passus est obedientiam. Et con-
 summatum, factus est omnibus ob-
 temperantibus sibi causa salutis
 eterne, appellatus a Deo ponti-
 fex iuxta ordinem Melchisedech.
 De quo nobis grandis sermo &
 interpretabilis ad dicendum, quo-
 niam imbecilles facti estis ad
 audiendum. Etenim cum debe-
 retis magistri esse propter tem-
 pus, rursum indigetis, ut uos do-
 ceamini que sint elementa exor-
 dii sermonis dei, & facti estis qui
 bus lacte opus sit, non solido ali-
 mento. Omnis enim qui lactis est par-
 ticeps, expertus est sermonis iusti-
 tie: paruulus enim est. Perfectionis
 autem est solidus cibus, eo-
 rum qui pro consuetudine exerci-
 tatos habet sensus ad discretionem
 boni ac mali.

CAP. VI.

Quapropter intermit-
 tentes inchoationis
 Christi sermonem, ad
 perfectiora seramus,
 non rursum iacentes fundamen-
 tum poenitentiae ab operibus
 mortuis, & fidei ad Deum, bap-
 tismatum, doctrinae, impositionis
 quoque manuum, ac resurrectio-
 nis mortuorum, & iudicii aeterni.
 Et hoc faciemus, siquidem permis-
 serit Deus. Impossibile enim est eo-
 s qui semel sunt illuminati, qui
 stauerunt etiam donum coeleste, & par-
 ticipes facti sunt spiritus sancti, gustau-
 erunt nihilominus bonum dei uero
 & prolapsi sunt, rursus renouari
 ad poenitentiam.

Philip. 2. 8

1. Cor. 1. 2

Act. 12. 6
 Iacob. 4. 6
 & Iacob. 10. 6

2. Petri. 1. 2

ad poenitentiam, rursus crucifi-
gentes sibi metipsis filium Dei,
& ostentari habentes. Terra enim
sepe uenientem super se bibens
imbrem, & geminans herbam o-
portunam illis a quibus colitur,
accipit benedictionem a Deo:
proferens autem spinas ac tribu-
los, reprobata est, & maledictio
proxima, cuius consummatio in
combustionem. Confidimus au-
tem de uobis dilectissimi melio-
ra, & uiciniora saluti: temetipsi ita
loquimur. Non enim iniustus est
Deus, ut obliuiscatur operis ue-
stri, & dilectionis, quam ostendi-
stis in nomine ipsius, qui mini-
strastis sanctis & ministratia. Cu-
piamus autem unumquemque ue-
strum eandem ostentare sollici-
tudinem, ad expletionem spei
usque in finem, ut non segnes ef-
ficiamini, uenim imitatores eo-
rum qui fide & patientia heredi-
tabunt promissiones. Abraham
namque promittens Deus, quo-
niam neminem habuit per quem
iuraret maiorem, iurauit per se-
metipsum, dicens: Nisi benedi-
cens benedicam te, & multipli-
cans multiplicabo te. Et sic lon-
ganimitate ferens, adeptus est re-
promissionem. Homines enim
per maiorem se iurant, & omnis
controuersie eorum finis ad con-
firmationem est iuramentum. In
quo abundantius uolens Deus oste-
dere pollicitationes heredibus im-
mobilitate consilii sui, interposuit
iustitiam, ut per duas res immobiles,
qui-

unto repentance, crucifynge unto
themselves the sonne of God agayn
and makynge a moche of hym. For
the earth wyngynge in the drow that
doth sal oft vpo it, & wyngynge forth
grasse conuenient unto the of whome
it is dyessed, receaueth the blessinge
of God: but wyngynge forth thornes
and thystles, it is cruel, and nexte vn-
to cursynge, whose ende is unto cur-
synge. But we trust better thynges
and more neare to saluacion of you
most beloued, although we speak so.
For God is not vnjust & he do for-
get your worke & loue, the whiche ye
haue shewed in hye name, whiche
haue ministered vnto & sapntes, and
do minisire. But we desyre euerp
one of you to shew the same careful-
nesse, to the fulfyllinge of & hope vn-
till the ende, & ye become not sloth-
full, but theys follovers whiche
shall inherete the promysse by fayth
and patience. For God promy-
synge vnto Abraham, because he had
noman greater by whome he myght
swear, & he dyd sware by hym-
selfe, sayenge: Without that bles-
synge I shall blesse the, and multi-
synge I shall multiplie the. And so
hauynge patience a longe season,
he gat the promysse. For men do
swear by one greater than them sel-
ues, & and an othe is the ende to con-
firme all theys controuersys. In the
whiche thyng God wyngynge more
plentysfuller to shew vnto & dryces
of the promysse, & stablenesse of hye
counsell, he put an othe betwene, that
by two unmoouable thynges, by the

Do. ill. whiche

which it is vnpossible for god to lye,
we maye haue a moost sure cōforte
tyme & tyme to lye holde on the hope
set afore vs. the whych we haue as a
sure and stedfast anker of oure soule
and entyrnge in vntyll the inmoost
of the vayle, where the forerunner
Jesus is gone in for vs, bepng made
high prest for euer after the order of
Melchisedech.

The viii. Chapter.

AD: thys Melchisedech,
the kyng of Salem, the
prest of the moost hyghe
God, whych met Abrahā
bepng returned from the slaugh-
ter of the kynges, and blessed hym,
vnto whom dyd Abraham also deale
tythes of all thynges: fyrst truely is
he that is called kyng of ryghteous-
nesse, but afterwarde kyng of Sa-
lem, whych is to saye kyng of peace
wthout father, wthout mother, w-
out kynne, haupnge nother begyn-
nyng of dayes, nor ende of tyme, but
lykened vnto the sonne of God, re-
mayneth a prest for euer. And behold
how great this is, vnto whom Abra-
ham the patriarche also gaue tythes
of þ chefest. * And verely they of the
chylde of Leui that receaue þ prest-
hode, haue a commaundemente to
take tythes accordyng to the lawe,
that is, of theyr brethren, althoughe
they also be come out of the loynes
of Abraham. But he whose kynred
is not counted amonge them, toke ty-
thes of Abraham, and blessed hym þ
had þ promyses. And wthout gryn-
sayenge is that bleste of the better,
whych is lesse. And here truly do we
that

quibus impossibile est mentiri
Deum, fortissimum solatium ha-
beamus, qui confugimus ad te-
nendam propositam spem, qui
sicut anchoram habemus ani-
mæ tutam ac firmam, & inceden-
tem usque ad interiora uelamē-
tis, ubi præcursor pro nobis in-
trotulit IESVS, secundum ordinem
Melchisedech pontifex factus
in æternum.

CAPVT VII.

Hic enim Melchisedec,
rex salē, sacerdos Dei
summi qui obuiavit A-
brahæ regresso a cre-
de regum, & benedixit ei, cui &
decimas omnium diuinitus Abra-
ham, primum quidem qui inter-
pretatur rex iustitiæ, deinde au-
tem & rex Salem, quod est, rex
pacis, sine patre, sine matre, sine
genealogia, neque initium dierum,
neque finem uitæ habens, assimi-
latus autem filio Dei, manet sa-
cerdos in perpetuum. Intuemini
autem quantus sit hic, cui & de-
cimas dedit de præcipuis Abra-
ham patriarchæ. Et quidem de fi-
liis Leui sacerdotum accipientes,
mandatum habent decimas su-
mere a populo secundum legem,
id est, a fratribus suis, quanquam
& ipsi exierint de lumbis Abra-
hæ. Cuius autem generatio non
annumeratur in eis, decimas
sumpsit ab Abraham, & hunc
qui habebat repromissiones be-
nedixit. Sine ulla autem contra-
dictione quod minus est a me-
liore benedicatur. Et hic quidem
decimas

Gen. 14. 2

Num. 18. 2
Mat. 23. 2

Decimas morientes homines ac
 eipiunt, ibi autem contestatur
 quia uiuit: & (ut ita dictum sit)
 per Abraham & Leui qui deci-
 mas accipit, decimatus est: ad-
 huc enim in lumbis patris erat,
 quando obitauit ei Melchise-
 dec. Si ergo consummatio per
 sacerdotium Leuiticum erat, (po-
 pulus enim sub ipso legem ac-
 cepit) quid adhuc necessarium
 fuit secundum ordinem Melchi-
 sedec aliam surgere sacerdo-
 tem, & non secundum ordinem
 Aaron dei? Translato enim sa-
 cerdotio, necesse est ut & legis
 translatio fiat, In quo enim hæc
 dicuntur, de alia tribu est, de qua
 nullus altario preesto fuit. Mani-
 festum est enim quod ex Iuda
 ortus sit Dominus noster, in qua
 tribu nihil de sacerdotibus Mo-
 ses locutus est. Et amplius
 adhuc manifestum est si secun-
 dum similitudinem Melchise-
 dec exurgat alius sacerdos, qui
 non secundum legem manda-
 ti carnalis factus est, sed se-
 cundum uirtutem uitæ insolubi-
 lis. Contestatur enim: Quoniam
 tu es sacerdos in æternum secun-
 dum ordinem Melchisedec. Re-
 probatio quidem fit præcedētis
 mandati, propter infirmitatem
 eius & inutilitatem: nihil enim
 ad perfectum adduxit lex, intro-
 ductio uero melioris spei, per
 quam proximamus ad Deum. Et
 quantum est sine iuramento (alii
 quidem sine iuramento sacer-
 dotes facti sunt, hic autem cum
 iuramento)

that by receaue tythes, but there
 doth he wittenesse that he spureth and
 (that it maye be so sayde) Leui also
 whych receaureth tythes was tythed
 by Abraham: for he was yet in hys
 fathers lynes whan Melchisedec
 met hym. * Yf the perfeccion ther-
 fore was by the presthode of Leui,
 (for the people receaured the lawe vn-
 der the same:) what was it nede
 yet to ryse another preste after the
 order of Melchisedec and not to be
 called after the order of Aaron?
 * For the presthode beynge transla-
 ted, it is necessary that ther be also
 a translatiō of the lawe. For he of
 whome these thynges are spoken,
 is of an other trybe, of the whych no
 man serued at the altare. For it is e-
 uident that our Lawe is spōge
 of the trybe of Iuda, in the whych
 tribu Moses hath spoken nothyng
 of the prestes. And it is yet more ma-
 nifest, yf accordynge to the tytens
 of Melchisedec do ryse onother preste
 whych is not made after the lawe of
 the carnall commaundemente, but
 after the power of the vniuersale
 lyfe. For he wittenesseth that: Thou
 arte a preste foreuer, after the or-
 der of Melchisedec. Truly the
 disanullynge of the first commun-
 demente is happened because of his
 weaknesse and vnprofitablenesse:
 * for the lawe brought nothyng to
 perfectnesse, but [it was] an intro-
 duction of a better hope, by whych
 we approche vnto God. And so so-
 much as it is not without an othe.
 (For other truly are made prestes
 without an othe, but the same wyth
 Do. illi an

Rom. 1.6
Gal. 1.6

Gal. 1.6

Mat. 1.2.6

1st. 1.19.6

Rom. 1.6
and. 1.6
Gal. 1.6
c. 3. 4.6

HEBRAEOS

psal. 109. a

an othe, by hym whycher sayde vnto
hym: * The LORD hath sworn, &
it shall not repent hym: Thou art
a prest for euer. So much is Iesus be
come a stablysher of a better testa-
ment. And of the other are many be
come prestes, because that by death
they were forbydde to remayne: but
thesame, because that he doth abyde
for euer, he hath an euerlastynge
presthode. Wherefore he is euer able
to saue them þe cōmpng vnto God
by hym, bypynge alway to make in
tercessiō for vs. For such one seemed
to be an hygh prest vnto vs. holy, in
nocent, vnderpleb, sundered fro syn-
ners, & beyng made hygher thā the
heauens, whych hath no neede dayly
(*as the hygh prests) to offer vp sa-
crifices, for þe hys synnes, & than
for the peoples: for þe hath he done of
ferpynge hymselfe once. * For þe lawe
maketh men prestes haupng weak-
nesse: but þe worde of þe othe, whycher
is after þe law, the sonne beyng pre-
fected for euer.

1. Tim. 1. a

1. Job. 1. a

Leuit. 9. b

Deut. 5. b

The viii. Chapter.

Hebre. 1. a

6. l. 9. b

Ephel. 1. c

psal. 109. a

1. Deut. 3. c

Deut. 10. a

The ches of þe thynge þe are
spoke [is this:] * We haue
such an hygh prest, whych
is set on a right hāde of þe
seat of þe greates in þe heauens, a mi-
nister of þe sayntes & of the true ta-
bernacle, þe whych God hath pyghte
& not man. For euery hygh prest is
ordpned to offer vp gyftes & sacrifi-
ces, wherfore it is necessary for the
same also to haue þe he may offere vp.
Yf he were therfor vpon earth, nother
were he a prest, seynge ther he þe offer
vp gyftes accordynge to þe law, & the
whych do

furelurando, per eū qui dixit ad
illū: Iurauit dñs & nō p̄nitebit
eum: tu es sacerdos in æternū) in
tantū melioris testamētī sponsor
factus est IESVS. Et alii quidem
plures facti sunt sacerdotes, idcir-
co, q̄ morte prohiberentur per-
manere: hic autē eo q̄ maneat in
æternū, sempiternū habet sacer-
dotium. Vnde & saluare perpe-
tuo potest accedētes per ipsum
ad Deū, semper uiuens ad inter-
pellādum pro nobis. Talis enim
decebat ut nobis esset ponti-
fex, sanctus, innocens, impollu-
tus, segregatus a peccatoribus,
& excellentior cœlis factus, qui
non habet necessitatē quotidie
(quemadmodū sacerdotes) prius
pro suis delictis hostias offerre,
deinde pro populī: hoc em̄ fecit
semel seipsū offerēdo. Lex enim
homines cōstituit sacerdotes in-
firmitatē habentes: sermo autē ius-
jurādi qui post legē est, filiū in æ-
ternū perfectū. CAP. VIII.

E Apiculum autē super
ea quæ dicuntur: Talem
habemus pontificem,
qui consedit in dexte-
ra sedis magnitudinis in cœlis,
sanctorum minister & taberna-
culi uerī quod fixit Deus & non
homo. Omnis enim pontifex ad
offerendum munera et hostias
constituitur, unde necesse est &
hūc habere aliqd quod offerat.
Si ergo esset sup terrā, nec esset
sacerdos, cū esset qui offerat se-
cundū legē munera, & exemplar
& um-

& umbra deseruiunt celestium, sicut responsum est Moysi, cum consummaret tabernaculum: Vide, (inquit,) omnia facito secundum exemplar quod tibi ostensum est in monte. Nunc autem melius sortitus est ministerium, quanto & melioris testamenti mediator est, quod in melioribus promissionibus sancitum est. Nam si illud prius culpa uacasset, non utique secundi locus inquireretur. Vituperans enim eos dicit: Ecce dies uenient dicit dominus, & consummabo super domum Israel, & super domum Iuda testamentum nouum, non secundum testamentum quod feci patribus eorum, in die qua apprehendi manum eorum, ut educerem illos de terra Aegypti, quoniam ipsi non permanserunt in testamento meo, & ego neglexi eos dicit Dominus. Quia hoc est testamentum, quod disponam domui Israel post dies illos dicit Dominus: Dabo leges meas in mentem eorum, & in corde eorum superscribam eas: & ero eis in Deum, & ipsi erunt mihi in populum. Et non docebit unusquisque proximum suum, & unusquisque fratrem suum, dicens: Cognosce Dominum, quoniam omnes scient me, a minore usque ad maiorem eorum quia propitius ero iniquitatibus eorum, & peccatorum eorum iam non memorabor. Dicendo autem nouum, uetera uult prius. Quod autem antiquatur & senescit, prope interitum est.

CAP.

which do serue vnto þ example & shadow of heauenly thynges, as it was answered vnto Moyses whā he synposhed the tabernacle: He sayeth he that thou do all thynges accordyng to the ensample that was shewed þ vpon the mounte. But now hath he obtayned a better office, as he also is a mediator of a better testamēt, the whych is ordyned for better promyses. For yf that fyrst had not bene blameable, verely ther shulde no place of the secōde ben sought. For settynge them at nought he sayeth: Beholde, the dayes shal come say, I shall synposh a new testamente vpon the house of Israel and vpon the house of Iuda, not accordyng to the testamēt that I made vnto theyr fathers, in þ daye whan I toke theyr hande, & I myght leade them out of the lāde of Egypt: for they dyd not abyde in my testamente, and I haue not regarded the sayeth the LORD. For this is þ testamēt that I shal ordyne vnto þ house of Israel after those dayes sayeth þ LORD: I wyll geue my lawes in theyr mynde, and in theyr harte wyll I wyte them: and I shalbe a God vnto them, & they shalbe a people vnto me. And euery one shal not teach hys neyghboure, and euery one hys brother, sayenge: Knowe the LORD, for they shal knowe me fro þ leest vnto þ most of the: for I shalbe mercysful vnto theyr wychednesse, & I shal not nowe remembre theyr synnes. But sayeng þ new he wreareth ouer þ was afore. And it þ is wyne out & wreath old, is nere to þ peryshing.

Exod. 24.8
Act. 7.8

Jona. 11.9

Act. 7.8

Exod. 24.8
Jona. 11.9Ierem. 31.33
Apoc. 12.3

The ix. Chapter.

A The first verely had also in
it synges of worshippe,
and tempozall holynesse.
* For first was the taber
nacle made, in the whych were the
candelstiches, and the table, and *
shewe breades, the whych is called
holy. But behynde the vayne was *
seconde tabernacle, the whych is cal
led the moost holy, haupnge the gol
den censoure, and * the Arke of the
conuenaunte overlapyde on euery
syde wpyth golde, wherein was * the
golden pot haupng the Manna, and
the rodde of Aarō, * whych slopyshed
and the tables of the testamente.
And aboue thesame were the cheru
bins of glory, ouersadowng * mer
cyseate, wherof it is not now to
sprak particulary. * And whā schyn
ges were thus dressed, in the first ta
bernacle truly entred alwaye * pre
stes, fulfyllinge the offices of sacrifi
ces: * but in the seconde * hygh prest
only once in the yere, not wythout
bloude, the whych he shulde offer for
hys and the peoples ignoraunce, the
holy goost meanyng thes: that * the
waye of the holynesses was not yet
vettered the first tabernacle haupng
yet hys beyng. The whych is a si
militude of the present tyme, accor
dyng to the whych gyftes and sacri
fices are offered, the whych can not
make perfecte as concernyng * cō
science the seruer only in meates, &
drynkes, and in sundry washynges,
and ryghteousnes of the fleshe, set
in vntyll the tyme of correccion. 1.
* But Christ cōmyng by, a hygh
prest

A Abuit quidem & prius
iustificationes cultus,
& sanctum seculare.
Tabernaculum enim
factum est primum, in quo erant
candelabra, & mensa, & propo
sio panum, quæ dicitur sancta.
Post uelamentum autem, secun
dum tabernaculum, quod dicitur
sancta sanctorum, aureum ha
bens thuribulum & arcam testa
menti circumtectam ex omni
parte auro, in qua urna erat ha
bens Manna, & uirga Aaron,
quæ fronderat: & tabula testa
menti. Superque eam erant Cher
ubini gloriæ, obumbrantia pro
pitiatorium, de quibus non est
modo dicendum per singula.
His uero ita compositis, in prio
ri quidem tabernaculo semper
introibant sacerdotes, sacrificio
rum officia consummantes: in se
cundo autem semel in anno solus
pontifex, non sine sanguine, quæ
offerret pro sua & populi igno
rantia, hoc significante spiritu
sancto: nondum propalatum es
se sanctorum uitam, adhuc priore
tabernaculo habente statum.
Quæ parabola est temporis in
stantis, iuxta quam munera &
hostiæ offeruntur, quæ non pos
sunt iuxta cōscientiam perfecti
facere seruientē soli modo in ci
bis, & in potibus, & in uariis bap
tismatibus, & iustitiis carnis, ut
que ad tempus correccionis im
positis, Christus aut assistens po
titer

tifex futurorū bonorum, per am-
plius & perfectius tabernaculū
non manufactum, id est non hu-
ius creationis, neq; per sanguinē
hircorum aut vitulorū, sed per
propriū sanguinem introiuit
semel in sancta, æterna redemp-
tione inuenta. Si enim sanguis
hircorum aut taurorū & cinis vi-
tulæ aspersus inquinatos sanctifi-
cat ad emundationem carnis;
quanto magis sanguis Christi,
qui per spiritum sanctum semet-
ipsum obtulit immaculatū Deo,
emundauit conscientiam nostrā
ab operibus mortuis, ad seruien-
dum Deo uiuenti? Et ideo noui
testamenti mediator est, ut mor-
te intercedente, in redemptio-
nem earum preuicationum,
quæ erant sub priori testamen-
to, repromissionē accipiant qui
uocati sunt æternæ hereditatis.
Vbi enim testamētum est, mors ne-
cesse est intercedat testatoris. Te-
stamentum enim in mortuis confir-
matū est, alioquin nondū ualet, dū
uiuit qui testatus est. Vnde nec
primum quidem sine sanguine
dedicatum est. Lecto enim omni
mandato legis a Mose uniuerso
populo, accipiens sanguinē vitulo-
rū & hircorū cū aqua & lana coc-
cinea & hyssopo, ipsū quoq; libanū
& oēm populū aspsit, dicens: Hic
sanguis testamētī, qđ mādauit ad
uos deus. Et ita tabernaculū & o-
mnia uasa ministerii, sanguine si-
militer aspersit. Et omnia pene in
sanguine secundū legē mandan-

tur

preft of good thynges to come, he is
gone once into the holy place by a
more large and more perfect crea-
ture, not made with handes, &
is, not of this makinge, neither by
bloude of goates or calves, & but by
hys owne bloude, hauinge folde e-
ternall redemption. & for of hys bloude
of goates or of oxen & and the ashes
of a cowe sprenkled sanctifyeth the
vncleane vnto the cleansynge of the
flesh: how much more hath hys bloude
of Christ, & whiche throughe the holy
gost hath offered hymselfe vnspot-
ted vnto God, clenfed our conscience
from deade workes, & to serue the ly-
uynge God. And therfor is he & a me-
diator of the new testament, that
by the meane of death, they that are
called in maye receaue the promyse of
eternall heritage, into redemption of
those transgressions, which were vn-
der the fyrst testament, & for wher-
ther is a testament, it is necessarye
that hys death of the testament make
do passe. & for the testament is con-
fyrmed by the deade, & so it is yet of
no value so longe as he hys maketh the
testament lyueth. Wherfore nother
was hys fyrst testament ordeined with-
out bloude. & for what euery coman-
dement of hys lawe was red of adost
vnto al the people, takynge hys bloude
of calves & goates in water & purple
wooll & hyssope, he sprenkled both hys bone
& all hys people, sayenge: & This is hys
bloude of the testamēt, hys whiche God
hath comanded vnto you. The taber-
nacle also & all hys vessels of hys ser-
uice sprenkled he with bloude lykewyse.
And nether had al thynges are clef-
d with

Esaie. 53. 1. Cor. 5. 9

1. Ioh. 1. 7. 1. Petri. 1. 2. Apoc. 1. 6. 1. Leui. 9. 9. and. 16. 6. 1. Nu. 19. 17

1. Eph. 2. 10. Coloss. 1. 14. 1. Corin. 5. 5

1. Rom. 6. 11. 1. Petri. 4. 14. 1. Gala. 3. 14. 1. Tim. 2. 14

Gal. 3. 14

Esaie. 4. 4

HEBRAEOS

wth bloude after the lawe, & wth-
 out sheddynge of bloude is ther no
 rempssion. It is therfore necessarpe
 truly & similitudes of heauyly thyn-
 ges to be clesed wth these, but & heauy-
 ly thynge theselues with better sa-
 crifices than these. For Iesus entered
 not in holy places & made wth han-
 des, the ensamples of the trur, but
 in the verry heauen, that & he maye
 now appeare vnto the syght of God
 for vs: Noether that he offre hymselfe
 ofte, lyke & as the hygh prest entreth
 euery yeare into the holy places wth
 straunge bloude: (ozels behoued it
 hym ofte to suffer from the begyn-
 nyng of the world.) But nowe in &
 synishpnyng of the tymes hath he ap-
 peared once by hys owne offerynge
 vnto the puttynge awaye of synne.
 And as it is ordyned for men once to
 dye, but after that shalbe the iudge-
 ment: & euē so is Christ once offered,
 to take awaye the synnes of many.
 The seconde tyme shall he appeare
 wthout synne vnto al them & wayt
 for hym vnto saluacion.

Act. 7. f
 and. 17. b

1. Joh. 1. 2

Leuit. 16. 3

Rom. 5. 8
 2. Petri. 1. 1

The .x. Chapter.

Collos. 1. 1

For the lawe & haupnge a
 shadowe of the good thyn-
 ges to come, not the verry
 fashion of the thynge, ca-
 neuer make the comers vnto it per-
 fecte wth the verry same sacrifices,
 whych they offer wthout ceassynge
 euery yeare: ozels had they ceased
 to be offered, because that the woz-
 shippers once clesed shuld haue no
 more conscience of synne: but in the
 is euery yeare made a remembraunce
 of synnes. & For it is impossible syn-
 nes

Leuit. 16. 4

tur, & sine sanguinis effusione
 non fit remissio. Necessesse est er-
 go exemplaria quidem celestia
 um his mundari: ipsa autem cele-
 stia melioribus hostiis, quam
 istis. Non enim in manufacta san-
 cta IESVS introiuit, exemplaria
 uerorum, sed ipsum coelum, ut ap-
 pareat nunc uultui Dei, pro no-
 bis: Neque ut sepe offerat seip-
 sum, quemadmodum pontifex
 intrat in sancta per singulos an-
 nos in sanguine alieno: (Alio-
 quin oportebat enim frequenter
 pati ab origine mundi) Nunc au-
 tem semel in consummationem
 seculorum, ad destitutionem pec-
 cati, per hostiam suam apparuit.
 Et quemadmodum statutum est
 hominibus semel mori, post hoc
 autem iudicium: sic & Christus
 semel oblatus est ad multorum
 haurienda peccata. Secundo si-
 ne peccato apparebit omnibus
 expectantibus se in salutem.

CAPVT X.

Vbram enim habens
 lex futurorum bono-
 rum, non ipsam imagi-
 nem rerum, per singu-
 los annos eisdem ipsis hostiis
 quas offerunt indefinenter, nun-
 quam potest accedentes perfe-
 ctos facere: alioquin cessassent
 offerri, ideo quod nullam habet
 ultra conscientiam peccati cultor-
 es semel mūdari, sed in ipsis cō-
 memoratio peccatorum per singu-
 los annos fit. Impossibile est est
 san-

sanguine tauroꝝ & hircorū
 auferrī peccata. Ideo ingredi
 ens mundum dicit: Hostiam &
 oblationem nolūsti, corpus au
 tem aptasti mihi. Holocausto
 mata & pro peccato non tibi
 placuerunt. Tunc dixi, ecce ue
 nio. In capite libri scriptum est
 de me, ut faciam Deus uolunta
 tem tuam. Superius dicēs: Quia
 hostias, & oblationes, & holo
 caustomata, & pro peccato no
 luisti, nec placita sunt tibi quæ se
 cundum legem offeruntur, tunc
 dixi: Ecce uenio, ut faciam De
 us uoluntatem tuam: aufert pri
 mum, ut sequens statuatur. In qua
 uoluntate sanctificati sumus per
 oblationē corporis IESV. Chri
 sti semel. Et omnis quidem sacer
 dos, presto est, quotidie mini
 strans, & eandem sepe offerens
 hostias, quæ non possunt aufe
 re peccata. Hic autē unam pro
 peccatis offerens hostiā, in sem
 piternum sedet in dextera Dei,
 de cætero expectans, donec po
 nantur inimici eius scabellū pe
 dum eius. Vna enim oblatione
 consummauit in sempiternū san
 ctificatos. Cōtestatur autem nos
 & spiritus sanctus. Postquam e
 nim dixit: Hoc autem testamen
 tum quod testabor ad illos post
 dies illos, dicit Dominus: Dabo
 leges meas in cordibus eorum,
 & in mentibus eorum inscribam
 eas, & peccatorum & iniquita
 tum eorum non recordabor am
 plius. Vbi autē horum remissio,
 iam nō est oblatio pro peccato.

Haben

nes to be taken away by the bloude
 of oxen & goates. Therefore, entryng
 into the worlde he sayeth: Sacrifi
 ce & offerynge woldest thou not
 haue, but thou hast prepared a body
 vnto me. Burntofferynge and
 spynneofferynge pleased the not.
 Than sayde I: Lo I come. In the
 begynnynge of the booke is ther wyte
 ten of me, that I shulde do thy wyll,
 O God. Sayenge aboue, that: Sa
 crifices & offerynge, & burntofferin
 ge, & spynneofferynge thou woldest
 not, nother are they thynges plea
 syng vnto the, & are offered after
 lawe, than sayd I: Lo, I come, that I
 maye do thy wyll O God: he taketh
 awaye the fyrst & he maye ordeyne the
 ensuyng: In the which wyll we are
 hallowyd, by the offerynge once of
 the body of Iesus Christ. And euery
 prest truly is ready ministering day
 ly, & offerynge oft the same offerynge
 which can not take awaye & spynne.
 But this one offerynge one sacrifice
 for spynne, setteth for euer at & right
 hande of God, waynginge henceforth
 vntill hys enemyes be set a scoole
 for hys fete. For wyth one offerynge
 hath he made perfecte for euer them
 that are sanctified. And & holy goost
 beareth recorde wyth vs. For after &
 he had sayd: And this is the testa
 ment that I shall make wyth them
 after those dayes, saith the Lord:
 I will geue my lawes in theyr har
 tes, & in theyr myndes wyll I wyte
 them, & I wyl nomore remembre theyr
 spynne & wychedneses. But seynge
 the remission of these is, that is the
 nowe nomore offerynge for spynne.
 Waynginge

Euseb. 10. 6
158. 19. 6

15

158. 19. 6

158. 19. 6

Joh. 1. 10. a
and. 14. a
Rom. 5. a
Heb. 9. b

Heb. 9. c
1. Petri. 1. a

Rom. 11. b
1. Cor. 15. c
Heb. 6. a

Deut. 17. b
and. 19. c

Deut. 32. a
Rom. 12. c
1. Deu. 32. c

L haupnge therefore brethren • bold-
nesse in the entraunce of holy thyng-
es in the bloude of Christ, & whych
new waie and iuyng he hath pre-
pared vnto vs throught the waile, that
is, hys flesh, and the hysch prest ouer
the house of God, let vs come neare
wth a true harte in the fulnesse of
fayth, • haupnge our hartes spreng-
led from an euell conscience, and ha-
upnge the body washen wth cleane
water, let vs holde fast the knowle-
gyng of our fayth not waierng:
for he is faythfull that hath promp-
sed. And let vs conspore ech other in
the prouokng of charite and good
workes, not leaupng our handre-
chynge, as some haue a costume to
dorbut comfortng, and that somuch
more as ye shall se the daye appo-
chynge the more: & for vnto vs sy-
ngng wplyngly after the knowlege
of the truth is receaued, ther is leste
nowe no sacrifice for synnes: but a
fearefull waityng for the iudgemēt,
and a heate of fyre, whych shall con-
sume the aduersaries. • Yf any ma-
keth the lawe of Moses voyde, he dy-
eth wout mercy vnder two or thre
wytnesse: howe muche more wyse
punysmente suppose ye hym to de-
serue, whyche treadeth the sonne of
God vnder foote, and counteth the
bloude of the conuenante wherein
he is sanctified, a defyled thyng, &
doth iniury vnto the sperte of grace?
for we know him & sayd: [Yelde]
vnto me the vengeance, and I shal
recōpence. And agayne: & God shall
iudge hys people. It is a dredefull
thyng to fall into the handes of the
lyuynge

Habentes itaque fratres fideli-
am in introitu sanctorum in san-
guine Christi, quam instanti no-
bis uiam nouam, & uiuētem per
uelamen, id est, carnem suam, &
sacerdotem magnum super do-
mum Dei, accedamus cum uero
corde in plenitudine fidei, asper-
si corda a conscientia mala, &
abluti corpus aqua munda, tes-
neamus spei nostrae confessio-
nem indeclinabilem: fidelis e-
nim est qui repromisit. Et confy-
deremus inuicem in prouocatio-
ne charitatis & bonorum ope-
rum, non deferentes collectio-
nem nostram, sicut consuetudi-
nis est quibusdam sed consolan-
tes, & tanto magis, quanto uide-
ris appropinquantem diem.
Voluntarie enim peccantibus
nobis post acceptam notitiam
ueritatis, iam non relinquitur
pro peccatis hostia terribilis au-
tem quaedam expectatio iudi-
cii, & ignis aemulatio, quae con-
sumptura est aduersarios. Ins-
tam quis faciens legem Moysi, si
ne ulla miseratione duobus uel
tribus testibus moritur: quanto
magis putatis deteriora mereri
supplicia, qui filium Dei concul-
cauerit, & sanguinem testamen-
ti pollutum duxerit, in quo san-
ctificatus est, & spiritui gratia
contumeliam fecerit? Scimus e-
nim qui dixit: Mihi uindicta, &
ego retribuam. Et iterum: Iudi-
cabit dominus populum suum.
Horrendū est incidere in manus
Dei

Del iuuentis. Rememoramini
autem pristinos dies, in quibus
illuminati, magnum certamen
sustinuistis passionum: in altero
quidem opprobriis & tribulatio-
nibus spectaculum facti, in alte-
ro autem socii taliter conuersan-
tium effecti. Nam & uinctis com-
passi estis, & rapinam bonorum
uestrorum cum gaudio suscep-
tis, cognoscentes uos habere
meliolem & manentem substan-
tiam. Nolite itaque amittere
confidentiam uestram, quæ ma-
gnam habet remunerationem.
Patientia enim uobis necessa-
ria est, ut uoluntatem Dei faci-
entes, reportetis promissionem.
Adhuc enim modicum aliquan-
tulumque qui uenturus est ueni-
et, & non tardabit. Iustus autem
meus ex fide uiuet: quod si sub-
traxerit se, non placebit animæ
meæ. Nos autem non sumus sub-
tractionis filii, in perditionem,
sed fidei, in acquisitionem animæ.

CAPVT XI.

Est autem fides speran-
dorum substantia re-
rum, argumentum nõ
apparentium. In hac
enim testimonium cõsecuti sunt
senes. Fide intelligimus aptata
esse secula uerbo Dei, ut ex inui-
sibilibus uisibilia fierent. Fide
plurimam hostiam Abel quam
Cain obtulit Deo, per quam tes-
timonium consecutus est esse
iustus, testimonium perhibentem
muneribus eius Deo, & per illa
defun-

lyuynge God. But call to mynde þ
dayes past, in the whych being tryb-
tered, ye suffered a great streyfe of suf-
ferynge: of the one parte truely ye
are become a gaspynge stocke wth
the shames and troubles, but of the
other parte ye are become compani-
ons of them that were so cõuersant.
* For ye haue both suffered wth them
that were prisoners, and toke wth
lope the spoylynge of your goodes,
knowynge you to haue a better and
dureynge substantiure. Lost not there-
fore your confidence, whyche hath a
great reward. * For pacience is orde-
full vnto you, that doyng the wyll
of God, ye maye receaue the pro-
myse. * For it is yet a shorte & lytle
whyle, he that is commynge shall
come and shall not tary. * But my
righteous shall lyue by fapth: yf so
be he shall wythdrawe hymselfe, he
shall not please vnto my soule. But
we are not chyldren of wythdrawynge
vnto perdition, but of fapth, vnto
the purchasynge of the soule.

The xi. Chapter.

Quod fapth is a substantiure
of thynges that are to be
hoped for, an euidentie of
thynges þ do not appeare.
* For by þ same haue þ elders optay-
ned a report. By fapth do we under-
stãde & the worlde to haue ben orde-
ned, by þ worde of God, þ of inuisible
thynges they myght become uisibie.
* By fapth dyd Abell offere a more
plentyfull sacrifice vnto God than
Cain, by the whych he optayned a re-
porte to be righteous, his gyftes be-
crynge wytnesse vnto God, & beynge
brade

Math. 19. 2
1. Cor. 13. 2

Heb. 11. 2

Abel. 1. 2

Rom. 1. 2
Galat. 1. 2Rom. 1. 2
and. 8. c
Colos. 1. 2

Gen. 1. 2

Gen. 4. 2

HEBRÆOS

Genel. 5. c
Sapl. 4. b
Ecll. 4. 4. b
and. 49. c

deade, he speaketh yet by the same.
* By sayth was Enoch translated,
lest he shulde se death, and he was
not founde, because God translated
hym: for before the translatynge he
had a reposte þ he had pleased God.

Gen. 6. b
Ecll. 4. 1. b

And without sayth it is impossible
to please God. for he þ is comynge
vnto God, must beleue, that he is, &
that he be a recompenser vnto them þ
seke hym. * By sayth Noe after that
he had receaued the answer, fearyng
those thynges that were not yet sene
he dressed the Arche for the sauergard
of hys house, by the whych he conde
ned the world, and was made heyre
of þ ryghteousnesse that is by sayth.

Gen. 11. a
and 13. a

* By sayth he that is called Abrahā
obeyed to go out into þ place, whiche
he was for to receaue for an herita-
ge: and he wente out not knowynge
whether he went. By sayth he dwel-
led in the lande of promysse, as in a
straunge lande, dwellynge intentes
wyth Isaac and Jacob, heyes wyth
hym of the promysse. for he waped
for a cytie haupnge fundacōs, whose
workeman and builder is God. By

Gen. 11. a

sayth. Sara also herselfe beynge ba-
ren receaued strength in conceyving
of the sede, yee besyde þ tyme of hys
age: for she beleued God to be sayth-
ful, whych had promysed it. Therfor
also of ouz, (and the same deade) are

Geno. 15. a

spzoge so many in multitude, * as the
starres of the skye, and as the sande
that is by the see shore innumerable.
Accordynge to sayth dyed all these,
not haupng receaued the promyses,
but seynge them as farre of, and salu-
tynge, & and confessynge that they

Joh. 8. c.

þ Gen. 47. b

are

defunctus adhuc loquitur. Fide
Enoch translatus est, ne uideret
mortem, & non inueniebatur,
quia transtulit illum Deus: ante
translationem enim testimoniū
habuit placuisse Deo. Sine fide
autem impossibile est placere
Deo. Credere enim oportet ac-
cedentem ad deum, quia est, &
inquirētibus se remunerator sit.
Fide Noe responso accepto, de
iis quæ adhuc non uidebantur
metuens, aptauit arcam in salu-
tem domus suæ, per quam dam-
nauit mundum, & iustitiæ quæ
per fidem est, hæres est institu-
tus. Fide qui uocatur Abraham,
obediuit in locum exire, quem
accepturus erat in hereditatem,
& exiit, nesciens quo iret. Fide
demoratus est in terra repromis-
sionis tanquam in aliena, in casu-
lis habitando cum Isaac & Ia-
cob, cohæredibus repromissionis
eiusdem. Expectabat enim
fundamenta habentem ciuita-
tem, cuius artifex & conditor
Deus. Fide & ipsa Sara sterilis
uirtutem in conceptione semini
accepit, etiam præter tem-
pus ætatis: quoniam fidelem cre-
didit esse eum qui repromiserat.
Propter quod & ab uno orti sūt
(& hoc emortuo) tanquam syde-
ra cœli in similitudinem, & sicut
arena quæ est ad orāmaris innum-
erabilis. Iuxta fidē defuncti sunt
ōnes isti nō acceptis repromis-
sionibus, sed a longe eas aspiciē-
tes, & salutātes, & cōfiteētes, quia
pere-

peregrini & hospites sunt super
terram. Qui enim hæc dicunt, si-
gnificant se patriam inquirere.
Et siquidem ipsius meminissent
de qua exierunt, habebant utiq;
tempus reuertendi: nunc autem
meliozem appetunt, id est, cæle-
stem. Ideo non confunditur De-
us uocari Deus eorum: paru-
it enim illis ciuitatem. Fide obtu-
lit Abraham Isaac, cum tentare-
tur, & unigenitum offerebat, in
quo susceperat repromissiones,
ad quem dictum est: In Isaac uo-
cabitur tibi semen, arbitraria
quia & a mortuis suscitare po-
tens est Deus: unde eum & in
parabolam accepit. Fide & de
futuris benedixit Isaac Iacob, &
Esau. Fide Iacob moriens, singu-
los filiorum Ioseph benedixit, &
adorans fastigium uirgæ eius.
Fide Ioseph moriens, de profe-
ctione filiorum Israel memora-
tus est, & de ossibus suis manda-
uit. Fide Moses natus, occulta-
tus est mensibus tribus a paren-
tibus suis, eo quod uidissent ele-
gantem infantem, & non timue-
runt regis edictum. Fide Moses
grandis factus, negauit se esse fi-
lium filie Pharaonis, magis eli-
ges affligi cum populo Dei, quã
temporalis peccati habere lucu-
ditatem: maiores diuitias æsti-
mans thesauro Aegyptiorum, im-
properium Christi aspiciebat e-
nim in remunerationem. Fide
reliquit Aegyptum, non ueritus
animositatem regis: inuisibilem
enim tanquam uidens sustinuit.

Fide

are straungers & gesses vpon earth.
for they þ do saie these thynges, do
shewe them to seke a natural contry
And truly yf they had ben mynde-
ful of þ, whereout they is, verely they
had leasure pnowgh to retorne: but
now desyre they a better. þ is, a hea-
uenly. * Therfore is not God asha-
med to be called theyr God: for he
hath prepared a cytie vnto the. By
sapyth dyd Abraham offre vp Isaac
whan he was proued, & offered hys
only begottē sone, in whom he recea-
ued the promyses, vnto whō it was
sapyd: In Isaac shall þ sede be called
vnto the, thyngyng þ God is able
also to rayse frō the deade: whereby
also he receaued hym in an ensample.
* By sapyth also dyd Isaac blesse Ja-
cob & Esau of the thynges to come.
* By sapyth dyd Jacob dyenge blesse
euery one of þ chyldre of Ioseph, and
worshipped the toppe of hys rodde.
* By sapyth dyd Ioseph dyeng reme-
mber of þ departyng of þ chyldren of
Israel, & comaunded cōcernyng hys
bones. * By saith was Moses dyng
boze hys of his elders thre monethes
because they saw hym to be a proper
chylde, & feared not þ hynges cōma-
ndemēt. * By sapyth dyd Moses dyng
warde great deny hym to be þ sone of
Pharaos daughter: chosyng rather
to be punished w þ people of god, thã
to haue þ pleasur of a tēporal spynne:
estymyng þ rebuke of Christe to be
greater ryches, thã þ treasures of þ
Egyptians: for he loke vnto þ reward
* By sapyth he left Egypte, nat byng
afraid of the hynges moode: for he
wayted for þ inuisible as sepyng hym

Sp. i. By

Gen. 1. 1

Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

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Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

HEBRAEOS

Exod. 11. b * By fayth he kept the Easter, and the effusion of bloude: lest he shoulde touch the fyrstborne, shoulde touch the.

Exod. 14. c * By fayth passed they the reed see, as thozow a drye lande, the whiche the Egyptians haupng assaped, they were drowned. * By fayth byd p wales of Jericho fall, by the compassyng of seuen dayes. * By fayth byd not Raab the harlot perissh in the vnbelyngng, receauyng p spes in peace And what shall I saie more? for the tyme shal saie me treatyng of * Gedron, of * Barach, of * Sampson, of * Hiepte, of * Dauid, of * Samuel, and of the prophetes, & whiche thozow fayth haue ouercome kynngdomes, haue wrought righteousnesse, haue gotten p promyses, haue stoped the mouthes of the Lids, & haue quethed p violence of p spze, haue escaped p edge of p sword, & are recoverted of theyr synnes, are become stronge in battail, & haue overthrowe the tētes of p aleantes, the women haue receaued theyr dead agayn fro p resurreccio: & but somewet lacked not acceptyng p deliuerance, & they myght synde p better resurreccion. But other haue proued mockynges & strokes, besydes thys also bades & prisonementes, they were stoned, they were hewe asunder, they were tempted, they were slayd by p death of the swerde, they went about in shepes synnes, in goates synnes, ne dyng, in distresse, vered, whereof p worlde was not worthy: wanderyng in wybernesse, in mountaynes & denues and caues of the earth. And al these beyng blowed by p wyntnesse of

Fide celebravit pascha & sanguinis effusionem: ne qui uastabat primitiua tangeret eos. Fide de transferunt mare rubrum, tanquam per aridam terram, quod experti Aegyptii, deuorati sunt. Fide muri Hiericho corruerunt, circuitu dierum septem. Fide Raab meretrix non perlit cum incredulis, excipiens exploratores cum pace. Et quid adhuc dicam? Deficiet enim me tempus enarrantem de Gedeon, Barach, Samson, Hiepte, Dauid, Samuel, & prophetis, qui per fidem uicerunt regna, operati sunt iustitiam, adepti sunt repro missiones, obturauerunt ora leonum, extinxerunt impetum ignis, effugerunt aciem gladii, conuauerunt de infirmitate, fortes facti sunt in bello, castra uerterunt exterorum, acceperunt mulieres de resurrectione mortuos suos: alii autem distenti sunt, non suscipientes redemptionem, ut meliorem inuenirent resurrectionem. Alii uero ludibria & uerbera experti, insuper & uincula & carceres, lapidati sunt, & ceciderunt, tentati sunt, in occasione gladii mortui sunt, circumferunt in melotis, in pellibus caprimis, egentes, angustiat, afflicti, quibus dignus non erat mandus in solitudinibus errantes, in montibus & speluncis & caernis terrarum. Et in omnes testimonio

of

fidel

fidei probati, nō acceperunt re-
promissionem, Deo pro nobis
melius aliquid prouidēte, ut nō
sine nobis consummarentur.

CAPVT XII.

I Deoq; & nos tantā ha-
bentes impositā nu-
bem testium, deponen-
tes omne pōdus & cir-
cumstans nos peccatum, per pa-
tientiam curramus ad propositū
nobis certamen, aspicientes in
authorem fidei & cōsummatōrē
IESVM: qui proposito sibi gau-
dio sustinuit crucem, confusione
contempta; atq; in dextera sedis
dei sedet. Recogitate enim eū,
qui talē sustinuit a peccatoribus
aduersum semetipsum contradi-
ctiōē, ut ne fatigemini, animis
uestris deficientes. Nondū enim
usq; ad sanguinem testitis, aduer-
sus peccatū repugnantes, & obli-
ti estis consolatiōis, quæ uobis
tanquā filiis loquitur dicens: Fili-
mi, nolī negligere disciplinā Do-
mini, neq; fatigeris dū ab eo ar-
gueris. Quem enim diligit Do-
minus, castigat; flagellat autem
omnem filium, quem recipit. In
disciplina perseverate. Tanquā
filiis upbis offert se deus: quis e-
nim filius quē nō corrigit pater?
Quod si extra disciplinā estis, cu-
ius participes facti sūt oēs, ergo
adulteri & nō filii estis. Deinde
pies quidē carnis nostrę eruditō-
res habuimus, & reuertebamur
eos nō multo magis obtemperabi-
mus patri spirituum, & uiuemus?
Et illi quidē in tēpore paucorū
dierum,

of sayth receaued not the promyse
God prouidynge some better thyng
for vs, that they shulde not be made
perfecte wpythout vs. 1.

The xii. Chapter.

Ad therfore we haueinge
so greate cloude of tye-
nesse lapde upon vs, lay
enge away all the wpyght
and synne that standeth by vs, let vs
runne by patience vnto the steppe
that is set afore vs, lohyng vpon the
author and synysber of sayth Iesus,
& whyche the ioye beyng set afore
hym suffered the crosse, shame despy-
sed, & and speteth at the ryght hande
of the seale of God. Remember hym
than that suffered suche speakynge a-
gynst hymselfe of synners, & ye be
not weery, warpyng saynce in your
myndes: for ye haue not yet resp-
sted vnto a cloude, stryppynge agaynst
synne, & haue forgottē & cōsolatiō
whyche speaketh vnto you as vnto
chylde, sayenge: My sone, despyse I haue. 3. b
not the nouetour of & 1. & 2. & 3. no-
ther do saynt whan & art rebuked of
hym. & for whom & 1. & 2. & 3. loueth, Apoc. 3. b
doth he chaste, and scourgeth euerp
sone whom he receaueth. Remayne
in & chastitayng, God offereth hym-
selfe vnto you, as vnto chylde: for
what chylde is it whō his father doth
not chaste? yf so be ye are about cor-
rectiō, wherof they haue al be par-
teners, thā are ye bastards and not
chylde. Moreover, we haue had tru-
ly fathers of our flesh our teachers,
& we feared the: shall we not muche
more obey & father of sperts, & lyue?
And they truly for & space of seue
30. ii. dayes

HEBRAEOS

dapes enfourmed vs accordynge to
theyr wyll: but this vnto it is pro-
fyttable to receaue hys holynesse.

And euery chastenynge for the preser-
tyne semeth not to be of lope, but of
sorrowe, but afterwarde shal it gene-
them þe are exercysed by the same, a
moost quyet frute of ryghteousnesse
for þe whych cause. Iste vñ þe slac-
ked hādes, & þe lowsed knes, & make
strayght pathes vnto your scete, þe no
mā haltynge do go astraye, but ea-
ther be heald. * Follow vpon peace

W al men, & holynesse, whout þe whych
nomā shal se God, takynge hede þe no
mā be destitute of þe grace of God,
lest ony roote of bytternesse spryn-
ynge vntowarde do let, & by the same
many be stayned. That ther be no
whoremonger oz vnclauie persone

as Esau, + that solde hys byrthryghte
for one meate. * For þe sure þe after-
wardes also despyng to enheret, þe

was refused: * for þe fāde no place of
repētāce, though þe had sought it w
teares. * For þe at not come to a mon-
tayne þe can be handled, & aspre þe cā
be appoched, & myste, & darthe, &
tempest, & the sounde of þe trāpe, & the
voyce of wordes: (the whych they þe
dyd heare, dyd excuse theselues, þe the
worde shuld not happē vnto the. * For
they coude not beare þe was spoken.

And * ys a beaste shall couch the mon-
tayne, it shalbe stoned. And so terri-
ble was it þe was sene, [that] Moses

D dyd say: I am afrayd & quake. * But
ye are come vnto þe mooste Sion, & þe
crite of þe lpyng God, & þe cristial
Jerusalem, & the multitude of many
thousā of angels, & þe cōgregatō of

the

the

the

dierum, secundum uoluntatem
suam erudiebant nos: hic autem
ad id quod utile est recipiendo
sanctificationem eius. Omnis au-
tem disciplina in presenti quidē
uidetur non esse gaudii, sed mor-
toris, postea autem fructum pa-
catissimum exercitatis per eam,
reddet iustitiæ. Propter quod re-
missas manus & soluta genua e-
rigite, & gressus rectos facite pe-
dibus uestris, ut non claudicans
quis erret, magis autem sanetur.
Pacē sequimini cū ōnibus, & san-
ctimoniam, sine qua nemo uidebit
deū, contēplantes ne quis desit
gratiæ dei, ne quā radice amara
dinis sursum germinās impediāt,
& per illā inquinētur multi. Ne quā
fornicator aut prophanus ut E-
sau, qui propter unā escā uēdidit
primitiua sua. Scitote enim quā &
postea cupiēs hereditare bēdicti-
ōnē, reprobatus est: nō enim in-
uenit pēnitentiæ locū, quāquā cū
lachrymis inguisset eā. Nō enim ac-
cessit is ad tractabilem mōtem,
& accessibilem ignē, & turbīnē,
& caliginem, & procellā, & tubā
sonū, & uocē uerborū (quam quī
audierunt, excusauerūt se, ne eis
fieret uerbum. Non enim porta-
bant quod dicebatur. Et si bestia
tetigerit montem, lapidabitur.
Et ita terribile erat quod uide-
batur. Moses dixit: Exterritus
sum & tremebundus, sed acces-
sistis ad Sion montem, & ad ciui-
tatem dei uiuentis, Hierusalem
cōlestem, & multonū milium
angelorū frequentiam & ecclesiā
primis

primitiuorum, qui cōscripti sunt in coelis, & iudicē omnium Deum, & spiritus iustorū perfectorum, & testamenti noui mediator IESVM, & sanguinis aspersionem melius loquentem quam Abel. Videte ne recusetis loquentem. Si enim illi non effugerunt, recusantes eum qui super terram loquebatur: multo magis nos qui de coelis loquentem nobis auertimus, cuius uox mouit terram tūc, nunc autē repromittit, dicens: Adhuc semel & ego mouebo non solū terrā, sed & cōelum. Quod autē semel dicit, declarat mobilitatem translationē, tāquam factorū, ut maneat ea quę sunt, immobilia. Itaq; regnū immobile suscipiētes habemus gratiam, per quam seruamus placentes deo, cū metu & reuerentia: etenim deus noster ignis cōsumens est.

CAPVT XIII.

Charitas fraternitatis maneat in uobis, & hospitalitatem nolite obliuisci: per hanc enim placuerunt quidam, angelis hospitio receptis. Mementote uisitorum tanquā simul uisitis: & laborantiū, tanquā & ipsi in corpore morātes. Honorabile conuuiuium in oībus, & torus immaculatus. Fornicatores enim & adulteros iudicabit deus. Sint mores sine auaritia, contenti presentibus: ipse enim dixit: Non te deseram neque derelinquam, ita ut cōfidēter dicamus: Dominus mihi adiutor, nō timebo qđ faciat

mihi

the spirithorne, which are written in the heauens, and God the iudge of all, and to the spretes of the iuste & perfect, and to Iesus the mediator of the newe testamente, and to the sprethynge of bloude, sprethynge better thā Abel. Se that ye refuse not hym & speake. For yf they escaped not refusinge hym & spake vpon earth: much more we, & refuse hym & speake vnto vs fro the heauens, whose voyce dyd shake the earth at tyme, but now promyseth, sayeng: * Yet once agayne, and I shal shake, not only the earth, but also heauen. But that he sayeth yet once, he declareth the chaungynge of the mouable, as done, that those thynges that are vnmouable maye remaine. Receauynge therefore the vnmouable hyngdō, we haue grace, & by & which we maye serue pleasing God wth feare & reuerence: for our God is a cōsumynge fyre. The. xiii. Chapter.

Et & loue of brotherhede & cōtinue in you, & forget not hospitalite: for by the same some were acceptable, receauynge angels at lodgynge. * Remembre them that are bounde, as bōnde to them: & of thē that are in payne, as ye yourselues abydyng also in & body. Let we clothe be honorable in al thynges, & & be vnde filed for God shal iudge & whoremongers & aduouterers. Let your maners be without couetousnesse, & byng cōtēnt wth the thynges & ye haue already: for he saith: I wil not leaue nor forsake & so & we maye boldly say: The Lord is my helpe, I shal not be afraid. 3p. lll. what mā

1. Petri. 1. 8
Heb. 9. 14
and. 10. 1
& 1. Cor. 4. 18

Agg. 1. 13

1. Petri. 1. 8
Deut. 4. 1

Gen. 18. 1
and. 19. 1
Rom. 11. 1
1. Petri. 4. 1

Mark. 16. 7
Heb. 10. 1

Ecc. 1. 1

Deut. 31. 6
Iosue. 1. 1
& 1. Sam. 17. 1
and. 117. 1

HEBRAEOS

do vnto me. Remembre them that haue & ouerspyght of you, which haue spoken the worde of God vnto you, beholdynge the ende of whose cōuer-
W sacion, followe they: sayth. Iesus Christ yesterdape & to dape, he aby-
deth for euer. We not miscaried with
Hebr. 2. 1. b sūdy & strainge doctrines. * ffor it is
Rom. 14. c best to stape the harte in grace, & not
Coloss. 1. c in meates, which dyd not auayle the
Titum. 1. c that dyd walke in the. We haue an
3 Joh. 6. f altare, wherof they haue no power
Exod. 19. b to eate & serue the tabernacle. * ffor
Leuit. 4. c those beastes, & the blood is brought
Num. 19. a into & holy places by & high prest for
synne, the bodys of the are burne w-
out the tentes. ffor the whych cause
Jesus also, & he myght hallowe & peo-
ple by hys bloude, & dyd suffre wout
the gate. Let vs therfore go forth vn-
to hym wpythout the tentes, bearyng
hys rebuke. * ffor we haue not here
an abydyng cyle, but we seke one
to come. * Let vs therfore alwaye of-
fer the sacrifice of prayse vnto God
thorow hym, & is & frute of [our] lyp-
pes, knowlegynge vnto hys name.
1. Cor. 16. a And forget not the doyng wel & the
3 Philp. 4. c hand: eachynge: & for wpyth suche sa-
crifces is God made fauourable.
* Obeie your ouerseers, and be o-
bediente vnto them: for they watche
for you, as though they shal geue an
accompte for you, that they may do
it wpyth ioye, and not spyghynge: for &
doth not become you. * Drape for
vs: for we trust that we haue a good
conscience, wpyllynge in all thynges
to be conuersant well. But I beseeke
you to do & same yet more, & I maye
be restored vnto you & more speedely.

Act. 4. c
and. 11. a
Ephes. 6. c

mili homo. Mementote prapo-
sitorum uestrorum, qui nobis lo-
cuti sunt uerbum Dei, quorum in-
tuentes exitum conuersationis,
imitamini fidem. I E S V S Chri-
stus heri & hodie, ipse in secula.
Doctrinis uariis & peregrinis no-
lite abduci. Optimum est enim
gratia stabilire cor, non escis,
quæ non profuerunt ambulanti-
bus in eis. Habemus altare de
quo edere non habent potesta-
tem qui tabernaculo deseruiunt.
Quorum enim animalium infer-
tur sanguis pro peccato in san-
cta per pontificem, horum cor-
pora cremantur extra castra.
Propter quod & IESVS, ut san-
ctificaret per suum sanguinem
populum, extra portam passus
est. Exeamus igitur ad eum ex-
tra castra, improprium eius por-
tantes. Non enim habemus hic
manentem ciuitatem, sed futu-
ram inquirimus. Per ipsum ergo
offeramus hostiam laudis sem-
per Deo, id est, fructum labio-
rum consentientium nomini eius.
Beneficentiæ autem & commu-
nicationis nolite obliuisci: tali-
bus enim hostiis promeretur deus.
Obedite prepositis uestris, & sub-
iacete eistipsum enim peruigilât qua-
si ratione pro aiaibus uestris redditu-
ri, ut cum gaudio hoc faciât, & non
gemetes: hoc enim non expedit uo-
bis. Orate pro nobis: confidimus
enim quod bonâ cōsciētiâ habemus,
in oibus bene uolētes cōuersari.
Amplius autē deprecor uos hoc fa-
cere, quo celerius restituar uobis

The

Deus

Deus autem pacis qui eduxit de mortuis pastorem magnum omnium in sanguine testamenti æterni, Dominum nostrum IESVM Christum, aptet uos in omni bono, ut faciatis eius uoluntatem, faciens in uobis quod placet coram se per IESVM Christum, cui est gloria in secula seculorum. Amen. Rogo autem uos fratres, ut sufferatis uerbum solatii, etenim per paucis scripsi uobis. Cognoscite fratrem nostrum Timotheum dimissum, cum quo (si celerius uenerit) uidebo uos. Salutate omnes prepositos uestros, & omnes sanctos. Salutant uos de Italia fratres. Gratia cum omnibus uobis. Amen.

¶ Finis epistolæ Pauli Apostoli ad Hebræos,

The God of peace, whiche hath brought our LORD Iesus Christ from the dead, & the great shepheard of the shepe, thowhe the bloude of the eternall testamente, & make you mete in all goodnesse, that ye maye do hy's wyl, workynge amonge you that maye please in his syght thowhe Iesus Christ, vnto whom be glorie for euer and euer. Amen. I beseeche you brethren that ye suffer & worde of solace, for I haue wyrtten vnto you wyth very fewe wordes. I know our brother Timothee to be lette go, wyth whome (yf he shall come speedely) I wyl se you. Greete al your ouerseers, and all the sapntes. The brethren of Italy salute you. Grace be wyth you all. Amen.

1. Pet. 1. 4. b
Joh. 10. 2
1. Pet. 1. 2
2. Pet. 1. 3
1. Cor. 1. 3
Phil. 1. 3

¶ The ende of the Epistle of Paule the Apostle to the Hebræes.

EPISTO

la catholica Iacobi
Apostoli.

CAPVT PRIMVM.



Iacobus Dei & Domini nostri IESV Christi seruus, duodecim tribubus quæ sunt in dispersione salutem. Omne gaudium existimate fratres mei, cum in tentationes uarias incideritis, scientes quod probatio fidei

The catho-
lyke Epistle of the Apostle
James.

The first Chapter.



James the seruante of God, and of oure LORD Iesus Christ sendeth greetynge vnto the twelue tribes whiche are scattered. Ac. 1. 6
+ Counte it full ioye my brethren whan ye do fall into sundry temptacions, beynge sure, that the prouynge Rom. 5. 3
p. lll. of

IACOBI

1. Cor. 13. b
1. Cor. 13. b

1. Tim. 2. 2
Job. 16. c

1. Tim. 2. 2

Ecc. 1. 4. d
Ecc. 1. 4. d
1. Tim. 2. 2

Job. 1. b

Rom. 6. b

1. Tim. 2. 2
Job. 3. d

of your fayth worketh patience: but let patience haue a perfect wor-
hyng, that ye maye be perfecte and
founde, saydyng in nothyng. * But
pfor of you nedeth wysedome, let
hym requyre it of God, whych ge-
ueth plentyfully vnto euery man, &
wpyrdeth not, and it shalbe geuen
him. * But let him requyre: it i sayth
not doutyng. ffor he that douteth
is lyke vnto þ wawe of þ see, whych
is feared of the wynde and is tossed
about: let not therfore that mā sup-
pose that he shall receaue ought of þ
LORDE. A man that is doutfull is
vnstable in all hys wayes. Let þ bro-
ther of lowe degre reioyce in hys ex-
altacion, but the ryche in hys humble-
nesse: for as the floure of grasse shal
he passe awaye. ffor the * Sonne a-
rose wpyth heate, and dreyed þ grasse,
and hys floure fell downe, and the
bewty of hys spyghte perpyshed. Euen
so shal the ryche also fayde in hys
wayes. * Happy is the man that suf-
fereth tentacion: for whan he shalbe
proued, he shall receaue a crowne of
lyfe, the whych God hath promysed
to them that loue hym. * Let noman
whan he is tempted saye that he is
tempted of God. ffor God is no tē-
ter of the euill, and he tempteth no
man. But euery one is tempted, be-
pyng drawen & entysed of his owne
cōcupiscence: afterwarde whan cō-
cupiscence hath conceaued, she engē-
dret synne: but synne whan it is sy-
nyshed, it engēdret death. Erre not
therfore my moost beloued brethren
* * Euery best gyfte, and euery per-
fecte gyfte is from aboue, cōmyng
downe

fidei uestre paciētiam operatur.
Patientia autem opus perfectū
habeat, ut sitis perfecti & inte-
gri, in nullo deficientes. Si quis
autem uestrum indiget sapien-
tia, postulet a Deo, qui dat omni-
bus affluenter, & non impropo-
rar, & dabitur ei. Postulet autem
in fide nihil hāsītans. Qui enim
hāsītāt, similis est fluctui maris,
qui a uento mouetur & circun-
fertur: non ergo existimet homo
ille quod accipiat aliquid a Do-
mino. Vir duplex animo inco-
stās est in omnibus uis suis. Glo-
rietur autem frater humilis, in
exultatione sua: diues autem in
humilitate sua: quoniam sicut
flos fœni transibit. Exortus est
enim sol cum ardore, & arefecit
fœnum, & flos eius decidit, & de-
cor uultus eius deperit. Ita & di-
ues in itineribus suis marcescet.
Beatus uir qui suffert tentatio-
nem, quoniam cum probatus fu-
erit, accipiet coronam uitæ, quā
repromisit Deus diligentibus se.
Nemo cum tentatur, dicat quo-
niam a Deo tentatur. Deus e-
nim intentator malorum est, ip-
se autem neminem tentat. Vnus-
quisque uero tentatur a concu-
piscētia sua abstractus & ille-
ctus: deinde concupiscētia
cum cōceperit, parit peccatum:
peccatum uero cum consum-
matum fuerit, generat mortem.
Nolite itaque errare fratres mei
dilectissimi. Omne datum opti-
mum, & omne donum perfe-
ctum de sursum est, descendens
a pa-

a patre luminum, apud quem nō
est transmutatio, nec uicissitudi-
nis obumbratio. Volūtarie enim
genuit nos uerbo ueritatis, ut si-
mus initiū aliquod creature eius.
Scitis enim fratres mei dilectissi-
mi. Sit autem omnis homo ue-
lox ad audiendum, tardus au-
tem ad loquendum, & tardus ad
iram. Ira enim uiri iustitiam Dei
non operatur. Propterea abili-
cientes omnem immundiciam
& abundantiam malitiæ, in man-
suetudine suscipite institum uer-
bum, quod potest saluare ani-
mas uestras. Estote autem facto-
res uerbi, & non auditores tan-
tum, fallētes uosmetipsos. Quia
si quis auditor est uerbi, & non
factor, hic comparabitur uiro
conlyderanti uultum natiuitatis
sue in speculo: conlyderauit e-
nim se, & abiit, & statim oblitus
est qualis fuerit. Qui autem per-
spexerit in lege perfectæ liberta-
tis, & permanserit in ea, non au-
ditor obliuiosus factus, sed fa-
ctor operis, hic beatus in facto
suo erit. Si quis autem putat se
religiosum esse, non refrenans
linguam suam, sed seducens cor
suum, huius uana est religio. Re-
ligio munda & immaculata
apud Deum & patrem hæc est:
Visitare pupillos & uiduas in tri-
bulatione eorum, & immacula-
tum se custodire ab hoc seculo.

dotone from the father of lighetes, by
whom ther is no chailge, nor course
of ouershadotwpyng. * For wyl-
lyngly hath he engendred vs wpyth
worde of truth, that we be some be-
gynnyng of hys creature. For ye
knowe it my moost beloued brythre.
But let every mā be swyft to heare
but slowe to speake, & slow to wyath
For the wyath of man wyortheth not
the ryghteousnes of God. * Lastyng
awaye therfore all vncienness, and
abundaunce of malyce, receaue the
grafted in word in gelynesse, which
is able to saue your soules. 1-2- And
be ye doers of the word, and not hea-
ters only, decraupnge yourselues.
* For yf ony man be an hearer of
worde, and not a doer, thesame shall
be lykened vnto a man beholdyng
the vpyage of hys brythe in a glasse:
for he dyd beholde hymselfe & went,
and forthwith dyd he forget of what
fashio he was. * But he yf shal loke in
the law of perfecte lyberte, and shall
remayne in thesame, not beyng be-
come a forgetfull hearer, but an ac-
complysher of the worke, thesame
shalbe happy in his dede. But yf ony
man thynketh hym to be deuoute,
not restraynyng hys tunge, but mys-
carpenge hys harte, thys mans deuo-
cion is vayne. Pure and vnspeckled
deuocion by God and the father is
thys: To vpyse the fatherlesse and
motherlesse & the wedowes in theyr
trouble, and to kepe hymselfe vnde-
fyled from thys worlde. 1

Joh. 1. 9
and. 3. 9
1. Cor. 4. 9

1. Tim. 17. 9
Eccl. 1. 9

Rom. 11. 9
Colos. 1. 9

Rom. 1. 9

Luc. 6. 9

Math. 5. 9

1. Petri. 1. 9
Jacob. 1. 9

1. Joh. 1. 9

CAPVT

II.

Fratres

The. II. Chapter.

Op

IACOBI

Leuit. 19. D

My brethren, haue not the
fayth of our LORD of
glory Iesus Christe wth
regarde of persons. For
yf ther entre into your congregacio
a man haupnge a golden rpyng, in a
goodly apparell, and ther shall also
entre in a pooze man in a vyle ray-
ment, and ye do loke vpon hym that
is clothed wth a gaye rayment, &
shall saye vnto hym: Spt thou well
here. And to the pooze ye shall saye:
Stande thou there, or spt downe vn-
der the foote stoole of my sete: do not
ye iudge by yourselues, and are be-
come iudges of euell thoughtes?
* Herken my moost beloued brethren:
hath not God chosen the pooze in
thys worlde the rych in fayth & he-
res of the kyngdome, the whych god
hath promysed them that loue hym?
But ye haue dishonoured the pooze.
Do not the rych oppresse you by
myghte, and drawe you to the iudge-
ment? Do not they blasphem the
good name that is called vpon you?
Yf ye at the leest fulfyl þ royal lawe
accozdyng to the scriptures: * Thou
shalt loue thy neighbour as thyself,
ye do well: but yf ye regarde the per-
sons, ye do synne, beynge rebuked of
the lawe, as transgressours. * But
who so euer kepeth the whole lawe,
and offendeth in one, he is become
gylty of all. For he that hath sayde:
* Thou shalt not commytte aduou-
try, hath sayde also: Thou shalt not
hpyl. But yf þ shalt not commyt ad-
uoutry, but shalt slaye, thou arte be-
come a transgressour of the lawe.
Speake ye so, & do so, as begynninge
to be

Math. 23. A

Leuit. 19. B

Ezech. 18. B

Exod. 20. C

Fratres mei, nolite in
personarum acceptio-
ne habere fidem Do-
mini nostri IESV Chri-
sti gloriæ. Etenim si introierit in
conuentum uestrum uir aureum
annulum habens, in ueste cadi-
da: introierit autem & pauper in
sordido habitu, & intendatis in
eum qui indutus est ueste præ-
clara, & dixeritis ei: Tu sede hic
bene. Pauperi autem dicatis: Tu
sta illic, aut sede sub scabello pe-
dum meorum: nonne iudicatis
apud uosmetipsos, & facti estis
iudices cogitationum iniqua-
rum? Audite fratres mei dilectis-
simi, nonne Deus elegit paupe-
res in hoc mundo diuites in fide
& hæredes regni, quod repromi-
sit Deus diligentibus se? Vos au-
tem exhonoraistis pauperem.
Nonne diuites per potentiam
opprimunt uos, & ipsi trahunt
uos ad iudicia? Nonne ipsi blas-
phemant bonum nomen quod
inuocatum est super uos? Si ta-
men legem perficitis regalem
secundum scripturas: Diliges
proximum tuum sicut teipsum,
bene facitis: si autem personam
accipitis, peccatum operamini,
redarguti a lege, quasi transgres-
sores. Quicumque autem totam
legem seruauerit, offendat autem
in uno, factus est omnium reus.
Qui enim dixit: Non mechabe-
ris, dixit &: Non occides. Quod
si non mechaberis, occides au-
tem, factus es transgressor legis.
Sic loquimini, & sic facite, sicut
perles

CAPVT II.

Fol. 23 4.

per legem libertatis incipientes iudicari. Iudicium enim sine misericordia illi qui non facit misericordiam. Superexaltat autem misericordia iudiciū. Quid proderit fratres mei, si fidē quis dicat se habere, opera autē non habeat? Nunquid poterit fides saluare eum? Si autem frater & soror nudi sint, & indigeant victu quotidiano, dicat autem aliquis ex vobis illis: Ite in pace, calefacimini & saturamini, non dederitis autem eis quę necessaria sunt corpori. quid proderit? Sic & fides si nō habeat opera, mortua est in semetipsa. Sed dicet quis: Tu fidē habes, & ego opera habeo, ostende mihi fidem tuā sine operibus, & ego ostendā tibi ex operibus fidē meā. Tu credis quod unus est deus? Bene facis: & demones credūt & contremiscunt. Vis autē scire o homo inanis, quomā fides sine operibus mortua est? Abraham pater noster nonne ex operibus iustificatus est, offerens Isaac filiū suū super altare? Vides quomā fides cooperatur operibus illius, & ex operibus fides cōsummata est? Et suppleta est scriptura, dicēs: Credidit Abraham deo, & reputatū est illi ad iusticiam, & amicus dei appellatus est. Videtis quoniā ex operibus iustificatur homo, & nō ex fide tantū? Similiter & Raab meretrix, nonne ex operibus iustificata est, suscipiēs nūcios, & alia uia eliciēs? Si cut em corpus sine spū mortuum est, ita & fides sine operibus mortua est,

CAP,

to be iudged by the lawe of lyberte.

* For iudgemente wythout mercy shalbe vnto hym þ sheweth no mercy. And mercy exalteth iudgmente. I.

* What doth it auayle my brethren yf ony mā do say hym to haue sayth, but hath no wothes? Can sayth saue hym? * But yf a brother and syster be naked, and do nede dayly foode, & ony of you do saye vnto them: Go in peace, be warmed and be satysfied, but ye shall not geue them þ thinges that are necessary to the body, what shall it auayle? Even so saythe also, yf she hath no wothes, is deade in herselfe. But some body wyl saye: Thou hast faith, and I haue wothes shew me thy sayth wythout wothes, and I shal shewe the my faith by my dedes. Beleuest thou that ther is one God? Thou doest well, * the deuels do also beleue and tremble.

But wylte thou know o thou wayne man that sayth wythout wothes is deade? Was not Abraham oure father iustified by wothes, offeringe Isaac hys sonne vpon the altare? Seyst thou not that sayth wrought wyth hys wothes, & by wothes was sayth made perfecte? And the scripture was fulfilled, sayenge: * Abraham beleued God, and it was counted hym vnto ryghteousnesse, and he was called the frende of God. Se ye not that man is iustified by wothes and not by sayth only? Lyke wyse also Raab the harlot, was she not iustified, receauyng the messengers, & sending the another way? For as þ body wythout þ sprete is deade, eue so sayth also wout wothes is deade.

The

Mar. 13. 3

Mar. 7. 6

1. Joh. 1. 6

Mat. 23. 3
Mat. 23. 6Gen. 22. 6
Rom. 4. 6
Gal. 3. 6Joh. 1. 8
and. 6. 6

IACOBI CAPVT III.

The. iiii. Chapter.

Math. 23. a

Eccles. 14. a
19. c.
and. 15. b

MY brethre become not many * mapsters, knowyng that ye receaue the more iudgemente. For we al of sende in many thynges. * He that of sedeth not in worde, & same is a pre secte mā, is able also to lead about & whole body wth a byrdle. And p^r we do put byrdles in horses mouthes, we leade all theyr bodies aboute to con sent vnto vs. And behold the shypes whyle they be great, and be led with greate wyndes, wth a lytle helme are they turned aboute where & vi olence of the gouernoure w^{ill}. Ene so also the tunge, it is a lytle mēbre truly, and it exalteth greate thynges. Beholde what maner of fyre, how great a woode it burneth. And the tunge is a fyre, a multitude of wyckednesse. The tunge is set in oure membris, whiche defyleth the whole body, and enflameth & whyle of our natiuite, byngne enflamed of hell. For every nature of beastes, & byrdes, and serpentes, and of other are tamed, and are made meke of & nature of man: but the tunge can noman tame, a restlesse euell, ful of deadly poyso. By the same we blesse God and the father, and by & same do we curse men, whych * are crea ted after the ymage and similitude of God. Out of & very same mouth cometh forth blessinge and cur syng. It ought not to be done so my brethren. Doth a fountayne flowe out at one hole swete and bytter wa ter? Can the sygge tre my brethren byngne forth grapes, or the vyne, sygges?

Gen. 1. b

Nolite plures magistri fieri fratres mei, sciētes quoniam maius iudicium sumitis. In mul tis enim offendimus omnes. Si quis in uerbo non offendit, hic perfectus est uir, potest etiam freno circunducere totum corpus. Si autem equis frena in ora mittimus ad consentiendum nobis, omne corpus illorum circumferimus. Ecce naues cum magna sint, & a uentis ualidis mōnentur, circumferuntur a modico gubernaculo ubi impetus dirigentis uoluerit: Ita & lingua, modicum quidem membrū est, & magna exaltat. Ecce quantus ignis quam magnam syluam incendit. Et lingua ignis est, uniuersitas iniquitatis. Lingua constituitur in membris nostris, quae maculat totum corpus, & inflammat rotam natiuitatis nostrae, inflammata a gehenna. Omnis enim natura bestiarū, & uolucrum, & serpentium, & ceterorum domatur & domita sunt a natura humana: lingua autē nullus hominū domare potest, inquietū malū, plena ueneno mortifero. In ipsa benedicimus deū & patrē, & in ipsa maledicimus hoīes, qui ad imaginem & similitudinē dei facti sūt. Ex ipso ore procedit bñdictio & maledictio. Nō oportet fratres mei hec fieri. Nūquid fōs de eodē foramine emanat dulcem & amarā aquam? Nunquid potest fratres mei, ficus uuas facere, aut uitis ficus

Acus, sic neq; falsa dalempotest
ferre aquam. Quis sapiens & dis-
ciplinatus inter uos? Ostēdar ex
bona conuersatione operationē
suam in māuetudine sapientie.
Quod si zelū amari habetis, &
cōtentiones sint in cordibus ue-
stris, nolite gloriari & mendaces
esse aduersus ueritatem: non est
enim sapientia de sursum descen-
dēs a patre luminis, sed terrena,
animalis, diabolica. Vbi enim ze-
lus & cōtentio, ibi incōstantia &
omne opus prauū. Quis autē de
sursum est sapientia, primū quidē
pudica est, deinde pacifica, mo-
desta, suadibilis, bonis cōsentien-
s, plena misericordia & fructibus
bonis, iudicans sine simulatio-
ne. Fructus autem iustitie in pa-
ce seminatur faciētib; pacem.

CAPVT III.

Vnde bella & lites in
uobis? Nonne ex con-
cupiscētijs uestris, quę
militāt in membris ue-
stris? Concupiscitis, & non habe-
tis: occiditis & zelatis, & non po-
testis adipisci: litigatis & bellige-
ratis, & non habetis, propterea
quod non postulastis. Petitis, &
non accipitis, eo quod male pe-
tatis, ut in cōcupiscētijs uestris
insinuat. Adulteri, nescitis q; a-
micitia huius mundi inimica est
Deo? Quicūq; ergo uoluerit ami-
cus esse huius seculi, inimicus
Dei cōstituitur. An putatis q; in-
niter scriptura dicat: Ad inuidiā
cōcupiscit spiritus qui habitat in
uobis? Maiorem autē dat gratiā.

Propter

sygges: Euen so nother can salt wa-
ter geue swete. Who is wysse & lear-
ned amonge you? Let hym shew his
workynge of hys good conuersacion
in the mekenesse of wysedome. Yf
so be ye haue * bytter hatred, & ther
be contencions in your hartes, re-
toyce not, and be not lyars agaynst
the truth: for thys wysedome is not
comynge downe fro aboue from the
father of lightes, but carnally, brasilly
deuelysh. For where as is enuy and
contencion, there is inconstancy &
euery euell worke. But þ wysedome
that is from aboue, is spysse truly
chastyte, than peaccable, meke, per-
suadynge, consentynge vnto good
thynges, full of mercy and good frui-
tes, iudaynge wpythout simulacion.
But þ fruite of eyghteousnesse is so-
lwe in peace, vnto thē þ worke peacc.

The. III. Chapter.

Red whence are ther war-
res and stryfes amonge
you? Are they not from
your cōcupiscēces, whych
stryue in your membres. For ye de-
syre, and haue not: ye slaye & enuye,
and can not get: ye stryue & warre
and haue not, because ye aske not.
Ye aske, and receaue not, because
ye aske not well, that ye may bestow
it vpon your cōcupiscēces. Ye aduou-
cetts, knowe ye not, that the frend-
shippe of thys worlde is enemye vni-
to God? Whosoeuer therefore wyl be
a frende of thys worlde, is made the
enemye of god. Thynke ye that scrip-
ture sayeth for nought: * The spyte
that abideth in you despyeth vnto en-
my. But he & geueth the more grace.

Wher-

Col. 4. 6
Eph. 4. 2

Rom. 13. 8

Sap. 6. 9

Gal. 5. 20
1. Joh. 2. 15Rom. 8. 9
Gal. 5. 20
1. Joh. 2. 15

JACOBI

1. Petri. 5. b **W**herfore he saith: God respecteth the proude, but giveth grace vnto þe lowly. Be subiecte vnto God therfore, but resyst þe deuel, & he shal fye from pou. Draw nye vnto God, & he shall draw nye to pou. Kisse your handes ye spinners, and pource your hartes ye dubble harted. Be ye miserable, sorowe and wepe: Let your laughter be turned into weppynge, & your ioye into heynesse. Be lowly in the presence of the LORD, and he shall exalte you. Backbite not one another my brethren. He þe backbiteth his brother, or he that iudgeth his brother, backbiteth the lawe, and iudgeth the lawe. But yf thou iudgeth the lawe, thou arte not a doer of the law, but a iudge. For ther is one lawgeuer & iudge, which can destroye and deliuer. But who art thou that iudgeth thy neighbour? Beholde now ye that saie: To daye or to morowe shal we go into that cite, and continue there truely a yere, and shall occuppe and gayne, (whyche knowe not what shalbe tomorowe. For what is your lyfe? It is a vapoure apperaynge for a lytle, and after that shal it vanysh.) For it that ye do saie: Yf the LORD wyl. And: Yf we do lyue, we shall do thys or þe. But now ye reioyce in your pydes. Every such reioycynge, is wycked. To hym therfore that can do good & not doynge it, it is spynne vnto him.

Act. 12. a
Hebr. 6. a
Luce. 12. b
The. v. Chapter.

2. Thim. 6. b **G**o to now: ye rich, wepe, howlynge in your wretchednes, & whych shal come to you. Your riches are

Propter quod dicit Deus superbis resistit, humilibus autem dat gratiam. Subditi ergo estote Deo, resistite autem diabolo, & fugiet a uobis. Appropinquate Deo, & appropinquabit uobis. Emundate manus peccatores, & purificate corda duplices animo. Miseri estote, & lugete, & plorate: risus uester in luctu conuertetur, & gaudium in morem. Humiliamini in conspectu domini, & exaltabit uos. Nolite detrahare alterutrum fratres mei. Qui detrahit fratri, aut qui iudicat fratrem suum, detrahit legem, & iudicat legem. Si autem iudicas legem, non es factor legis, sed iudex. Vnus enim legislator & iudex, qui potest perdere & liberare. Tu autem quis es, qui iudicas proximum tuum? Ecce nunc qui dicitis: Hodie aut crastino ibimus in illam civitatem, & faciemus ibi quidem annum, & mercabimur, & lucrum faciemus (qui ignoratis quid erit in crastino. Quae est enim uita uestra? Vapores est ad modicum patens, & deinceps exterminabitur) pro eo quod dicatis: Si Dominus uoluerit. Et: Si uixerimus, faciemus hoc aut illud. Nunc autem exultatis in superbis uestris. Omnis exultatio talis maligna est. Sciet igitur bonum facere, & non facienti, peccatum est illi.

CAPVT V.

Adite nunc diuites, plorate ululantes in miseris uestris, quae aduenient uobis. Diuitiae uestrae putrescent.

putrefactæ sunt, uestimenta
uestra & tinea comesta sunt; au-
rum & argentum uestrum erugi-
nauit, & erugo eorum in testimo-
nium uobis erit, & manducabit
carnes uestras sicut ignis. The-
saurizastis uobis iram in nouissi-
mis diebus. Ecce merces opera-
tionum qui messauerunt regiones ue-
stras quæ fraudat a eis uobis,
clamat, & clamor eorum in aures
Domini Sabaoth introiuit. Epu-
lati estis super terram, & in luxu-
ris enutristis corda uestra. In
die occisionis adduxistis & occi-
distis iustum, & non restitit uo-
bis. Patientes igitur estote fra-
tres; usque ad aduentum Domi-
ni. Ecce agricola expectat pre-
ciosum fructum terræ, patienter
ferens donec accipiat tempora
suum & serotinum. Patientes
ignare estote & uos, & confirma-
te corda uestra, quoniam aduen-
tus Domini appropinquauit. Nolite
ingemiscere fratres in alterutrum,
ut non iudicemini. Ecce iudex an-
te ianuam assistit. Exemplum accipi-
te fratres, exitus mali, longanimitatis,
laboris & patientie propheta-
rum, qui locuti sunt in nomine do-
mini. Ecce beatificamus eos qui
sustinerunt. Sufferentiam Job
audistis, & finem Domini uidi-
stis, quod misericors Dominus
est & miserator. Ante omnia autem
fratres mei, nolite iurare neque per
coelum, neque per terram, neque aliud
quodcumque iuramentum. Sit au-
tem sermo uester, est est, non
non, ut non sub iudicio decidatis.

Trista

are corrupte, your clothes are eaten
of mothes, your golde and silver is
rusted, and they rust shalbe a wy-
nesse agaynst you, & shall eat youre
flesh as fyre. Ye haue heaped you
wraoth in the last dayes. * Beholde &
wages of the labourers whych haue
traped downe your landes, & whych
was defrauded of you, both crye, and
they crye is entred into the eares
of the LORD Sabaoth. * Ye haue
ben mery vpon earth, and haue no-
tyshed your hartes in vnumerable
necesses. Ye haue brought the ryghte-
ous in a day of slaughter, and haue
slayne hym, & he dyd not wrythstande
you. * Be ye paciet therfore brethre
vntill the comynge of the LORD.
Beholde the husbandman waiteth
for the precious fruct of the earth,
takeinge pacience vntill he receaue
the early and latter rayne. Be ye pa-
cient therfore also, & sale your har-
tes for the comynge of the LORD
is appoched. Syn not one agaynst
another brethren, that ye be not iud-
ged. Beholde & iudge standeth before
you. Take brethre & prophetes for
an ensaple of an euell ende, of longe
sufferynge, of wrythynge & pacience,
whych haue spoken in the name of
LORD. Behold we colite the hap-
pythath haue suffered. Ye haue herde
of the paciete of Job, and haue sene
the ende of the LORD, that LORD
is mercysfull and piteous. But
before al thynges my brethre swear
not, nother by heauen, nor by earth,
nor ony what soeuer oth els. But let
your oth be: yee, yee: nay, nay, that
ye do not fall vnder iudgement. And

pf

Leuit. 19. 2
Deut. 34. 6
Ecol. 4. 1

Lact. 16. 8

B

Mat. 5. 2

Job. 1. 2
and. 1. 6Math. 5. 3
1. Cor. 1. 1

Matt. 6. 6

9. Reg. 17. 2
Luc. 4. c

9. Reg. 17. 2

psomy of pou be sorp, let hym praye:
Yf he be mery, let hym also sponge
psalmes. Yf ony amdg pou be spke,
let hym bynge in the Elders of the
congregation, and let them pray o-
uer hym, * anoyntynge hym wyth
oyle in the name of the LORD:
and the prayer of fayth shal saue the
spke, and the LORD shall carye
hym vp: and yf he be in synnes, they
shal be forgyue hym. knowlege your
synnes therfore one to another, and
praye for ech other, that ye maye be
saued: for the installee prayer of the
ryghteous is much worth. * Elias
was a mortall mā lyke vnto vs, and
in prayer he prayed that it shuld not
rayne vpon earth, and it rayned not
in thre yere and syxe monethes.

* And he prayed agayne, and yf shye
gaue rayne, and the earth gaue hys
frute. Whiche brethren yf ony of pou
shal erre from the truth, and ony mā
shal conuerte hym, he muste knowe
that he that causeth a sponer to con-
uerte from the erreure of hys
wape, he shal saue hys soule
from death, and shall
couer the multi-
tude of syn-
nes.

**The ende of ꝑ canonically
Epistle of to the Apostle
James.**

Tristatur autem uestrum aliquis,
oreti a quo animo, & psallat. In-
firmatur quis in uobis, inducat
presbyteros ecclesie, & orent
super eum, ungentes eum oleo
in nomine Domini: & oratio fi-
dei saluabit infirmum, & alleua-
bit eum Dominus: & si in pecca-
tis sit, remittentur ei. Confitemi
ergo alterutrum peccata ue-
stra, & orate pro inuicem, ut sal-
uemini: multum enim ualet de-
precatio iusti assidua. Elias ho-
mo erat similis nobis passibilis,
& oratione orauit, ut non plu-
ret super terram, & non pluuit an-
nostres & menses sex. Et rursum
orauit, & celum dedit pluuiam,
& terra dedit fructum suum. Fra-
tres mei, si quis ex uobis erraue-
rit a ueritate, & conuerterit quis
eum, scire debet, quoniam qui
conuerit fecerit peccatorem
ab errore uite sue, saluabit
animam eius a morte,
& operiet multitu-
dinem pecca-
torum.

**Finis epistole cano-
nicæ Iacobi
Apostoli.**

EPISTO The fyrste a-

la prima canonica Petri
Apostoli.nonicall Epistle of Peter
the Apostle.

CAPVT PRIMVM.

The fyrst Chapter.

Petrus Apostolus
IESV Christi e-
lectis aduenis dis-
persionis Ponti,
Galatie, Cappa-
docie, Asiae, & Bi-
thyniae secundum praescientiam
Dei patris in sanctificationem
spiritus, in obedientiam & asper-
sionem sanguinis IESV Christi
gratia uobis & pax multiplice-
tur. Benedixit Deus & pater
Domini nostri IESV Christi, qui
secundum misericordiam suam ma-
gnam regenerauit nos in spem
uiuam, per resurrectionem IESV
Christi ex mortuis, in heredita-
tem incorruptibilem, & inconta-
minatam, & immatrescibilem con-
seruatam in coelis in uobis, qui
in uirtute Dei custodimini per fi-
dem in salutem, paratam reuela-
ri in tempore nouissimo: in quo
exultabitis, modicum nunc si o-
porteret contristari in uariis tenta-
tionibus, ut probatio uestrae fi-
dei multo preciosior sit auro (qd
per ignem probatur) inueniatur
in laudem & gloriam, & honorem,
in reuelatione IESV Christi,
quem cum non uideritis, diligitis
in quem nunc quoque non uide-
tes, creditis: credentes autem
exultabitis letitia inenarrabili &

glo:

Peter the Apostle of
Jesus Christ to þ cho-
sen straungers of the
scatterynge abrode
in Pontus, Galatia,
Cappadocia, Asia, &
Bithynia, accordyng to þ sozknow-
lege of God the father vnto þ sanc-
tification of þ sprete, into þ obedience
& aspersynge of the bloude of Jesu
Christ: Grace and peace be multi-
plied vnto you. & Blessed be the god
and father of oure L O & I E S U
Christe, whiche accordynge to hye
great mercy hath begotte vs agayne
into a lyuely hope, by þ the eysynge a-
gayne of Jesus Christ from þ deade,
into an heretage incorruptible, un-
despyed, and not fadyng, & hepte in
heauen in you, whiche by the power
of God are hepte by fayth vnto salua-
cion, whiche is ready to be shewed in
the last tyme: in the whiche ye shall
reioyce, of ye must now a while be so-
ry in diuerse temptacions, & that the
tryenge of your faith be founde much
more precious than gold (that is pro-
ued by fyre) vnto prayse and a glorie
and honour, in the reuelacion of Je-
sus Christ: to whome, whyle ye haue
not sene, ye loue hym: in whome
nowe also though ye see not seynge
hym, ye beleue: but be reioyce ye
shall reioyce wth vnoutspreekable

Ag. 1. ioye

PETRI I.

Gen. 49. b
Daniel. 2. g
Ige. 1. b
Iach. 6. b

Act. 1. a
Luc. 1. b

Luc. 11. b

Luc. 11. g
and. 19. a

Iach. 15. c

1. Cor. 6. c
1. Joh. 1. b
Ipor. 1. a

1. Joh. 1. b
Ipor. 1. a

1. Joh. 1. b
Ipor. 1. a

tope & glorious, bearynge awaye the
ende of poure fayth, the saluacion of
poure soules, of the whych saluacion
* & prophetes haue searched & sought
whych propheced of & grace & was
to come amonge you, searchoyng in
whych or in what maner of tyme &
spete of God in them shulde signify
shewyng afoze the sufferynge that
are in Christe Jesu, and the glories
to come: vnto whome it was opened
that they declared it not vnto them
selues, but made manifeste those
thynges to you, the whych are now
shewed vnto you by the, whych prea
ched vnto you, * & holy goost beinge
sente from the heauē, & vpon whome
the angels desyre to loke. Wherefore,
* the loynes of poure mynde beyng
gyrded vp, be ye sobre, hope perfectly
in that grace & is offered vnto you,
into the shewyng of Iesus Christe,
as chyldren of obedience, not beyng
lyke fashioned vnto & lustes of your
faze ignorance, but vnto that holy,
whych hath called you: that ye also
be holy in all poure conuersation,
for it is wyrtten: * Ye shalbe holy,
for I am holy. And yf ye call vpon
that father, whych & iudgeth accor
dyng to euery mans worke, with
out respecte of persons, walke in
fear the tyme of poure indwellyng
* & knowyng ye are not bought w
corruptible spynner or golde, sed poure
wayne couersaciō of & fatherly tradi
tion: but w the precious bloude of
the vnspecked and vndefyled lambe
Christe, beyng knowen truly before
p creations of & worlde, but beyng
made manifest in & last tymes * for
your

glorificata, reportantes finem fi
dei uestre, salutem animarū ue
strarū: de qua salute exquisierūt
atq; scrutati sunt prophete, qui
de futura in uobis gratia pro
phetauerunt, scrutantes in quod
uel in quale tempus significaret
in eis spiritus Christi, prenūcians
eas quæ in Christo sunt passio
nes, & posteriores glorias: quib
us reuelatum est quod non sibi
ipsis, uobis autē manifestabāt ea,
quæ nunc nunciata sunt uobis,
per eos qui euāgelizauerunt uo
bis spiritu sancto misso de celo,
in quem desyderant angeli pro
spicere. Propter quod succincti
lumbos mentis uestre, sobrii, per
fecte sperate in eam quæ offere
tur uobis gratiam, in reuelatio
nem IESV Christi, quasi filii obe
dientia non configurati prioris
ignorantiæ uestre desyderiis, sed
secundum eum qui uocauit uos,
sanctam: ut & ipsi in omni cōuer
satione sancti sitis, quoniam scrip
tum est: Sancti eritis quoniam
ego sanctus sum. Et si patrem in
uocatis eum, qui sine acceptio
ne personarum iudicat secundū
uniuscuiusque opus, in timore in
colatus uestri tempore conuer
mini, scientes quod non corrup
tibilibus: auro uel argento re
dempti estis de uana uestra con
uersatione paternæ traditionis
sed precioso sanguine quasi agni
gni immaculati Christi, & inconta
minati, præcogniti quidem ante
mundi constitutionem, manife
stati autē nouissimis temporibus
propterea

propter uos, qui per ipsum fideles estis in Deo, qui suscitauit eum a mortuis, & dedit ei gloriam, ut fides uestra & spes esset in Deo. Animas uestras castificantes in obedientia charitatis, in fraternitatis amore simplici, ex corde inuicem diligite attentius, renati non ex semine corruptibili, sed incorruptibili per uerbum dei uiui & permanentis in eternum. Quia omnis caro ut scœnũ, & omnis gloria eius tanquã flos scœni. Exaruit scœnum, & flos eius decidit: Verbum autem Domini manet in eternum: hoc est autem uerbum quod euangelizatum est in uobis.

CAPVT II.

DEponentes igitur omnem malitiã, & omnẽ dolum, & simulationes, & inuidias, & omnes detractiones, sicut modo geniti infantes, rationabiles, & sine dolo, lac concupiscite, ut in eo crescatis in salutẽ: si tamen gustatis quoniam dulcis est dominus. Ad quẽ accedentes, lapidem uiuũ, ab hoĩbus quodẽ reprobaturũ, a deo autẽ electũ & honorificatum, & ipsi tanquã lapides uiui sup̃edificamini, domus spiritalis, sacerdotiũ sanctũ, offerentes spirituales hostias, acceptabiles deo per Iesũ Christũ. Propter quod & continet scriptura: Ecce pono in Sion lapidẽ summũ, agularẽ, probaturũ, electũ, p̃ciosũ: & qui crediderit in eũ, nõ confundetur. Vobis igitur honor credentibus: non credentibus autẽ lapis quem reprobauerunt edificare si hic

pour faire; whiche by hym are sayed full in God, whiche hath raysed hym from the deade, * and hath given hym glorie, that youre fapch & hope shulde be in God. Cleansinge youre soules in þ obedience of loue, in the springle loue of brotherhede, loue ech other more earnestly fed þ hart, be ynge bothe agayne not of corruptible sede, but vncorruptible by the worde of the luyng of God & abydyng for euer. * for all fliche is as grasse, & all hys glorie as þ floure of grasse. The grasse wythreed, & hys floure fel down: but the vworde of god abydeth for euer: but this is the worde, * whiche is preache amonge you. The. ii. Chap. +

Apyenge, * awaye therfore al malice, & al gyle, & dissimblunge, & enuyes, & all backbytynge, & as newe borne babes, reasonable & wythoute gyle, couet þ milke, þ therin ye may growe vnto saluacion: * yf ye assaye at the lest þ the LORD is swete. Vnto whomẽ conyngẽ neare, * the quicke stone, of men truly refused, but chosen of God & glorified, ye also are buylded vpon, as quicke stones of þ spiritual house, a holp presthode, offerynge & spiritual sacrifices, acceptable vnto God thorow Iesũ Christ. Wherefore þ scripture cõtayneth also. * Beholde, I laye in Sion an heade stone, a corner stone, alowed, chose, p̃cios: & he þ shal beleue in hym, shal not be ashamed. Vnto you therefore þ are beleuyng is it a prayse: but vnto þ not beleuyng, the stone which the buylders refused, &

Dq. 11. 15

Fol. 38.

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Fol. 38.

Hæc est enim gratia, si propter Dei conscientiam sustinet quis tristitias patiens iniuste. Quæ enim est gratia si peccantes & colaphizati sustentis? Sed si beneficientes patienter sustinetis hæc est gratia apud Deum. In hoc enim uocati estis, quia & Christus passus est pro nobis, uobis relinquens exemplum, ut sequamini uestigia eius, qui peccatum non fecit, nec inuentus est dolus in ore eius: qui cum malediceretur, non maledicebat: cum pateretur, non comminabatur: tradebat autem iudicanti se iniuste. Qui peccata nostra ipse pertulit in corpore suo super lignum, ut peccatis mortui, iustitiam uiuamus, cuius liuore sanati estis. Eratis enim sicut oues errantes, sed conuersi estis nunc ad pastorem & Episcopum animarum ueststrarum.

CAPVT III.

Similiter & mulieres, subditæ sint uiris suis, ut & si qui non credunt uerbo, per mulierum conuersationem sine uerbo lucrifaciant, considerantes in timore sanctam conuersationem uestram: quarum non sit extrinsecus capillatura, aut circundatio auri, aut indumentum uestimentorum cultus, sed qui absconditus est cordis homo, in incorruptibilitate quieti & modesti spiritus, qui est in conspectu Dei locuples. Sic enim aliquando & sanctæ mulieres sperantes in Deo, ornabant se, subiectæ propriis uiris, sicut Sara obediebat Abraham, dum eum uocatis, cuius estis filie bene-

* For that is grace, if any man for conscience sake of God do suffer being uerses, suffering it unworthely. For what thanks is it, if ye spinning and bringe buffeted, do suffer it? But if ye doynge well beare it pacitly, it is grace to God. For ther to are ye called, for Christ also suffered for vs leaueinge you an ensample that ye do followe his foote steppes, whiche dyd no synne, nother is there gyle folde in his mouth: wha he was cruel spoken of, he cursed not: which wha he suffered, he threatened not, but he deliuered hymselfe vnto hym that iudged him vnrightheously. Which hath borne our synnes hymselfe in his body vnto that he was dead of synne, we may liue vnto rightheousnesse, by whose streppes ye are healed. For ye were as shepe goynge astraye, but ye are now turned to that shepheard & dyshop of poure soules. The. iii. Chap.

Rhetuse also the worme, let the be obediante vnto theyr husbandes, that they also which they not that word may be wonne by the conuersation of women without the worde, beholdinge your holp conuersation in fear whose apparell be not outwarde but by dyng of heere, or putting about of golde, or putting on of apparell: but that that inward man that is by in the harte be of a quiete & meke spirit whych is rich in the sight of God. For so dyd holy worme also trustyng in God tyer themselves, beinge obediante vnto theyr owne husbandes, as Sara dyd obeye Abraham, callinge hym lord, whose daughter ye

1. Cor. 7. 2

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PETRI I.

ye are doyng well, and not fearng
 ony perturbacion. I p̄t̄wysse ye mē
 be dwellynge woth them accordyng
 to knowlege, & geuyng the woman
 honour as vnto the weaker vessell,
 as vnto lyke heyres also of the grace
 of Iysē, that poure prayers be not let
 + But in conclusion, be ye all one-
 mynded, sufferynge together, louers
 of brotherheade, mercypful, soft, low
 ly, & not rendyng euel for euel, nor
 curse for curse: but cōtrarywysse bles-
 syng: for therfore are ye called, & that
 ye do possesse the blesse by heretage.
 For: he ꝑ̄ wyl loue Iysē, and se good
 dapes, let hym restryne his tūge frō
 euel, & his lippes ꝑ̄ they speak no gile
 Let hym eschue euell, & do good: let
 hym seke peace & followe it. For the
 eyes of of ꝑ̄ LOK are v̄p̄ ꝑ̄ ryghte
 ous, & hys eares into they prayers:
 but ꝑ̄ syght of ꝑ̄ LOK v̄p̄ the that
 do euels. And who is it ꝑ̄ shall hurte
 you yf ye be the followers of God?
 * Yee yf ye suffer ought for ryghte-
 ousnes sake, blessed ar ye. And I fear
 not ye they: they atenyng, & be not
 ye troubled, & but satisfie ꝑ̄ LOK
 Christ in your hartes, & beynge re-
 ueredy to ꝑ̄ satisfieng of euery mā
 requyryng you an accōpte of ꝑ̄ sayth
 & hope, which is in you by mekenesse
 & feare, haupng a good cōsciēce, & ꝑ̄
 in ꝑ̄ where in they backbete you, they
 maye be ashamed which speake ruyl
 of your cōuersacion in Christ. For
 it is better you doyng well (yf it be
 the wyl of God,) to suffer, than do-
 yng euell. For: Christe also
 dyed once for our synnes, the
 ryghteous for the vnyghteous,
 that

beneficientes, & non pertimen-
 tes ullam perturbationē. Viri si-
 militer cohabitantes secundum
 scientiam, quasi infirmiori uascu-
 lo mulieri impartientes honorē,
 tanquam & coheredibus gratiæ
 uitæ, ut non impediatur oratio
 nes uestre. In fine autem, omnes
 unanimes, compatientes, frater-
 nitatis amatores, misericordes,
 modesti, humiles, nō reddentes
 malum pro malo, nec maledictū
 pro maledictō, sed e cōtrario bñ
 dicētes: quia in hoc uocati estis,
 ut benedictionē hereditate pos-
 sideatis. Qui enim uult uitam di-
 ligere, & dies uidere bonos, coer-
 ceat linguā suā a malo, & labia
 eius ne loquantur dolum. Declin-
 et a malo, & faciat bonū: inquit
 rat pacem, & sequatur eam: quia
 oculi Domini super iustos, & au-
 res eius in preces eorum: uultus
 autē domini super faciētes mala.
 Et quis est q̄ uobis nocebit si bo-
 ni emulatores fueritis? Sed esset
 qd̄ patimini propter iustitiā, bea-
 ti. Timorē autē corū ne timueri-
 tis, & nō cōturbemini, dñm autē
 Christū sanctificate in cordibus
 uestris, parati sēper ad satisfaci-
 onē ōni poscenti uos rationē de
 ea quę in uobis est, spe & fide cū
 modestia & timore, cōsciētiā ha-
 bētes bonā, ut in eo q̄ detrahūt
 uobis, cōfūdātur q̄ calūniātur ue-
 strā bonā i Christo cōuersationē.
 Melius est enī, ut bñ faciētes (si
 uolūtas dei uelit) pati, q̄ male fa-
 ciētes: quia & Christus semel pro
 p̄is nris mortuus ē, iustus pro
 iustis, ut

1. Tim. 2. c
 1. Math. 5. c
 Rom. 12. c
 1. Gen. 12. c
 1. Math. 23. c
 1. Psal. 33. b

1. Mat. 5. a
 1. Gen. 8. c
 1. Mat. 10. b
 1. Job. 1. c
 1. 1. Psal. 118. c
 1. Act. 4. a

1. Titum. 2. a
 1. Petri. 2. b

1. Petri. 2. c
 1. Math. 5. a

Rom. 5. a
 Heb. 9. c. d

factis, ut nos offerret Deo, morti-
ficatos quidem carne, uiuifica-
tos autem spiritu. In quo & his
qui in carcere erant spiritibus,
ueniens predicauit, qui increduli
fuerant aliquando, quando ex-
pectabant Dei patientiam in di-
ebus Noe, cum fabricaretur ar-
ca, in qua pauci, id est, octo ani-
mae saluae factae sunt per aquam.
Quod & uos nunc similis forme
saluos facit baptisma, non car-
nis depositio sordium, sed con-
scientiae bonae interrogatio in
Deum per resurrectionem Ie-
su Christi, qui est in dextera
Dei, deglutiens mortem, ut uitae
aeternae haeredes efficeremur,
profectus in coelum, subiectis si-
bi angelis & potestatibus, & ui-
raturibus.

CAPVT IIII.

Christo igitur passo in
carne, & uos eadem
cogitatione armami-
ni. Quia qui passus est
in carne, desuit a peccatis, ut iam
non desyderis hominum, sed uo-
luntate Dei, quod reliquum est
in carne uiuat temporis. Sufficit
enim praeteritum tempus ad uo-
luntatem Gentium consumman-
dam, his qui ambulauerunt in lu-
xuriis, desyderiis, uinolentis, co-
messationibus, potationibus, e-
brietatibus, & illicitis idolorum
cultibus: in quo admirabantur
non concurrentibus uobis in e-
andem luxuriae confusionem,
blasphemiae.

that he myght offer vs by vnto god,
deynge slayn truly after the flesh,
but quickened after the spete. In þ
whych also he comynge preached
vnto the spetes that were in press,
whych were somtyme vnbelyuynge
whan they waityed for the pacienc
of God in the dayes of Noe, whan þ
Arke was made, & in the whych a
few, that is, eyngh soules were saued
by the water. The whych & the bap-
tyme beynge of lyke fashon dothe
saue you, not the layenge away of þ
fynthe of the flesh, but þ de maul
deynge of a good conscience towarde
God, by the eysynge agayne of Je-
sus Christ, whych is at the eynghad
of God, swallowynge by death, that
we myght become beynge of euerla-
stynge lyfe, beynge gone into heauē,
& the angels, and the myghty, & pow-
ers beynge subiecte vnto hym.

The.iiii. Chapter.

Therfore Christe haupnge
suffered in the flesh, he ye
also armed wth lyke mea-
nyng. & for he that suffer-
ed in the flesh, he left of from syn-
nes, that he do not now lyne the re-
spdue of the tyme that resteth in the
flesh in the lustes of men, but in the
wyll of God. & for it is ynough the
tyme past to be spent for the ful-
fyllinge of the wyll of the hepten
vnto them that haue walked in wi-
donnes, lustes, dyconnes, bac-
ketynges, vnmeasurable ratynges,
and dyshynges, and vnlawfull wor-
shippynge of Idols: in the whych
they manupled that ye canne not
with them vnto lyke confusion of ex-
Dg.iiii. cesse

Genet. 1. 8
Mat. 14. 3
Luc. 17. 6

Genet. 7. 1

Rom. 6. 8

Heb. 1. 3
and. 1. 3. 5

Rom. 6. 9

1. Job. 1. 6
2. Eph. 4. 5

PETRI I.

cesse, speaking euell the whych shall
geue an accompt vnto hym, whyche
is ready to iudge the quicke & dead.

2. Petr. 1. c. * foz because of thys also is the gos-
3. Job 5. 8 pell preached vnto the deade, & that
they truly maye be iudged accor-
dyng to man in the fleshe, but lyue
after God in the spere. But þe ende
of all thynges shall come neare.

Mat. 24. b * * We be therfore wyse, and watch
in prayers. But before all thynges
be hauyng continual loue towarde

1. Ion. 10. b ech other amonge yourselues: * foz
loue couereth the multitude of syn-

1. Heb. 11. a nes. * We harbarous towarde ech o-
2. 1. Cor. 3. 2 ther wythout grudgyng, & euery one
ministringe grace vnto another as

he hath receaued thesame, as good
stewards of the manyfolde graces
of God. * Yf ony man speaketh, [let
hym speake] as the wordes of God:

1. Rom. 12. b * Yf ony man ministrerh, [let it be
done] as by power, the whych God
doth ministrate, that in al thynges god
maye be praised thowme Iesus
Christ, & vnto whome be glorie and
empry for euer and euer. Amen.

1. Luc. 11. f * Dearly beloved let it not be straunge
1. 1. Cor. 1. c vnto you in * the heate, whych hap-
1. 1. Petr. 1. b peneth to þe tryng of you, as though
some straunge thyng do happen vn-
to you: but take ye parte wyth the

passions of Christ & reioyce, that be-
yng meye ye also may reioyce in þe

reuelacion of hys glorie. * Yf ye are

1. 1. Tim. 1. b reuyled in the name of Christe, ye
shalbe happye: foz it that is concer-
nyng vnto the honoure, glorie, and
power of God, & þe spere that is hys
doth rest vpon you. * And let none

of you suffer as a manslayer, or a
these

blasphemant: qui reddent ra-
tionem ei, qui paratus est iudica-
re uiuos & mortuos. Propter
hoc enim & mortuis euangeliza-
tum est, ut iudicentur quidem se-
cundum homines in carne, ui-
uant autem secundum Deum in
spiritu. Omnium autem finis ap-
propinquabit. Estote itaque pru-
dentes, & uigilate in orationi-
bus. Ante omnia autem mutu-
am in uobismetipsis charitatem
continuum habentes: quia cha-
ritas operit multitudinem pec-
catorum. Hospitalis in inuicem
sine murmuratione, unusquisque
sicut accepit gratiam in alter.
utrum illam administrantes, si-
cut boni dispensatores multiformis
gratia Dei. Si quis loquitur,
tanquam sermones Dei: si quis
ministrat, tanquam ex uirtute,
quam administrat Deus, ut in
omnibus honorificetur deus per
IESVM Christum, cui est glo-
ria & imperium in secula seculo-
rum. Amen. Charissimi, nolite
peregrinari in semore qui ad
tentationem uobis fit, quasi no-
ui aliquid uobis contingat, sed
communicantes Christi passio-
nibus, gaudete, ut & in reuelatio-
ne glorie eius gaudeatis exul-
tantes. Si exprobramini in nomi-
ne Christi, beati eritis: quoniam
quod est honoris, glorie, & uirtu-
tis dei, & qui est eius spiritus, su-
per uos requiescit. Nemo autem
uestrum patietur ut homicida, aut
fur,

fur, aut maledictus, aut alieno-
rum appetitor. Si autem ut Chri-
stianus, non erubescat, glorificet
autem Deum in isto nomine:
quoniam tempus est ut incipiat
iudicium a domo Dei. Si autem
primum a nobis, quis finis eo-
rum qui non credunt Dei Evan-
gelio? Et si iustus quidem uix sal-
uabitur, impius & peccator ubi
parebunt? Itaque & qui patiun-
tur secundum uoluntatem Dei,
fidei creatori commendent ani-
mas suas in benefactis.

CAPVT V.

Seniores ergo qui in
uobis sunt obsecro, cō-
senior & testis Christi
passionum, qui & eius
quæ in futuro reuelanda est glo-
riæ communicator, pascite qui
in uobis est gregem Dei, prou-
dentes non coacte, sed sponta-
neæ secundum Deum, neque tur-
pis lucris gratia, sed uoluntarie:
neque ut dominantes in cleris,
sed forma facti gregis ex ani-
mo. Et cum apparuerit princeps
pastorum, percipietis immarces-
cibilem gloriæ coronam. Simili-
ter adolescentes subditi estote
senioribus. Omnes enim inuicē
humilitatē insinuate, quia Deus
superbiis resistit, humilibus autē
dat gratiam. Humiliamini igitur
sub potenti manu Dei, ut uos
exaltet in tempore uisitationis,
omnem

these, or cursed speaker, or a despoiler
of other mens goodes. But [ys he suf-
fer] as a christe man, let hym not be
ashamed, but let hym prayse God in
thys behalfe: for it is tyme that the
iudgemente do begynne at þ house
of God. But ys [it begynne] first at
us, what shalbe the ende of them? þ
do not beleue the Gospell of God.
* And ys the ryghteous shal scarce
be saued, where shal the wyched and
synner appeare? Therefore let them
also that suffer accordynge to þ wyll
of God commytte theyr soules vnto
the saythful creator in welldoynge.

The. v. Chapter.

The Elders therfore that
are amonge you do I be-
seche that am also an El-
der and wyne ss of the
passions of Christe, whiche am also
a partener of that glorie, whiche is
to be reueled in tyme to come, sede
the floche of God that is amonge
you, prouydynge [for them] not as
compelled, but wyllynge, according
to God: Noether for splythe lucre
sake, but wyllynge: noether as ru-
lynge lyke lordes ouer þ lot [of god]
but hartely, & beynge become the en-
sample of the floche. And whā þ cheif
of þ shepherdes shal appeare, ye shal
receaue the vncorruptible crowne
of glorie. I phtowse ye ponge men
be obedient vnto the elder men. Yee
shew lowlynesse euery one to ano-
ther: for God doth resyst the proud,
but geueth grace vnto þ lowly. * Be-
come ye therfor lowly vnder þ mygh-
ty hande of God, that he maye ex-
alte you in the tyme of uisitation,
castynge

PETRI II.

Mat. 24. c
Luc. 12. c

Job. 1. b
Eph. 6. b

Jaco. 4. b

Rom. 8. c
1. Petri. 1. a
Heb. 10. d

Rom. 14. b
1. Cor. 16. c
2. Cor. 13. b

castynge all your carefulnesse vpon hym: for he careth for you. Be sober, and watch: for your aduersary the deuill goeth aboute as a roarynge lyon, sekynge whome he maye deuoure, whom resist beyng ströge in fapth, knowynge the same sufferynge to happen vnto your brotherheade, which is in the worlde. And God of al grace, which hath called vs vnto his eternal grace in Christ Jesu, the same shall make perfecte, confirme and stape you, that haue suffered a lytle: vnto hym be glory & empyre for euer and euer. Amen. By Syluanus, a fapthfull brother vnto you as I suppose, haue I wrytten brefely, prayenge and earnestly requyrynge this to be the true grace of God, in the which ye stande. The chosen congregacion that is at Babilon saluteth you, and Marthe my sonne. Grete ech other with an holy kyss. Grace be wyth you all, whiche are in Christ Jesu. Amen. The ende of the fyrste canonical Epistle of Peter the Apostle.

The seconde canonicall Epistle of Peter the Apostle.

The fyrst Chapter.

Simon Peter the seruant and Apostle of Christ Jesus, vnto them that haue obtayned coequall fapthe wyth vs in the ryghteousnesse of our God,

omnem sollicitudinem uestram proicientes in eum, quoniam ipsi cura est de uobis. Sobrii estote, & uigilate: quia aduersarius uester diabolus tanquam leo rugiens circuit, querens quem deuoret, cui resistite fortes in fide: scientes eandem passionem ei, quæ in mundo est, uestræ fraternitati fieri. Deus ab omni gratia qui uocauit nos in æternam suam gloriam in Christo IESU, modicum passus ipse perficiet, confirmabit, solidabitque: ipsi gloria & imperium in secula seculorum. Amen. Per Syluanum fidelem fratrem uobis (ut arbitror) breuiter scriptum, obsecrans & contestans hanc esse ueram gratiam Dei, in qua & statis. Salutat nos ecclesia quæ est in Babylone electa, & Marcus filius meus. Salute inuicem in osculo sancto. Gratia uobis omnibus qui estis in Christo IESU. AMEN.

Finis primæ epistolæ canonice Petri Apostoli.

EPISTO

la secunda canonica Petri
Apostoli.

CAPVT PRIMVM,

Simon Petrus seruus & Apostolus Christi IESU, iis qui coequallem nobiscum sortiti sunt fidem in iustitia Dei nostri & sal

uatoris nostri IESV Christi: Gratia uobis & pax adimpleatur in cognitione Dei & Christi IESV domini nostri. Quomodo omnia nobis diuine uirtutis sue quæ ad uitam & pietatē donata sunt per cognitionem eius, qui uocauit nos propria gloria & uirtute, per quem maxima & preciosa donauit nobis promissa, ut per hoc efficiamini diuinæ consortes naturæ, fugientes eius quæ in mūdo est concupiscentiæ corruptionē. Vos autē curam omnē subinferentes, ministrare in fide uestra uirtutem: in uirtute autē, sciētiam: in scientia autē, abstinentiā: in abstinentia autē, patientiam: in patientia autē, pietatem: in pietate autē, amorē fraternitatis: in amore autē fraternitatis, charitatem. Hæc enim si uobiscū assint, & superent, non uacuos, nec sine fructu uos cōstituent in domini nostri IESV Christi cognitiōe. Cui enim nō præsto sunt hæc, cæcus est, & manu tentās, obliuionem accipiens purgationis uetetum suorum delictorum. Quapropter fratres magis satagite, ut per bona opera certā uestrā uocationē & electiōē faciatis: hæc enim faciētes, nō peccabitis aliquādo. Sic enim abundanter ministrabitur uobis introitus in eternū regnū dñi & saluatoris nostri IESV Christi. Propter quod incipiā uos semp̄ commonere de his, & quidem scientes & cōfirmatos uos in præfeti ueritatē. Iustum autē arbitror quādiū sum in hoc tabernaculo,

suscitatus

God, and the saueroure Jesus Christe
 + Grace be vnto you and peace be
 fulfilled in the knowlege of God, &
 Christe Jesu our LORD. As all thynges
 of the godly power. whiche [be-
 longe] vnto lyfe & godlynesse are ge-
 uen vnto vs, by hys knowlege, whiche
 hath called vs by hys owne glorie &
 power, by whome he hath geuen vs
 greate and precious promyses, that
 thereby ye become partakers of the
 Godly nature, synging the corrupci-
 on of þe desyre, whiche is in þe worlde.
 But ye applyenge all care, minstre
 in your sapthe, vertue: in vertue,
 knowlege: in knowlege, abstynce:
 in abstynce, patience: in patience,
 Godlynesse: in Godlynesse, loue of
 brotherheade: in loue of brotherhead
 charite. For if these be wpth you, &
 be plenteous, they shall make you not
 voyde and wpthout frute in þe know-
 lege of our LORD & Jesus Christe.
 For he that hath not these thynges,
 he is blinde and groppage wpth the
 hande, so gettyng the clespyng of
 hys olde synnes. Wherefore brethren
 endeuoure ye the more that ye make
 sure your callinge & chosynge wpth
 good workes: for doyng these thyng-
 es ye shall not synne at any tyme.
 For so shal an entraunce into the e-
 uerlastynge kyngdome of our LORD
 & saueroure Jesus Christe be
 ministred vnto you plentyfully.
 + Wherefore I shall begynne to ad-
 monyshe you alwaye of these thynges,
 and that trulye you knowynge
 and beynge stablyshed in the present
 truth. But I reheren it right full as
 longe as I am in this tabernacle.

1. Petri. 1. 2

Joh. 1. 8

Coloss. 1. 1

1. Cor. 13. 2

Luc. 11. 6

1. Cor. 13. 2

19

PETRI II.

Joh. 11. b
1. Tim. 4. b

to raiſe you in the admonicion, be-
punge ſure that the lapenge downe of
my tabernacle ſhalbe quicke, accor-
dyng alſo as our **L O R D** **J**eſus
Chriſt hath ſhewed me. Yee and I
wyl geue diligence, and that ofte, &
ye may haue after my death that ye
make a remembraunce of all theſe
thynges. + For we haue not made
knowne vnto you the power & ſore-
knowledge of oure **L O R D** **J**eſus
Chriſt, hauyng followed rude fables
but beyng become the beholders

Joh. 1. b
1. Joh. 1. a

of hys greatneſſe. For he was recea-
uyng of God the father honour &
gloze, ſuche a voyce ſed a great glo-
ry beyng fallen downe vnto hym:

Matth. 17. a
Marc. 9. a
Luc. 9. b

+ Thys is my beloued ſonne in whō
I haue deſpce, heare hym. And thys
voyce haue we herde brought from
heauen, when we were wth hym
vpon the holy mounte. And we haue
a ſure worde of prophecy, vnto the
whych ye do well geuyng hede, as
vnto a lychte. ſhynnyng in a darke
place, tyl & daye do rſe, & & moztowe
ſtarre do rſe in your hartes. I kno-
winge thys fyrſt, & al & prophecy of
ſcripture, is not done by priuate in-
terpretaciō. + For the prophecy was
neuer brought by mans wyl, but the
holy men of God haue ſpoke beyng
inſpyred by the holy goost.

Daniel. 9. b
Iach. 7. b
1. Tim. 1. b

The. ii. Chapter.

Mat. 14. a
Marc. 10. b
1. Tim. 4. a

But ther haue be ſaiſe pro-
phetes alſo amonge & peo-
ple, as ther ſhalbe lyeng
maſters amonge you,
whych ſhal bypunge in ſectes of pre-
di-
ciō, & deny the **L O R D** & hath bought
the, bypnyng vnto theſe things a ſwift
per-

ſuscitare uos in commonitione,
certus quod uelox eſt deſcriptio
tabernaculi mei, ſecūdm quod
& Dominus noſter **IESVS** Chri-
ſtus ſignificauit mihi. Dabo autē
operam, & frequenter habere
uos poſt obitum meum, ut hoſi
oim memoriam faciatis. Non ea-
nim indoctas fabulas ſecuti, no-
tam fecimus uobis Domini no-
ſtri **IESV** Chriſti uirtutem & pre-
ſcientiam, ſed ſpeculatores facti
illius magnitudinis. Accipiens
enim a Deo patre honorem &
gloriam, uoce delapſa ad eum
huiusmodi magnifica gloriā:
Hic eſt filius meus dilectus, in
quo mihi complacui, ipſum au-
dite. Et hanc uocem nos audiui-
mus de cælo allatā cū eſſemus
cum illo in monte ſancto. Et ha-
bemus firmiorem propheticum
ſermonem, cui bene facitis attē-
dentes, quaſi lucernæ lucenti in
loco caliginoſo, donec dies illu-
ceſcat, & lucifer oriatur in cordi-
bus ueſtris, hoc primum intelli-
gētes, qd omnis prophetia ſcrip-
turæ, propria interpretatione nō
fit. Non em̄ uoluntate humana
allata eſt aliquando pophetia,
ſed ſpiritu ſancto inſpirati, locuti
ſunt ſancti Dei homines.

CAPVT II.

EVerunt uero & pseudo
propheta in populo, ſi-
cut & in uobis erunt
magiſtri mēdaces, qui
introducunt ſectas perditionis,
& eum qui emit eos, Dominū na-
gant, ſuperinducētes ſibi celerē
perdi-

CAPVT. II.

Fol. 171

perditionem. Et multi sequentur
eorum luxurias, per quos uia ue-
ritatis blasphemabitur, & in aua-
ritia fictis uerbis de uobis ne-
gociabuntur, quibus iudicium
iam olim non cessat, & perditio
eorum non dormitat. Si enim
Deus angelis peccantibus non
pepercit, sed nudentibus inferni
detractos in tartarum, tradidit
cruciandos in iudicium reserua-
ti: & originali mundo non pe-
percit, sed octauum Noe iustitias
præconem custodiuit, diluuium
mundo impiorum inducens, &
ciuitates Sodomorum & Gomor-
rhorum in cinerem redigens,
euerfione damnauit, exemplum
eorum qui imple æturi sunt po-
nens: & iustum Loth oppressum
a nephandorum iniuria ac luxu-
riosa conuersatione eripuit. (As-
pectu enim & auditu iustus erat,
habitans apud eos, qui de die in
diem animam iustam iniquis o-
peribus cruciabant.) Nouit Do-
minus pios de tentatione eripe-
re, iniquos uero in diem iudicii
reseruare cruciandos: magis au-
tem eos qui post carnem in con-
cupiscentia immunditæ ambu-
lant, dominationemque con-
temnunt, audaces, sibi placen-
tes, sectas non metuunt introdu-
cere, blasphemantes, ubi angeli,
fortitudine & uirtute cū sint ma-
iores, nō possunt aduersum se exe-
cubile iudicium. Hi uero uelut ir-
rationabilia pecora naturaliter
in cap-

perditionem. And many shall followe
theyr lecheres, by whome the waye
of truth shalbe blasphemed, and by
couteousnesse shal they vse marchen-
dise of you, vnto whome the iudge-
ment longe sence hether to doth not
ceasse, & theyr perdition slepeeth not
+ For of God dyd not spare the an-
gels synnyng, but beyng drawen
downe wyth the bades of the lower
partes into hell, he hath deliuered
them to be punished (and) to be kept
vnto iudgement: and hath not spa-
red þ originall worlde, but hath kept
Noe the ryght preacher of ryghteous-
nesse, bryngyng the floude vpon the
worlde of wyched men, and bryng-
yng the cyties of them of Sodoma
and Gomorra into ashes, dammed
them wyth ouerthrowyng, settynge
the for an ensample of them þ shuld do
euell: and he deliuered the ryghte-
ous Loth beyng oppressed wyth the
iniury and lecherous conuersation
of the wyched. (For of syght & hea-
ryng he was ryghteous, dwellyng
wyth the that viced & iust soule fed
daye to daye wyth wyched wythes.)
+ The Lord knoweth to drawe þ
godly out of trespas, but to reserue
the wyched vnto þ day of iudgement
to be tormented: & specially those þ
walke after the flesh in the desyre of
vncleynesse, & despyse the power, are
bolde, pleasynge themselves, they fra-
not to byng in sectes, blasphemynge
+ where as angels whyle they be
greater in strength and power, be ar-
not agaynst themselves the cursed
iudgements: + But these euen
as unreasonable beastes naturally
blas-

Mat. 23

Joh. 4. b
Apo. 10. 6

Gen. 7. 6

Gen. 19. 6

Gen. 19. 6

1 Cor. 11. 3

Joh. 1. 6

Joh. 11. 6

PETRI II.

Jude. 1. b * blaspheminge in those thynges & they knowe not vnto a snare and destruction, shal perishe in theyr owne corruption, receauynge & reward of vntygheousnesse, estymynge the one dayes voluptuousnesse a pleasure: staynynges [they are] and spottes, ouerflowynge in pleasures, at theyr feastes vsynge excesse of you, hauynge eyes full of aduoutye and vncessable synne, entycynge vnsustainable soules. hauynge a harte exercised in couetousnesse, chylde of curse leauynge the ryght waye they haue erred, hauynge followed the waye of Balaam of Bosor, whych loued the rewarde of wiche dnessse. & but he hadde the same domme beaste a reprove of hys folow. [for] speakynge wmans voyce it forbad the prophetes foolyshe nesse. These are fountaynes wythout water, and cloudes carted wyth trestes, vnto whome & myst of darknesse, is reserved. For speakynge wyth pryde of vanite, they entyce into lechery the despyres of the flesh them, which escape a lytle: they that be conuersant in erreure, they are they promysynge lyberte, whan they themselves are seruauntes of corruption. * For of whome ony man is ouercome: hys seruaunt is he also. * For yf they slayng & staynynges of the worlde in the knowlege of oure LORD & Sauoure Jesus Christ, beynge tangled wyth the same are ouercome agayne, * than are the latter endes become worse vnto them than the fyrst. For it had ben better for them not to knowe the waye of tpyghteousnes, thā after & knowlege

in captiōem & in pernīciem, in his que ignorant blasphemantes, in corruptione sua peribunt, percipientes mercedem iniustitie, voluptatem existimantes diei delicias coinquinationes, & macule, deliciis affluentes, in conuiuiis suis luxuriantes uobiscum, oculos habentes plenos adulterii, & incessabilis delicti, pellicientes animas instabiles, cor exercitati in auaritia habentes, maledictionis filii, derelinquentes rectam uiam errauerunt, secuti uiam Balaam ex Bosor, qui mercedem iniquitatis amauit, correptionem uero habuit sue uesanie subiugale mutum animal, in hominis uoce loquens, prohibuit prophetę insipientiam. Hi sunt fontes sine aqua, & nebule turbinibus exagitatz, quibus caligo tenebrarum reseruatur. Superbia enim uanitatis loquentes, pellicunt in desideriiis carnis luxurie eos, qui paululum effugiant, qui in errore conuersantur, libertatem illis promittentes, cum ipsi serui sint corruptionis. A quo enim quis superatus est, huius & seruus est. Si enim refugientes coinquinationes mundi in cognitione Domini nostri & saluatoris IESU Christi, his cursus implicati sapeantur, facta sunt eis posteriora deteriora prioribus. Melius enim erat illis non cognoscere uiam iustitie, quam post agnitionem, retrorsum

Num. 22. 23
and. 14.
Jude. 1. b

Jude. 1. c

Joh. 8. c
Rom. 6. b
Luce. 9. f

Matth. 23. c
Hebr. 6. a

retrosum conuerſi ab eo, quod illis traditum eſt, ſancto manda- to. Contigit enim eis illud ueri proverbii: Canis reuerſus eſt ad ſuum uomitum, & ſus lora in uolubro luti.

CAPVT III.

Enc ecce uobis cha- riſſimi ſecundam ſcri- bo epiſtolam, in qua- bus ueſtram excito in cōmonitionē ſynceram mētem, ut memores ſitis eorum quæ præ dixi uerborum a ſanctis prophe- tis, & Apoſtolorum ueſtrorum præceptorum Domini ſaluato- ris. Hoc primum & ſcientes, quod uenient in nouiſſimis die- bus in deceptione illuſores, iux- ta proprias concupiſcentias am- bulantes, dicentes: Vbi eſt pro- miſſio aut aduentus eſus? Ex quo enim patres dormierunt, omnia ſic perſeuerant ab initio creaturæ. Latet enim eos hoc nolentes, quod cœli erant prius, & terra de aqua, & per aquam conſiſtens Dei uerbo, per quæ ille tunc mundus aqua inunda- tus perijt. Cœli autem qui nunc ſunt, et terra, eodem uerbo re- poſiti ſunt, igni reſeruati in di- em iudicii & perditionis impio- rum hominum. Vnum uero hoc non lateat uos chariſſimi, quod unus dies apud Dominum ſicut mille anni: et mille anni ſicut di- es unus. Non tardat Dominus

to turne backwarde from the holy commandement that was deliue- red vnto them. For þ true prouerbe is chaſed vnto them: The dogge is turned agayne to his vomite. and the ſewe beynge waſhen, in the wal- lowynge of myſe.

The iii. Chapter.

Behold theſe ſeconde Epi- ſtle do I wyte vnto you dearly beloved, in the whiche I raiſe your ſyn- cere mynde by admonicion, that ye be myndeſull of thoſe thynges that I haue ſayd beſore, [namely:] the wordes of the holy prophetes, and of your apoſtles, [that is] the precep- tes of the LORD & the ſauoure. Knowynge this alſo ſpyte of al, that in the laſt dayes ſhal come mockers in deceaurableneſſe, walkynge after theiꝝ owne deſpyes, ſayeng: & Where is his promyſe or thys comynge? For ſence the fathers ſlept, all thynges do ſo remayne, [as at] the begyn- nyng of the creature. For thys they knowe not, and that wyllyngly, that the heauens were ſpyte, & and þ earthe was beynge of the water and by the water by the worde of God, by the whiche thynges & that worlde that than was, perſyſhed by water. But the heauen and earth that are now, are ſet vp agayne by theſame worde kepte & for the ſpyte vnto the daye of iudgemente and deſtruction of wy- ked me. But let not thys one thyng be ygnorant vnto you ye beloved, that & one daye by the LORD, is as a thouſand peeres: and a thouſande peeres, as one daye. The LORD

Act. 1. 3

Rom. 1. 25
Ecc. 1. 2

Act. 10. 3

1. Tim. 4. 2

2. Tim. 4. 2

Jude. 1. 6

1. Cor. 11. 3

1. Thim. 2. 8

Gen. 1. 8

Gen. 7. 8

1. Thim. 1. 2

Mat. 1. 2. 2

Ecc. 1. 2. 2

1. Pet. 4. 2

pro

both

PETRI II.

Rom. 1. 8

Ezech. 23. 2

Math. 14. 2

2. Thess. 2. 2

1. Cor. 1. 8

1. Tim. 4. 1

1. Cor. 1. 8

1. Cor. 1. 8

1. Cor. 1. 8

1. Cor. 1. 8

1. Cor. 1. 8

1. Cor. 1. 8

doeth not make longe wpth hys promyse, as some do suppose: but he haureth hymselfe patiently because of you, & not wplynge on to perishe but all men to come agayne to repentance. But the daye of **LORD** shall come as a thefe, & in the whych the heauens shall passe wpth a great rush, but the elementes shalbe lowfed wpth heate, and the earth and all the workes that are therein shalbe burnt. When al these now be to be lowfed, what maner of persons ought ye to be than in holy conuersations and godlynesse, waitynge and hastynge vnto the comynge of **LORD** daye, by **which** **he** heaues burnynge shalbe lowfed, and the elementes for heate of the fyre shal fade? But we waite for new heauens, and new earth, and hys promyses, in the whiche ryghteousnesse dwelleth. Wherefore ye dearly beloued, waitynge for these thynges endeuoure to be founde vnspeckled and vnspeckled vnto hym in peace, and estyme the longesufferynge of oure **LORD** [your] health, as our moost beloued brother Paule, hath wyrtten vnto you, accordynge to the wysedome that is geuen hym, euen as in all hys epistles also, speakynge in them of these thynges: in **which** are some thynges harde to vnderstande, the whych the vnlearned and vnstedfast do peruerse, as other scriptures also, to the perdition. Ye brethren therfore knowynge it before, beware, lest ye be drawen awaye ye fall from your owne stedfastnesse: but growe in the grace

promissionem suam sicut quidam existimant, sed patienter agit propter uos, nolens aliquos perire, sed omnes ad penitentiam reuerti. Adueniet autem dies Domini ut fur, in quo cœli magno impetu transibunt, elementa uero calore soluentur, terra autem & omnia quæ in ipsa sunt opera exurentur. Cum igitur hæc omnia dissoluenda sint, quales oportet uos esse in sanctis conuersationibus & pietatibus expectantes & properantes in aduentu diei Domini, per quem cœli ardentes soluentur, & elementa ignis ardore tabescent. Nouos uero cœlos & nouam terram & promissa ipsius expectamus, in quibus iustitia habitat. Propter quod charissimi hæc expectantes, satagite immaculati & inuolati ei inueniri in pace, & Domini nostri longanimitatem salutem arbitramini, sicut & charissimus frater noster Paulus, secundum datam sibi sapientiam scripsit uobis, sicut & in omnibus epistolis, loquens in eis de his in quibus sunt quedam difficilia intellectui, quæ indocti & instabiles deprauant, sicut & ceteras scripturas, ad suam ipsorum perditionem. Vos igitur fratres præcipientes, custodite, ne insipientium errore traducti, excidatis a propria firmitate: crescite uero in gratia &

in cognitione Domini nostri &
saluatoris IESV Christi. ipsi glo-
ria & nūc, & in diem æternitatis.
A M E N.

in the knowledge of our Lord &
Saurour Iesus Christe. To hym
be glory, both now, and in the daye
of euerlastynge. Amen.

¶ Finis secundæ epistolæ
canonicæ Petri
Apostoli.

¶ The ende of the seconde
canonical Epistle of Peter
the Apostle.

EPISTOLA
la prima canonica Ioan-
nis Apostoli.

The fyrst ca-
nonicall Epistle of Iohn
the Apostle.

CAPVT PRIMVM.

The fyrst Chapter.

Quod fuit ab initio,
quod audiuius,
quod uidimus oculis
nostris, quod per-
speximus, & ma-
nus nostre contre-
ctauerunt de uerbo uitæ, & uita
manifesta est, & uidimus, & te-
stamur, & annunciamus uobis ui-
tam æternam, quæ erat apud pa-
trem, & apparuit nobis. Quod
uidimus & audiuius annuncia-
mus uobis, ut & uos societatem
habeatis nobiscum, & societas no-
stra sit cum patre, & cum filio eius
IESV Christo. Et hæc scribimus
nobis, ut gaudeatis, & gaudium
uestrum sit plenum. Et hæc est
annunciatio quam audiuius
ab eo, et annunciamus uobis
quoniam Deus lux est, et tene-
bræ in eo non sunt ullæ. Si dix-
erimus quoniam societatem ha-
bemus cum eo, et in tenebris
ambu-

That whiche was frō
the begynnynge, that
whych we haue herd
that which we haue
sene wth our eyen,
that whych we haue
beholden, and our handes haue hād
led, of þe worde of lyfe, & the lyfe is
manifeste, & we haue sene & testifie
shew vnto you. þe lyfe euerlastynge
whych was by the father & appeared
vnto vs. That whych we haue sene
& haue herde do we shewe vnto you,
that ye also maye haue fellowshipe
wth vs, and þe oure fellowshipe be in
the father, & wth þys sonne Iesus
Christ. And these thynges do I wryte
vnto you that ye maye reioyce, & and
your lope maye be full. And thys is
the tydynges that we haue herde of
hym, & do shewe vnto you: that God
is lyghte, and ther is no darke nesse
in hym. Yf we say that we haue fel-
lowshippe wth hym, and walke in
dark-

Joh. 1. 1. b

Joh. 1. 2. b

Joh. 1. 7. a

Joh. 1. 6. b

and. 17. b

1. Joh. 1. b

1. Joh. 1. b

Joh. 1. 4. a

Eph. 1. 1. b

IOANNIS I.

darkeneste, we lye, and do not the truth. But yf we walke in lpghte, as he also is in lpghte, we haue fellow-shippe together, and + the bloude of hys sonne Iesus Christe clenseth vs from all synne. + Yf we do saye that we haue no synne, we deceaue oure selues, and the truth is not in vs. + Yf we knowlege our synnes, he is fapthfull and ryghteous, that he do forgieue vs oure synnes, and clense vs from all wychednesse. Yf we do saye that we haue not synned, we make hym a lyar, and hys worde is not in vs.

The.ii. Chapter. +

My litle chyldre, these thyn-
ges do I wyte vnto you
that ye synne not. But al-
thoughe ony man doth
synne, we haue + an aduocate by god
the father Iesus Christe the ryghte-
ous, and + he is the attonement for
oure synnes: not for oures only, but
also for the whole worldes. And ther-
by do we knowe that we loue hym,
yf we kepe hys commaundementes.
+ He that sayeth hym to knowe God,
e doth not kepe hys commaundementes,
he is a lyare, e in the same is not the
truth. But he that keepeth his worde,
truely in the same is the loue of god
perfecte: + thereby we know that we
are in hym. + He that sayeth hym to
abide in hym, oughte also to walke
so, as he hath walked. + Woost be-
loued, I wyte no newe commaundement
vnto you, but an olde commaunde-
ment, the whiche ye had fro þe begyn-
nyng. The olde commaundement
is the worde, whiche ye haue herde.

Agayne

ambulamus, mentimur, & uerita-
tem non facimus. Si autē in luce
ambulamus, sicut & ipse est in lu-
ce, societate habemus ad inuicē,
& sanguis IESV Christi filii eius
emundat nos ab omni peccato.
Si dixerimus quoniam peccatum
non habemus, ipsi nos seduci-
mus, & ueritas in nobis non est.
Si confiteamur peccata nostra,
fidelis est & iustus, ut remittat
nobis peccata nostra, & emun-
det nos ab omni iniquitate. Si
dixerimus quoniam non pecca-
uimus, mendacem facimus e-
um, et uerbum eius non est in
nobis.

CAPVT II.

Eglioli mei, hæc scribo
uobis, ut non pece-
tis. Sed & si quis pec-
cauerit, aduocatu ha-
bemus apud patrem IESVM
Christum iustum, & ipse est pro-
pitiatio pro peccatis nostris: nō
pro nostris autem tantum, sed eti-
am pro totius mundi. Et in hoc
scimus quoniam cognouimus eū,
si mādāta eius obseruamus. Qui
dicit se nosse deū, & mādāta e-
ius nō custodit, mendax est, & in
eo ueritas nō est. Qui autē seruat
uerbū eius, uere in hoc charitas
dei perfecta est, in hoc scimus
quoniam in ipso sumus. Qui di-
cit se in ipso manere, debet sicut
ille ambulauit, & ipse ambulare.
Charissimi, non mandatum no-
uum scribo uobis, sed mādātum
uetus qd habuistis ab initio. Mā-
dātū uetus est uerbū qd audistis.

legit

Heb. 9. b
1. Petri. 1. c
Apoc. 1. a
+ 1. Jo. 1. 2. b

1. Reg. 8. g
and. 9. a
Job. 13. b
1. Jo. 1. 2. b
Ecc. 7. c
Psalm. 11. a

Heb. 7. b
Rom. 1. c

1. Jo. 4. c

Job. 13. b
+ Job. 13. b
+ 1. Petri. 1. c

CAPVT II.

Pol. 316.

Iterum mandatum notum scilicet
 ho uobis, quod uerum est, & in
 ipso, & in nobis, quia tenebrae
 transierunt, & uerum lumen iam
 lucet. Qui dicit se in luce esse, &
 fratrem suum odit, in tenebris
 est usque adhuc. Qui diligit fra-
 trem suum, in lumine manet, &
 scandalum in eo non est. Qui au-
 tem odit fratrem suum, in tene-
 bris est, & in tenebris ambulat,
 & nescit quo eat, quia tenebrae
 obcauerunt oculos eius. Scribo
 uobis filioli, quoniam remit-
 tuntur uobis peccata propter
 nomen eius. Scribo uobis pa-
 tres, quoniam cognouistis eum
 qui ab initio est. Scribo uobis a-
 dolescētes, qm̄ uicistis malignū.
 Scribo uobis infātes, qm̄ cogno-
 uistis patrē. Scribo uobis patres,
 quoniam cognouistis eū qui ab ini-
 tio est. Scribo uobis iuuenes,
 quoniam fortes estis, & uerbum
 Dei manet in uobis, & uicistis
 malignum. Nolite diligere mun-
 dum, neque ea quae in mundo
 sunt. Si quis diligit mundum,
 non est charitas patris in eo.
 Quoniam omne quod est in
 mundo, concupiscentia carnis est,
 & concupiscentia oculorum, &
 superbia uitae, quae non ex patre,
 sed ex mundo est. Et mundus
 transit, & concupiscentia eius.
 Qui autem facit uoluntatē Dei,
 manet in aeternū. Filioli, nouissi-
 ma hora est, & sicut audistis quia
 antichristus uenit: nūc antichri-
 sti multi facti sunt, unde scimus
 quia

Agayne I wypte vnto you a newe
 commaundement, whiche is also
 true in him and in you, for the darke-
 nesses are past, and the true lichte
 doth nowe shyne. He that sayeth him-
 self to be in the lichte, and hateth his bro-
 ther, is yet in darknesse. He that lo-
 ueth his brother, remaineth in the
 lichte, and there is no offence in
 hym. But he that hateth his brother
 is in darknesse, and walketh in dar-
 knesse, and knoweth not whither he
 doeth go: for darknesse haue they
 blinded his eyes. I wypte vnto you lytle
 chyldren. that synnes are forgiven
 you for his names sake. I wypte vnto
 you fathers, because ye haue know-
 en hym that is frō the begynnyng
 I wypte vnto you yongemen, for ye
 haue overcome the wyched. I wypte
 vnto you babes, for ye haue knowen
 the father. I wypte vnto you fathers
 that ye haue knowen him that is frō
 the begynnyng. I wypte vnto you
 yonge men that ye are stronge, and
 the worde of God abydeth in you, &
 ye overcome the wyched. Loue not
 the worlde, nor the thynges þat are in
 the worlde. Yf any man loueth the
 worlde, the loue of the father is not
 in hym. For all that is in the worlde,
 is the concupiscence of þe flesh, and the
 desyre of the eyes, and the pryde of
 lyf: the which is not of the father,
 but of the worlde: And the worlde
 passeth awaye, & his lust. But he þat
 doth the wyl of God, abydeth fore-
 uer. App lytle chyldren, it is the last
 houre, & as ye haue herde that Anti-
 christ cometh, eue now are there ma-
 ny become Antichristes, wherby we
 knowe

Joh. 11. 9
and 15. 91. Cor. 14. 9
1. Tim. 4. 81. Cor. 13. 8
1. Cor. 7. 1
1. Cor. 4. 8
1. Joh. 4. 9
1. Cor. 4. 81. Cor. 14. 2
Joh. 1. 9

Ex. 11. knowe

IOANNIS I.

Joh. I. 11. f
Act. 10. D

1. Cor. 11. b

1. Joh. 1. b

Joh. 14. a

Act. 14. c
Joh. 1. 6. c
14. 6. 16. b

Sap. 1. a

that it is the last house. They went out * from vs, but they were not of vs: for yf they hadde ben of vs, they shulde verely haue remayned wpyth vs. But * that they maye be knowen that they are not all of vs. But ye haue the * anoyntynge of hym that is holy, and ye knowe all thynges. I haue not wyrtten vnto you as not knowyng the truth, but as knowyng it, and because every lye is not of þ truth. Who is a lyar, saue he that denyeth that Iesus is Christe? The same is the Antichrist, whych denyeth the father & the sone. * Every one þ denyeth þ sone hath not þ father: he that cōfesseth the sone, hath þ father also. That whych ye haue herde fro þ begynnyng, doth remayne in you: for yf þ remayne in you, whych ye haue herde from the begynnyng, ye shal also remayne in þ sone & the father. And this is þ promys þ he hath promysed vs, [namely] lyfe euerlasting. These thynges haue I wyrtten of the þ deceaue you. * And the anoyntynge that ye haue receaued of hym, let it remayne in you. And ye haue not nede þ ony mā teach you, but lyke as his anoyntynge teacheth you of all thynges, so is it true also, & it is no lye. And as he hath taughte you, so abyde you in hym. And now ye lytle chyldren abyde in hym, that whan he shal appere, we may haue hope, * and be not ashamed of hym at hys commynge. Yf ye knowe that he is ryghteous, know also that every one that doth ryghteousnesse is borne of hym.

The III. Chapter.

Be.

quia nonissima hora est. Ex nobis prodierūt, sed nō erāt ex nobis: nam si fuissent ex nobis, per mansissent utique nobiscum. Sed ut manifesti sint, quoniam non sunt omnes ex nobis. Sed uos unctionem habetis a sancto: & nostis omnia. Non scripsi uobis quasi ignorantibus ueritatem, sed quasi scientibus eam, & quoniam omne mendacium ex ueritate non est. Quis est mendax, nisi is qui negat quoniam IESVS est Christus? Hic est antichristus, qui negat patrem & filium. Omnis qui negat filium, nec patrem habet: qui confitetur filium, & patrem habet. Vos quod audistis ab initio, in uobis permaneat: quia si in uobis permāserit quod audistis ab initio, & nos in filio & patre manebitis. Et hæc est repromissio quam ipse pollicitus est nobis, uitam æternam. Hæc scripsi uobis de his qui seducunt uos. Et uos unctionem quam accepistis ab eo, maneat in uobis. Et non necesse habetis, ut aliquis doceat uos, sed sicut unctio eius docet uos de omnibus, & uerum est, & non est mendacium. Et sicut docuit uos manete in eo, Et nūc filioli manete in eo, ut cum apparuerit, habeamus fiduciam, & non confundamur ab eo in aduentu eius. Si scitis quoniam iustus est, scitote quoniam & omnis qui facit iustitiam, ex ipso natus est.

CAPVT

III.

Vide.



Videte qualem charitatem dedit nobis pater, ut filii Dei nominemur & simus. Propter hoc mundus non nouit uos, quia non nouit eum. Charissimi, nunc filii Dei sumus, & nondum apparuit quid erimus. Scimus quoniam cum apparuerit, similes ei erimus, quoniam uidebimus eum sicuti est. Et omnis qui habet hanc spem in eo, sanctificat se, sicut & ille sanctus est. Omnis qui facit peccatum, & iniquitatem facit: & peccatum est iniquitas. Et scitis quia ille apparuit ut peccata tolleretur, & peccatum in eo non est. Omnis qui in eo manet, non peccat: & omnis qui peccat, non uidit eum, nec cognouit eum. Filioli, nemo uos seducat. Qui facit iustitiam, iustus est, sicut & ille iustus est. Qui facit peccatum, ex diabolo est: quoniam ab initio diabolus peccat. In hoc apparuit filius Dei, ut dissoluat opera diaboli. Omnis qui natus est ex Deo, peccatum non facit, quoniam semen ipsius in eo manet, & non potest peccare, quoniam ex Deo natus est. In hoc manifesti sunt filii Dei, & filii diaboli. Omnis qui non est iustus, non est ex Deo, & qui non diligit fratrem suum: quoniam haec est annuntiatio, quam audistis ab initio. Ut diligatis alterutrum,

non



Behold what loue the father hath giuen vs, that we are called the chyldren of God, and be. Therefore doth not the worlde knowe vs, because it hath not knowen hym. Dearly beloved, nowe are we the chyldren of God, and it hath not yet appeared what we shalbe. We knowe that whan he shall appere, we shalbe lyke hym: for we also shall se hym as he is. And euery one that hath thys hope in hym, sanctifyeth hymselfe, as he also is holy. Euery one that doth synne, doth wickednes also: and sinne is wickednesse. And ye knowe that he hath appeared that he shoulde take away synne, and ther is no synne in hym. Euery one that abydeth in hym, synneth not: and euery one that synneth, hath not sene hym, nor hath knowen hym. By this lytle chyldren, let no man mysceape you. He that doth ryghteousnesse is ryghteous, as he is ryghteous also. He that doth synne, is of the deuell: for the deuell synneth from the begynnynge. Therefore appeared the sonne of God, that he do lowse the woorkes of the deuell. Euery one that is borne of God doth no synne, because hys sede abydeth in hym, and he can not synne, because he is borne of God. By that are the chylderen of God manifest, and the chylderen of the deuell. Euery one that is not ryghteous, is not of God, and he that loueth not hys brother: for thys is the trybunge the whych ye haue herde fro the begynnynge, that ye loue one another.

Rs. iii. Not

IOANNIS I.

Gen. 4. b * Not as Cain, whych was of þe euil
and slew hys brother. And wherfore
dod he slaye hym? Because hys wor-
kes were euill, but hys brothers,
Job 15. b righteous. * Maruayle not bre-
thren yf the worlde hate you. We
knowe that we are translated fro
death to lyfe, because we loue þe bre-
Job 1. c thren. He that loueth not, abideth in
death. * Every one that hateth hys
Apoc. 22. c brother, is a manslayer: & ye knowe
that * euery manslayer hath not lyfe
euerlastyng abydynge in hym. By
Job 1. c & I haue we knowen * the loue of god,
and 15. b that he hath layde hys lyfe for vs: &
Rom. 5. a we ought to laye oure lyues for the
brethren. * He that shall haue þe sub-
Deut. 25. a stance of thys worlde, and shall se
hys brother to haue neede, and shut-
teth vp hys eie to see affeccion fro him
howe dwelleth the loue of God in
Job 1. b hym? By lytle chyldren, * let vs not
loue wyth worde, no; tynge, but w
worde and truth. I. By thys do we
knowe that we are of the truth; and
we shall quyte oure hartes in hys
syghte. For yf oure harte do repre-
hende vs, God is greater than oure
harte, and he knoweth all thynges.
Most dearly beloued, yf our harte
shall not rebuke vs, we haue con-
Job 1. 16. c fidence towarde God, * and what so
1. Job 1. 5. b euer we shal desyre, we shal receaue
Jacob. 4. a it of hym: for we hepe hys commaun-
dementes, and we do the thynges
that are pleasynge befoze hym. And
thys is hys commaundemente, that
we beleue in the name of hys sonne
Jesus Christ, & that we loue one ano-
ther, * as he hath geuen vs a commaun-
demente. And he that hepeh hys co-
maunde

non sicut Cain, qui ex maligno
erat, & occidit fratrem suum. Et
propter quid occidit eum? Quo-
niam opera eius maligna erant,
fratris autem eius iusta. Nolite
mirari fratres, si odit uos mun-
dus. Nos scimus quoniam trans-
lati sumus de morte ad uitam, quo-
niam diligimus fratres. Qui non
diligit, manet in morte. Omnis
qui odit fratrem suum, homicida
est: & scitis quoniam omnis ho-
micida non habet uitam aeter-
nam in se manentem. In hoc co-
gnouimus charitatem Dei, quo-
niam ille animam suam pro no-
bis posuit: & nos debemus pro
fratribus animas ponere. Qui
habuerit substantiam huius mun-
di, & uiderit fratrem suum neces-
sitatem habere, & clauerit uis-
cera sua ab eo, quomodo chari-
tas Dei manet in eo? Filii mei,
non diligamus uerbo, neque lin-
gua, sed opere & ueritate. In
hoc cognoscimus quod ex ueri-
tate sumus, & in conspectu eius
suadebimus corda nostra. Quo-
niam si reprehenderit nos cor
nostrum, maior est deus corde
nostro, & nouit omnia. Charissi-
mi, si cor nostrum non reprehen-
derit nos, fiduciam habemus
ad Deum, & quicquid petierimus,
accipiemus ab eo: quoniam ma-
data eius custodimus & ea quas
sunt placita coram eo, facimus. Et
hoc est mandatū eius, ut creda-
mus in nomine filii eius IESU Christi
& diligamus alterutrum, sicut de-
dit mandatū nobis. Et qui seruat
mandag

CAPVT III.

Fol. 318.

gata est; in illo manet, & ipse
in eo. Et in hoc scimus quoniam
manet in nobis, ex spiritu quem
dedit nobis.

CAPVT III.

Eharissimi, nolite omni
spui credere, sed pro-
bate spiritus si ex Deo
sint, qm̄ multi pseudo-
prophetæ exierunt in mundū. In
hoc cognoscitur spiritus dei. Om-
nis spiritus qui cōfiteatur IESVM
Christū in carne uenisse, ex Deo
est: & ōnis spiritus qui soluit I E-
SVM, ex deo nō est, & hic est an-
tichristus, de quo audistis qm̄ ue-
nit, & nūc iā in mūdo est. Vos ex
deo estis filii, & uicistis eū, qm̄
maior est q in uobis est, quā q in
mūdo. Ipsi de mūdo sūt, ideo de
mūdo loquūtur, & mūdus eos au-
dit. Nos ex deo sumus. Qui no-
uit deū, audit nos: qui non est ex
deo, nō audit nos: in hoc cognos-
cimus spiritum ueritatis & spiri-
tum erroris. Charissimi diliga-
mus nos inuicem, quia charitas
ex deo est. Et ōnis qui diligit, ex
deo natus est, & cognoscit deū.
Qui non diligit, nō nouit deum,
quoniam deus charitas est. In hoc
apparuit charitas dei in nobis,
quoniam fillum suum unigenitū
misit Deus in mundum, ut uiua-
mus per eum. In hoc est chari-
tas, nō quasi nos dilexerimus de-
um, sed quoniam ipse prior dile-
xit nos, & misit filiū suum propi-
tiationē pro peccatis nostris. Cha-
rissimi, si sic Deus dilexit nos,

mandantes, & abdyeth in hym,
and he in hym. And ther by do we
knowe that he abdyeth in vs, euē & by
the sprete, & whych he hath geue vs.

The. iiii. Chapter.

Deary beloved, beleeue not
euery sprete, & but proue
the spretes whether they
be of god, for many false
prophetes are gone out into þ world
hereby is the sprete of God knowen
Euery sprete that confesseth Iesus
Christe to be come in the flesh, is of
God: and euery sprete that parteth
Iesus, is not of God, and the same is
Antichrist, of whome ye haue herde
that he cometh, and euen nowe is
he in the worlde. Ye ipse chyldezen
are of God, & haue ouercome hym: &
for he is greater that is in you, than
he that is in the worlde. They are
of the worlde, therfore speake they
of the worlde, and þ worlde heareth
them. We are of God. & he that
knoweth god, heareth vs: he þ is not
of God, both not hear vs: by þ do we
knowe the sprete of truty, & the spret
of erreure. Dearly beloved, let vs
loue ech other, for loue is of God.
And euery one þ loueth, is borne of
God, and knoweth God. He þ loueth
not, both not know God, for God is
loue. & by thys hath þ loue of god ap-
peared in vs, because God sent hys
only begotten sone into the worlde,
that we may lyue by hym. In thys is
loue, not as though we haue loued
God, but because he hath loued vs
spyt, and sente hys sone the atone-
ment for oure synnes. Dearly
beloued, if God hath saloued vs,

1. Joh. 4. 9

Rom. 8. 9

1. Reg. 11. 9

Mar. 7. 9

2. Joh. 1. 9

1. Joh. 4. 9

Joh. 2. 9

Joh. 1. 9

Rom. 8. 9

1. Cor. 1. 9

Colos. 1. 9

Et. iiii. we

IOANNIS I.

Exod. 11. b
Deu. 4. b
Joh. 1. b
1. Tim. 5. r
1. Joh. 1. r

we oughte also to loue one another. & nos debemus alter alterutro diligere. Deum nemo uidit unquam. Si diligimus inuicem, Deus in nobis manet, & charitas eius in nobis perfecta est. In hoc cognoscimus q in eo manemus, & ipse in nobis, quoniam de spiritu suo dedit nobis. Et nos uidimus & testificamur quoniam pater misit filium suum saluatorem mundi. Quisquis confessus fuerit, quoniam IESVS est filius Dei, Deus in eo manet, & ipse in Deo. Et nos cognouimus, & credimus charitati, quam habet Deus in nobis. Deus charitas est, & qui manet in charitate, in Deo manet, & Deus in eo. In hoc perfecta est charitas Dei nobiscum, ut fiduciam habeamus in die iudicii: quia sicut ille est, & nos sumus in hoc mundo. Timor non est in charitate, sed perfecta charitas foras mittit timorem, quoniam timor poenam habet: qui autem timet, non est perfectus in charitate. Nos ergo diligamus Deum, quoniam Deus prior dilexit nos. Si quis dixerit quoniam diligo deum, & fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum quem uidet, deum quem non uidet quomodo potest diligere? Et hoc mandatum habemus a Deo ut qui diligit Deum, diligat & fratrem suum.

Joh. 4. r

Ephe. 1. b

1. Joh. 1. a

1. Joh. 1. a
1. Joh. 1. b

abpdeth in hym, and he in vs, because he hath geuen vs of hys sprete. And we haue sene and testifye that the father hath sente hys sonne the Sauioure of the worlde. * Whosoeuer shall confesse that Iesus is þ sonne of God, God abpdeth in hym, and he in God. And we knowe and beleue the loue that God hath in vs. + God is loue, and he that abpdeth in loue, abpdeth in God, and God in hym. In thys is the loue of God perfecte wpyth vs, that we haue * boldnesse in the daye of iudgemente: for as he is, so are we also in thys worlde. feare is not in loue, but perfecte loue casteth forthe feare, because feare hath paynfulnesse: but he that feareth, is not perfecte in loue. Let vs therefore loue God, for God hath loued vs sprete. * Yf ony man shall saye, I loue God, and shal hate hys brother, he is a lyare. For he that loueth not hys brother whome he seyth, how can he loue god whom he seyth not? And thys commaundemente haue we of God, * that he that loueth God, do loue hys brother also. +

The. v. Chapter.

Math. 16. c
Joh. 1. a



Every one þ beleueth that Iesus is Christe, * is borne of God. And every ony that loueth hym that bragat

CAPVT V.



Mnis qui credit qm IESVS est Christus ex deo natus est. Et omnis qui diligit eum qui genuit,

genuit, diligit & eum qui natus est ex eo. In hoc cognoscimus quoniam diligimus natos Dei, cum Deum diligamus, & mandata eius faciamus. Hæc enim est charitas Dei, ut mandata eius custodiamus, & mandata eius graua non sunt. Quoniam omne quod natum est ex deo, uincit mundum, & hæc est uictoria que uincit mundum, fides nostra. Quis est enim qui uincit mundum, nisi qui credit quoniam IESVS est filius dei? Hic est qui uenit per aquam & sanguinem IESVS Christus: non in aqua solum, sed in aqua & sanguine. Et spiritus est qui testificatur quoniam Christus est ueritas. Quoniam tres sunt qui testimonium dant in coelo, pater, uerbum, & spiritus sanctus: & hi tres unum sunt. Et tres sunt qui testimonium dant in terra: spiritus, aqua, & sanguis: & hi tres unum sunt. Si testimonium hominum accipimus, testimonium Dei maius est: quoniam hoc est testimonium dei quod maius est, quoniam testificatus est de filio suo. Qui credit in filium dei, habet testimonium dei in se. Qui non credit filio, mendacem facit eum: quia non credit in testimonium, quod testificatus est deus de filio suo. Et hoc est testimonium, quoniam uitam æternam dedit nobis Deus, & hæc uita, in filio eius. Qui habet filium Dei, habet uitam: qui non habet filium Dei, uitam non habet.

Hæc

begat, shall loue hym also þ is borne of hym. By thys do we knowe that we loue the chyldren of God, when we loue God, and do hys commaundementes. * For thys is the loue of God, that we do hepe hys commaundementes, * and hys commaundementes are not heuie. * For all that is borne of God, ouercommeth the worlde, and thys is the victory that ouercommeth the worlde, euen our sayth. For who is it þ ouercometh þ worlde, saue he that beleueth that Iesus is the sonne of God? Thys is he that cometh by water and bloude Iesus Christe: not by water onely, but in water and bloude. * And it is the sprete that testifyeth that Christ is the truth. For ther are thre that beare wptnesse in heauē: the father the worde, and the holy goost: and these thre are one. And ther are thre that beare wptnesse in earth: the sprete, water, and bloude: and these thre are one. * Yf we receaue the wptnesse of men, the wptnesse of God is greater: for thys is þ wptnesse of God, the whych is greater, because he testified it of hys sonne. * He that beleueth in þ sone of God, hath the wptnesse of God in hym. He that beleueth not the sonne, maketh hym a lyare: because he beleueth not in the wptnesse, the whych God hath testified of hys sonne. And thys is the wptnesse, that God hath geuen vs euerlastynge lpe, * and thys lpe is in hys sonne. He that hath the sone of God, hath lpe: he that hath not the sonne of God, hath not the lpe. These thynges do

IOANNIS I.

I wyte vnto you, that ye may know
that ye haue lyfe euerlast ynge, ye shal
do beleue in the name of the sonne
of God. * And thys is the boldnesse
whych we haue towarde God, that
* what so euer we shall aske accor-
dyng to hys wylle, he heareth vs, &
we knowe that heareth vs what so-
uer we shal desyre: We are sure that
we haue þ petition that we requyre
of hym. We that knoweth his brother
to synne a synne not vnto death, let
him aske, & lyfe shalbe geue vnto him
synnyng not vnto death. Ther is
a synne vnto death, I saye not that
ony man do praye for that. Every
wychednesse is synne, and ther is a
synne vnto death. We knowe that e-
uery one that is borne of God, doth
not synne, but the generacion of god
hepeth him, and the wicked toucheth
hym not. We knowe that we are of
God, and the whole worlde is set in
myschefe. And we knowe that þ sone
of God is come, * and hath geue vs
vnderstandynge that we may knowe
the true god: and we are in hys
true sonne. Thys same is
the true God, and
the euerla-
styng
lyfe. Lytle chyldren
kepe you from ymages.

The ende of the fyrste ca-
nonical Epistle of Ihon the
Apostle.

Hæc scribo vobis, ut sciatís quom-
odum uitam habetis æternam,
qui creditis in nomine filii Dei.
Et hæc est fiducia quam habemus
ad Deum, quia quodcunque
petierimus secundum uolunta-
tem eius, audit nos, & scimus
quia audit nos quicquid petierimus.
Scimus quod habemus pe-
titiones, quas postulamus ab eo.
Qui scit fratrem suum peccare
peccatum non ad mortem, pe-
tat, & dabitur ei uita peccanti
non ad mortem. Est peccatum
ad mortem, non pro illo dico ut
roget quis. Omnis iniquitas pec-
catum est, & est peccatum ad
mortem. Scimus quia omnis qui
natus est ex Deo, non peccat,
sed generatio Dei conseruat e-
um, & malignus non tangit eum.
Scimus quoniam ex deo sumus,
& mundus totus in maligno po-
situs est. Et scimus quoniam fili-
us Dei uenit, & dedit nobis sen-
sum ut cognoscamus uerum De-
um: & sumus in uero filio eius.
Hic est uerus Deus,
& uita eterna. Filio-
li, custodite uos
a simula-
cris.

Finis primæ epistolæ
canonicæ Ioannis
Apostoli.

Joh. 1. 6. b

Joh. 16. c
Matt. 11. c
1. Joh. 1. 6

Jere. 7. b
Ezech. 11. c
Joh. 8. b

Matt. 24. b

EPISTO The second

la secunda canonica Ioan canoncalle Epistle of Ihon
nis Apostoli. the Apostle.

CAPVT PRIMVM.

The first Chapter.

Senior electe do-
mine & natis eius,
quosego diligo in
ueritate: & non e-
go solus, sed & om-
nes qui cognoue-
runt ueritatem propter ueritatē,
que permanet in uobis, & uobis
cum erit in eternum. Sit uobis
cum gratia, & misericordia, &
pax a Deo patre, & a Christo
IESV filio patris in ueritate &
charitate. Gausus sum ualde
quod inueni de filiis tuis ambu-
lantes in ueritate, sicut manda-
tum accepimus a patre. Et nunc
rogo te domina, non tanquam
mandatum nouum scribens tibi,
sed quod habuimus ab initio, ut
diligamus alterutrum. Et hæc
est charitas, ut ambulemus se-
cundum mandata eius. Hoc est
enim mandatum, ut quemadmo-
dum audistis ab initio, in eo am-
buletis. Quoniam multis ducto-
res exierunt in mundum, qui
non consentiunt IESVM Chri-
stum uenisse in carne: hic est se-
ductor & antichristus. Videte
uosmetipsos, ne perdati que
operati estis, sed ut mercedem
plenam accipiat, Omnis qui

rece

The Elder to p electe a
lady, and hyr chylde
whome I loue in the
truth: and not I only
but all they also that
haue knowe p truth
for the truthe sake, whych abyde
in you, and shalbe wpyh you foreuer
Grace, merce, and peace be wpyh
you from God the father, and from
Christ Iesu the sonne of the father
in truth and loue: I reioyced greatly
that I haue founde of thy chyl dren
walkyng in truth, as we haue recea-
ued commaundement of the father.
And nowe I beske the lady, not as
wrytynge a new commaundement
vnto the, but it that we had fro the
begynnyng, that we do loue one ano-
ther. And thys is loue, that we do
walke after hys comaundementes.
For thys is the commaundement,
that as ye haue herde sence the be-
gynnyng, ye do walke in hym. For
many deceauers are gone out into
the worlde, whych do not cōfesse Je-
sus Christe to be come in the flesh:
thys is a deceauer & an Antichrist.
Take hede to yourselues that ye do
not lose the thynges that ye haue
wrought, but that ye maye receaue
full reward. Every one that goeth
backe

1. Joh. 17. 8

1. Joh. 1. 8

1. Joh. 2. 8
and. 4. 8

IOANNIS III.

Joh. 14. c backe, and contynneth not in * the doctrine of Christ, hath not God: He that continueth in the doctrine, the same hath the father and the sonne.

1. Joh. 1. b * Yf any cometh vnto you, & byngeth not this doctrine, receaue him not into your house, neither salute him. For he that salueth him, is partner of his euill workes. Beholde, I haue tolde you it before, that ye be not ashamed in the Lordes daye.

1. Joh. 2 * I hatynge many thynges to wyte vnto you, I wolde not do it w paper and ynke: for I trust to be wth you and to speake mouth to mouth, that your ioye may be full. The chyldre of thys electe synner salute the.

Joh. 16. c
1. Joh. 1. a

recedit, & non permanet in doctrina Christi, Deum non habet. Qui permanet in doctrina, hic patrem & filium habet. Si quis uenit ad uos, & hanc doctrinam non asserit, nolite eum accipere in domum, nec Aue ei dixeritis. Qui enim dicit illi Aue, communicat operibus eius malis. Ecce praxi uobis, ut in die Domini non confundamini. Plura habens uobis scribere, nolui per chartam & atramentum: spero enim me futurum apud uos, & os ad os loqui, ut gaudium uestrum plenum sit. Salutant te filii sororis tue electe.

**The ende of the seconde
canonicall Epistle of Iohn
the Apostle.**

**Finis secundæ epistolę
canonicę Ioannis
Apostoli,**

**The thynde
canonicall Epistle of Iohn
the Apostle.
The fyrste Chapter.**

**EPISTOLA
la tertia canonica Ioannis
Apostoli.
CAPVT PRIMVM.**

The Elder vnto the moost deare Gaius, whome I loue in the truth Dearly beloued in all thynges I wysh that thou walke prosperously, and fare well, as thy soule prospereth. I reioyced greatly whan the brethren dyd come, and dyd bear wytnes vnto thy truth, as thou walkest in the truth. * I haue no grea-

Senior Gaius charissimo quę ego diligo in ueritate. Charissime, de oibus orationē facio prospere te ingredi & ualere, sicut prospere agit anima tua. Gaudius sū ualde ueneritibus fratribus, & testimoniū phibetibus ueritati tue, sicut i ueritate ambulas. Maiorē honorū nō habeo grat

heo gratiam, quam ut audiam si
 hos meos in ueritate ambulare.
 Charissime, fideliter facis quic-
 quid operaris in fratres, & hoc
 in peregrinos, qui testimonium
 reddiderunt charitati tue in cō-
 spectu ecclesie, quos bene facie-
 es, deducens digne Deo. Pro no-
 mine enim eius profecti sunt, ni-
 hil accipientes a gentibus. Nos
 ergo debemus suscipere huius-
 modi, ut cooperatores simus ue-
 ritatis. Scripsissem forsitan ec-
 clesie, sed is qui amat primatum
 gerere in eis Diotrophes non re-
 cipit nos. Propter hoc si uene-
 ro, commonebo eius opera quae
 facit, uerbis malignis garruens
 in nos: & quasi non ei ista suffi-
 ciant, neque ipse suscipit fratres,
 & eos qui suscipiunt, prohibet, &
 de ecclesia eicit. Charissime, no-
 li imitari malum, sed quod bo-
 num est. Qui bene facit, ex Deo
 est: qui autem male facit, non ui-
 det Deum. Demetrio testimo-
 nium redditur ab omnibus, & ab
 ipsa ueritate: sed & nos testimo-
 nium perhibemus, & nostri quo-
 niam testimonium nostrum ue-
 rum est. Multa habui tibi scribe-
 re, sed nolui per atramentum
 & calamus scribere tibi. Spero
 autem proinus te uidere, & os
 ad os loquemur. Pax tibi. Salu-
 tant te amici. Saluta amicos no-
 strum in matim.

¶ Finis tertie epistole canonice
 Ioannis Apostoli.

ter grace than these, that I do heare
 my chyldezen to walke in the truth.
 Dearly beloued, thou dost sayestful
 ly what soeuer thou doest vnto the
 brethren, and that vnto the straun-
 gers whych haue borne wytnesse vnto
 thy loue in the sight of the congrega-
 tion, & whych bringynge on theyr
 way worthely vnto God, thou shalt
 do well. For they are gone forth for
 hys names sake, & takynge nothinge
 of the brethren. We ought therefore
 to receaue suche, that we maye be
 fellowhelppers of the truth. I had hap-
 pely wyrtten vnto the congregacio,
 but Diotrefes, whiche loneth to
 beare rule in the same, doth not re-
 ceauue vs. Therefore yf I shall come,
 I shal admonyshe hym of hys worke
 that he doth, hatynge agaynst vs in
 euell wordes. And as though these
 thynges were not sufficientes vnto
 hym, nother doth he receaue the
 brethren, & those that receaue them,
 doth he forbyd, & cast forth out of the
 congregacion. Dearly beloued fol-
 lowe not it that is euell, but it is good
 is. He that doth well, is of God, but
 he that doth euell, seyth not God. Vnto
 Demetrius is a [good] repozte geue
 of euery one, & of the truth herselfe:
 yee we also geue hym a [good] re-
 pozte, & thou knowest & our repozte
 is true. I had many thynges to wyrt-
 ten vnto the, & but I wolde not bynne
 & penne wyrtte vnto the. But I trust
 to se the shortly, and we shall speake
 mouth to mouth. Peace be vnto the.
 The feloes do grete the. Grete the
 frendes by name.

¶ The ende of the thyrde canonically
 Epistle of Ihon the Apostle.

2 Pet. 1. 2

1. Cor. 9. 8

1. Cor. 11. 2

Mar. 10. 2

1. Job. 6

The canonie

call Epistle of Jude the
Apostle.

The first Chapter.

Iudas the seruante
of Iesus Christe, the
brother of James, vn
to the sayntes that ar
beloued in God the
father, and kepte and
called in Christ Iesu: Grety vnto
you and peace and loue be fulfilled.
Dearly beloue, I buspenge mooste
carefully to wyte vnto you, it was
nedefull vnto me to wyte vnto you
of poure commune saluacion, despy
tyng the sayth once delpyered vn
to the sayntes to be styruen thozow.

1. Petri 1. 2

Psal. 13. 2

Rom. 14. b
1. Cor. 14. b
1. Cor. 4. b
Apoc. 10. 2

Wen. 19. 2

* For ther are some men pruely en
tered in (whych longesence are wyte
ten vnto suche iudgement) wyched,
chaungyng the grace of our LORD
Iesus Christe into lechery, and de
nyng the only ruler and our LORD
Iesus Christ. But I wyll admo
nysh you, knowyng once for al, & Je
sus saupnge the people out of & lade
of Egypte, secundarely * he destroped
those that dpyd not beleue: but & the an
gels that kepte not theyr princely
state, but haue lefte theyr dwellyng,
hath he kepte wpyth eternall bandes
vnder the darknesse vnto the iudge
ment of the great day: * as Sodo
ma, and Gomorria, and the cyties
thereby, goyng a whoyng and af
ter stradghe flesch, sufferyng & payne
of euertlastyng fyre, are of lye ma
nre

EPISTO

la canonica Iudæ

Apostoli,

CAPVT PRIMVM

Iudas IESV Chri
sti seruus, frater Ia
cobi, his qui sunt
in Deo patre dile
ctis, & in Christo
IESV conserua
tis & uocatis: Misericordia uo
bis, & pax, & charitas adimplea
tur. Charissimi, omnem sollicitu
dinem faciens, scribendi uobis,
de communi uestra salute neces
se habui scribere uobis, depre
cans supercertari semel traditas
sanctis fidei. Subintroierunt e
nim quidam homines (qui olim
prescripti sunt in hoc iudicium)
impii, Domini nostri gratiam
transferentes in luxuriam, & so
lum dominatorem & Dominum
nostrum IESVM Christum ne
gantes. Commonere autem uos
uolo, sciētes semel omnia quod
IESVS S populum de terra Ae
gypti saluans, secundo eos qui
non crediderunt perdidit ange
los uero qui non seruauerunt su
um principatū, sed dereliquerūt
suum domiciliū, in iudicium ma
gni diei, uinculis æternis sub cali
gine seruauit: sicut Sodoma &
Gomorra, & finitimæ ciuitates
simili modo exornicatas, & ab
eūtes post carnē alterā, facti sūt
exemplum, ignis æterni pœnam
susti.

sustinētes. Similiter & hi qui car-
nem quidem maculant, domi-
nationem autem spernunt, ma-
festatem autem blasphemant.
Cum Michael archangelus cum
diabolo disputans altercaretur
de Mosi corpore, non est ausus
iudicium inferre blasphemie,
sed dixit: Imperet tibi Deus. Hi
autem quæcunque quidem igno-
rant, blasphemant: quæcunque
autem naturaliter, tanquam mu-
ta animalia norunt, in his contu-
pūtur. Væ illis qui in uia Cain ab-
ierunt, & in errore Balaā merce-
de effusi sunt, & in cōtradictione
Chore abierūt. Hi sunt in epulis
suis, maculæ, conuiuentes sine ti-
more, semetipsos pascentes, nu-
bes sine aqua, quæ a uentis cir-
cumferuntur, arbores autumnæ,
les, infructuose, bis mortuæ, era-
dicatæ, fluctus feri maris, despu-
mantes suas confusiones, sydera
errantia, quibus procella tene-
brarum seruata est in æternum.
Prophetauit autem & de his sep-
timus ab Adam Enoch, dicens:
Ecce uenit Dominus in sanctis
millibus suis facere iudicium con-
tra omnes, & arguere omnes im-
pios de omnibus operibus im-
pietatis eorum, quibus imple-
gerunt, & de omnibus daris quæ
loquuti sunt contra Deū pecca-
tores impii. Hi sunt murmurato-
res, querulosi, secundum desyde-
ria sua ambulantes, & os eorum
loquitur superbiam, mirantes per
sonas

nee become an ensample. They wyse
truelly do these also þ they [they]
flesh, and despyse the gouernance,
and speake euil of þ maiesty. * Whā
as Michaell the archangell dispu-
tyng dyd stryue aboute the body of
Moses, he durst not geue iudgement
agaynst the blasphemy, but sayde: 1
God commaunde the. * But these
truelly do speake euil of what somer
thynges they know not: but whatso-
euer thynges they knowe naturally
as domine brastes, in those are they
corrupte. Wo be vnto them that are
gone into the way of Cain, and in
the erroure of þ Balaam are they
spylte wth rewarde, and are gone
in the gaynesayenge of þ Chose.
These are the spottes feastynge at
they meates wythout feare, fedynge
themselves, cloudes wythout wa-
ter, whych are carped aboute wyth
wyndes, trees of the gatherynge ty-
me, vnfructfull, twyse deade, pulled
vp by the rootes, the waues of the
ragynge see, somynge they shames
wandrynge starres, vnto whome þ
tempest of darkenesse is kepte fore-
uer. And Enoch also the seueneth frō
Adam prophecied of these, sayenge:
* Beholde, the LORD is come
wth his holy thousandes, to geue iud-
gemente agaynst every man, and to
rebuke all þ wyched of all they: wos-
hes of wychednesse, wherewith they
haue done wychedly, and of all the
cruell speakhnges, that the wyched
synners haue spoken agaynst God.
These are murmurers, complainers,
walkynge after they lustes, & they
mouth speaketh pryde, wonderynge
at

Ier. 1. 8

1. Pet. 1. 6

Gen. 4. 8
þ Na. 14. 8

Num. 16.

1. Pet. 1. 8

Ezra. 5. 6
Apoc. 1. 6

Act. 10. D

1. Tim. 4. 8

2. Tim. 1. 8

2. Petri. 1. 8

at men for cause of auantage. But
 be ye moost beloued myndfull of the
 wordes that are spoken afore of the
 Apostles of our **L O R D E** Jesus
 Christ, which sayd vnto you, þat in þe
 last seasons shal come mockers, wal
 kynge in wyckednesses accordynge
 to theyr pleasures. These are they
 that separate themselves, beastly, ha
 uynge no spere. But be ye moost be
 loued buydynge yowrselues vpon our
 moost holy sayth. prayenge in the ho
 ly goost, kepe yowrselues in the loue
 of God, waytynge for the mercy of
 our **L O R D E** Jesus Christe into
 lyfe euerlastynge. And them truly
 beynge iudged rebuke ye, but saue þe
 other, drawynge them out of þe fyre.
 And haue compassion vpon þe other
 wyth feare, hatynge also the same
 spotted cote, whych is fleshy. But
 vnto hym that is able to kepe you
 wythout synne, & to set you vnspot
 ted before the syght of his glory with
 hope, at the comynge of our **L O R D E**
 Jesus Christe, vnto the only god
 our Sauoure thowow Jesus Christ
 our **L O R D E** be glory, and ma
 iesty, and empyre, and po
 wer, before all the
 worlde,
 both now and
 for euer and euer. Amen.

C The ende of the canoni
 call Epistle of Jude
 the Apostle.

sonas questus causa. Vos autem
 charissimi memores estote uer
 borum quæ prædicta sunt ab A
 postolis Domini nostri **I E S V**
 Christi, qui dicebant uobis, quo
 niam: In nouissimis temporibus
 ueniens illusores, secundum de
 syderia sua ambulantes in imple
 tatibus. Hi sunt qui segregant se
 metipsos, animales, spiritum nõ
 habentes. Vos autem charissi
 mi, superædificantes uosmetip
 sos sanctissimæ nostræ fidei, in
 spiritu sancto orantes, uosmet
 ipsos in dilectione Dei seruate,
 expectantes misericordiam Do
 mini nostri **I E S V** Christi in ui
 tam æternam. Et hos quidem ar
 guite iudicatos, illos uero salua
 te de igne rapientes. Aliis au
 tem miseremini in timore, odi
 entes & eam quæ carnalis est,
 maculatam tunicam. Ei autē qui
 potens est uos conseruare sine
 peccato, & constituere ante con
 spectum gloriæ suæ immacula
 tos in exultatione, in aduentu
 Domini nostri **I E S V** Christi, soli
 Deo saluatori nõ per **I E S V M**
 Christum Dominum nostrum, glo
 ria, & magnificentia, imperiũ, &
 potestas ante oia secula, & nunc
 & in oia secula seculorũ. Amen.

C Finis epistolæ canoni
 cæ Iudæ Apo
 stoli.

APOCA = The Apoca =

lyps is Ioannis
Apostoli.lyple of Reuelacion of the
Apostle Ihon.

CAPVT PRIMVM.

The first Chapter.



Pocalypsis IESV
Christi quam de-
dit palam facere
seruis suis, quæ o-
portet fieri cito:
& significauit, mit-

tēs per angelum suum, seruo suo
Ioanni, qui testimonium perhi-
buit uerbo Dei, & testimonium
IESV Christo quæcunque ui-
dit. Beatus qui legit & audit uer-
ba prophetiæ huius, & seruat ea
quæ in ea scripta sunt: tempus e-
nim prope est. Ioannes septem
ecclesiis quæ sunt in Asia, gratia
uobis & pax ab eo qui est, & qui
erat, & qui uenturus est, & a sep-
tem spiritibus qui in conspectu
throne eius sunt, & a IESV Chri-
sto, qui est testis fidelis, primo-
genitus mortuorum, & princeps
regum terræ, qui dilexit nos, &
lauit nos a peccatis nostris in
sanguine suo, et fecit nos re-
gnum, & sacerdotes Deo & pa-
tri suo, ipsi gloria & imperium
in secula seculorum, Amen. Ec-
ce uenit in nubibus, & uidebit
eum omnis oculus, et qui e-
um pupugerunt. Et plangent se
super



he reuelacion of Je-
sus Christe, whiche
God gaue vnto hym
to make manifeste Ioh. 16. 6
vnto hys seruauntes
the whiche must hap-
pen shortly: And he shewed it sen-
dunge it by hys ancell vnto hys ser-
uaunt Ihon, whiche dyd beare wpt-
nesse of the word of God, & wptnesse
vnto Iesus Christe & all that euer he
dyd se. Happy is he that readeth &
heareth & woordes of this prophete,
& heareth these thynges that are writ-
ten in the same: for þe time is at hande.
Ihon vnto the seven congregacions
that are in Asia: Grace be vnto you
& peace fro hym þe is, & that was, and
that is to come, & fro the seuen spytes
that are in the syght of hys throne, &
from Iesus Christ whiche is a fawch
full wptnesse, the first borne of the
deade, & prynce of the kynges of the
earth: whiche hath saued vs, & hath
washt vs fro our synnes in his blood
& hath made vs a kyngdom & prestes
vnto God and hys father, vnto hym
be glory and empyre for euer and e-
uer Amen. Beholde he cometh
wpyth cloudes, and euery eye shall se
hym, & they that haue pearced him.
And all theyred of the earthe shall
& s. i. bewaile

Ioh. 1. 19. b
and. 11. b

Apor. 11. a

1. Cor. 15. c
Colo. 1. bIoh. 9. b
1. Ioh. 1. c
1. Ioh. 1. bIer. 14. c
Iude. c
Ier. 11. c
Ioh. 19. b

APOCALYPSIS

2 Es. 44. b
Apoc. 1. 1. c

be wyle themselves our hym. **E**nt
so. Amen. * I am Alpha and Omega
the begynnyng and ende sayeth the
20 & 21 God almyghty, whyche
is, and whych was, and whych is to
come. I Ihon your brother, & parta-
ker in the tribulacion, and kyn-
dome, and patience in Christe Iesu,
was in þe whych is called Bath-
mos for the worde of God and wyl-
nesse of Iesus Christ. I was in spret
on the sondaye, and I herde a greate
voyce behynde me, as of a trompe,
sayeng: That thou seyst, wryte in a
boke, and sende it vnto the seuen co-
gregacions that are in Asia: Vnto
Ephesus, and Smyrna, and Perga-
mus, and Thyatira, and Sardis, &
Philadelpia, and Laodicia. And
I turned, that I myght se the voyce
that spake vnto me. And beynge tur-
ned I sawe seuen golden candelstic-
kes, and in the myddes of the seuen
golden candelstiches one lyke the
sonne of man, clothed wth a longe
garmente reachyng to the towe, and
gyrded aboute the brest wth a
golden gyrdle: but hys heade & hee-
res were whyte as whyte woll, and
as snowe, & hys eyen as a flame
of fyre, & hys fete lyke vnto brasse
burnyng in a burnyng ouen, and
hys voyce as the voyce of many wa-
ters and in hys ryght hāde had he se-
uen starres, & and out of hys mouth
wente a swerde sharpe of both sy-
des, & hys face as the sonne shyn-
eth in hys strength. And whan I
hadde sene hym, I fell at hys fete
euē as deade. And he layde hys
ryght hande vpon me, sayenge:

Daniel. 7. b
and. 10. a

Apoc. 1. 1
and. 19. c

Apoc. 19. c

Math. 17. a

I

ffear

super eum omnes tribus terre.
Etiam, Amen. Ego sum Alpha &
ω, principiu et finis, dicit Domi-
nus Deus qui est, & qui erat, &
qui uenturus est omnipotens. E-
go Ioannes frater uester & par-
ticeps in tribulatione, & regno,
& patientia in Christo IESU, fui
in insula quæ appellatur Path-
mos propter uerbum Dei & te-
stimonium IESU Christi. Fui
in spiritu in Dominica die, & au-
diui post me uocem magnam,
tanquam tubæ, dicentis: Quod
uides, scribe in libro, et mitte sep-
tem ecclesiis, quæ sunt in Asia,
Epheso, & Smyrnæ, & Perga-
mo, & Thyatiræ & Sardis, & Phi-
ladelphiz, & Laodociæ. Et con-
uersus sum, ut uiderem uocem
quæ loquebatur mecum. Et con-
uersus uidi septem candelabra,
aurea, & in medio septem can-
delabrorum auteorum, similem
filio hominis, uestitum podere,
& præcinctum ad mamillas zo-
na aurea: caput autem eius & ca-
pilli erant candidi uelut lana al-
ba & tanquam nix, & oculi eius
uelut flamma ignis: & pedes e-
ius similes aurichalco, sicut in ca-
mino ardenti, et uox illius tan-
quam uox aquarum multarum,
& habebat in dextera sua stel-
las septem, & de ore eius gladi-
us utraque parte acutus exibat,
et facies eius sicut sol lucet in
uirtute sua. Et cum uidissem e-
um, cecidi ad pedes eius tan-
quam mortuus. Et posuit dex-
teram suam super me, dicens:

Noli

Noli timere, ego sum primus & nouissimus, & uiuus, & fui mortuus, et ecce sum uiuens in secula seculorum, et habeo clauas mortis et inferni. Scribe ergo quæ uidisti, et quæ sunt, et quæ oportet fieri post hæc. Sacramentum septem stellarum, quas uidisti in dextera mea, et septem candelabra aurea: Septem stellæ angeli sunt septem ecclesiarum, et candelabra septem, septem ecclesiæ sunt.

CAPVT II.

ET angelo Ephesæ ecclesiæ scribe: Hæc dicit qui tenet septem stellæ in dextera sua, qui ambulat in medio septem candelabrorum aureorum: Scio opera tua, et laborem, et patientiam tuam, et quod non potes sustinere malos, et tentasti eos qui se dicunt Apostolos esse, et non sunt, et inuenisti eos mendaces, et patientiam habes, & sustinuisti propter nomen meum, et non defecisti. Sed habeo aduersum te pauca, quod charitatem tuam primam reliquisti. Memor esto itaque unde excideris, & age poenitentiam, et prima opera facis: si autem ueniam tibi cito, et mouebo candelabrum tuum de loco suo, nisi poenitentiam egeris: sed hoc habes quia odisti facta Nicolaitarum, quæ et ego odi. Qui habet auræ, audiat quid spiritus dicat ecclesiæ: Vincti dabo edere de ligno uitæ, qui

fear not, I am the first and last, and I am alivue, and was deade, and beholde I am spynge for euer and euer, & I haue the keyes of death & hell. Wryte therfore the thynges & thou hast sene, & that are, and & must be done after this. The mystery of the seuen starres whych I haue sene in my handes & the seuen golden candelstiches [is this:] The seuen starres are the angeli of the seuen congregacions, & the seuen candelstiches are the seuen congregacions.

The II. Chapter.

AD wryte vnto the angel of the congregacion of Ephesus: These thynges sayeth he who holdeth the seuen starres in his right hande, whiche walketh in the myddes of the seuen golde candelstiches: I knowe thy workes and labour, and thy patience, and that thou canst not suffer the euil men, & hast proued them that saye them to be apostles, and are not, & hast soode them lyars, and hast patience, & hast suffred for my names sake, & hast not saynted. But I haue a few thynges agaynst the, that I haue lest thy first loue. Be therfore myndefull whence thou arte falle so, & repente, and do the first workes: If not, I shall come quickly vnto the, & remoue thy candelstiche fro his place, wythoute thou do repente: but this hast I also that thou hatest the dedes of the Nicolaitans, the whych I hate also. He that hath an eare, let hym heare what the spyrte doth saye vnto the congregacions: Vnto hym that ouercometh I shal I geue to eat of the tree of

Est. 1. 1. b
Rom. 1. 1. b

Job. 11. b
Esaie. 11. b
Apoc. 1. b

Mat. 1. b
1. Cor. 11. b
Apoc. 1. a

Act. 17. a

Act. 6. a

Gen. 1. b

2. 11. lyse,

APOCALYPSIS

W lye, that is in þ paradys of my god.
E And vnto the angell of the congre-
 gacion of Smyrna, wyte: These
 thynges sayeth * the fyrst and laste,
 whyche was deade and lyueth. I
 knowe thy tribulacion and thy po-
 uerte, but thou arte ryche, and thou
 arte blasphemed of them that do say
 them to be Jewes and are not, but
 are the synagoge of Satanas. feare
 none of those thynges that thou
 shalte suffre. Beholde the deuyl shall
 cast some of you into prison, that ye
 maye be proued, and ye shall haue
 tribulacion ten dayes. Be saythfull
 vntyll death, and I shall geue the
 * the crowne of lyfe. He that hath an
 eare, let hym heare what the sprete
 doth sape vnto the congregacions:
 He that shall ouercome, shall not
 be hurte of the seconde death. And
 wyte vnto the angell of the congre-
 gacion of Pergamus. These thyng-
 es sayeth he that hath * the sharpe
 two edged swerde: I knowe where
 thou dwellest, where the seate of Sa-
 tanas is, and thou kepest my name,
 and haste not denyed my sayth. And
 in those dayes [was] Antipas my
 saythfull wytnesse, whyche was
 slayd by you, where Satanas dwel-
 leth. But I haue a fewe thynges a-
 gaynst the. because þ hast there that
 holde þ doctrine of * Balaam, whych
 taught in Balac to put an occasion
 of synne before Achylde of Israel, to
 eat & to comit fornicaciō: eue so hast
 þ also the þ kepe þ doctrine of the Ni-
 colaitans. Repent thou I praye, if
 not, I wyl come shortly vnto the, &
 fyght agaynst the wth the swerde of
 my

uite, quod est in paradiso Dei
 mei. Et angelo Smyrnæ eccle-
 siæ scribe: Hæc dicit primus et
 nouissimus, qui fuit mortuus, et
 uiuit. Scio tribulationem tuam,
 et paupertatem tuam, sed diues
 es, et blasphemaris ab his qui se-
 dicunt Iudæos esse, et non sunt,
 sed sunt synagoga satanæ. Nihil
 horum timeas quæ passurus es.
 Ecce missurus est diabolus alios
 quos ex uobis in carcerem, ut
 tentemini, et habebitis tribula-
 tionem diebus decem. Esto fide-
 lis usque ad mortem, et dabo ti-
 bi coronam uitæ. Qui habet au-
 rem, audiat quid spiritus dicat
 ecclesiis: Qui uicerit, uo lædetur
 a morte secunda. Et angelo Per-
 gami ecclesiæ scribe: Hæc dicit
 qui habet rompheam utraque
 parte acutam: Scio ubi habitas,
 ubi sedes est satanæ, et tenes no-
 men meum, et non negasti fi-
 dem meam. Et in diebus illis
 Antipastestis meus fidelis, qui
 occisus est apud uos, ubi satanas
 habitat. Sed habeo aduersus te
 pauca, quia habes illic tenen-
 tes doctrinam Balaam, qui do-
 cebat in Balac mittere scanda-
 lum coram filiis Israel, edere et
 fornicari: ita habes et tu tenen-
 tes doctrinam Nicolaitarum. Si
 mittere penitentiam agens quo mi-
 nus uicium tibi sit & pugnabo
 cum

Eccl. 4. 12

Tob. 1. 2

2. Tim. 2. 8

Hebr. 4.

Num. 25. 2

and. 11. 6

cum illis in gladio oris mei. Qui habet aurem, audiat quid spiritus dicat ecclesiis: Vincenti dabo manna absconditum, & dabo illi calculum candidum, & in calculo nomen nouum scriptum, quod nemo scit, nisi qui accipit. Et angelo Thyatirę ecclesię scribe: Hęc dicit filius Dei, qui habet oculos tãquã flammã ignis, & pedes eius similes aurichalco. Noui opera tua, & fidem, & charitatem tuam, & ministerium, & patientiam tuã, & opera tua nouissima plura prioribus. Sed habeo aduersus te pauca, quia per mittis mulierẽ Hie zabel, quę se dicit prophetem, docere, & seducere seruos meos, fornicari, & manducare de idolothytis. Et dedi illi tempus ut pœnitentiam ageret, & non uult pœnitere a fornicatione sua. Ecce, ego mitto eam in lectum, & qui moechatur cum ea, in tribulatione maxima erunt, nisi pœnitentiam ab operibus suis egerint, & filios eius interficiam in morte, & sciẽt omnes ecclesię, quia ego sũ scrutans renes & corda, & daba unicuique uestrũ secundum opera sua. Vobis autem dico & ceteris qui Thyatirę estis. Quicumque nõ habent doctrinam hanc, & qui non cognouerũt altitudinem satanę, quemadmodum dicunt: non mitto tam super uos aliud pondus: tamẽn id quod habetis, tenete donec ueniam. Et qui uicerit, & custodierit usque in finem opera mea, dabo illi potestatem super gentes, & reget

my mouth. He that hath an eare, let hym heare what þ spirit doth say vnto þ congregacions. Vnto hym that ouercometh shal I geue the hyd Manna, & shal geue hym a whyte stone, & in the stone a new name wypten, the whych noman knoweth, saue he that receaueth it. And wypte vnto þ angel of þ cõgregation of Thyatira. These thinges sayeth þ sone of God + which hath eyes as þ flame of fyre & hys fete lyke vnto copper: I knowe thy wothes, & sayeth, & thy loue, & seruite, & thy pacifce, & thy last wothes more tha þ fyrst. But I haue a fewe thynges agaynst the: Because þ sufferest þ womã Jesabel to teach, whiche sayeth her to be a prophete, & to mysleade my sexualites, to vse fornicacion, and to eate of the Idolofferynges. And I haue geuen her respyte to repente, and she wyll not repente of hys fornicacion. Wherefore, I cast her into a bedde, and they that vse whoredome wpth her, shalbe in greate tribulacion, wpthout they do repente of theyr wothes, and I shal slaye hys chyldren by deathe: and all congregacions shal knowe, + that I am searchoyng the reynes and hartes, & I shal geue vnto every one of you accordyng to hys dedes. But I saye to you, & to other þ be at Thyatira: Whosoever haue not this doctrine, & they þ haue not knowen the depth of Satã, as they do say: I shal laye none other charge vps you: not wstãdyng hepe þ whych ye haue, vntyll I come. And he þ shal ouercome, & shal kepe my wothes vntyll þ ende, I shal geue hi power ouer þ nacions & s.iii. he shal

Eccl. 61. a
Job. 1. a

Apoc. 1. c
and. 19. c

1. Reg. 16. b
4. Reg. 9. d

Jer. 17. b
Job. 1. b

Psal. 1. b
Apoc. 19. c

APOCALYPSIS

rise them wth an yron rodde, and they shalbe broken as a potters vessel as I also haue receaued of my father and I shall geue hym the moynynge starre. He that hath an eare, let hym heare what the sp^{ir}ite doth saye vnto the congregacions.

The.iii. Chapter.

Ad vnto the angel of p^{er} cōgregaciō of Sardis, w^{ry}te These thynges sayeth he p^{er} hath the seuen sp^{ir}ites of God, & the seuen starres: I knowe thy wo^rkes, because p^{er} hast a name that thou dost lyue, & thou art dead. We thou wakynge & strengthen p^{er} reste p^{er} were dyenge: f^{or} I haue not founde thy wo^rkes ful befoze my god. Haue therfoze in mynde how thou hast receaued & herde, & kepe it, and repent. Yf thou therfoze shalt not watch, I shall come vnto the as a thefe, and thou shalt not knowe at what houre I shal come vnto the. But p^{er} hast few names in Sardis, whych haue not defyled they^r garmētes, & they shall walke wth me in whyte garmētes, f^{or} they are wo^rthy. He p^{er} shal ouercome shall so be clothed wth whyte garmente, and I shal not put out hys name out of the booke of lyfe, & shall knowe lege hys name befoze my father, and befoze hys angels. He that hath an eare, let hym heare what the sp^{ir}ite doth saye vnto the congregacions.

And vnto the angell of the congregacion of Philadelphiā, w^{ry}te: These thynges sayeth p^{er} holy & true, whych hath the keye of Dauid, whych opeⁿeth, & nomā shutteth: shutteth & no man opeⁿeth: I knowe thy wo^rkes.

reget eas in uirga ferrea, & tanquam uas figuli confringentur, si cut & ego accepi a patre meo, & dabo illi stellam matutinam. Qui habet aurem, audiat quid spiritus dicat ecclesiis.

CAPVT III.

Et angelo ecclesie Sardis, scribe: Hæc dicit qui habet septem spiritus Dei, & septem stellas: Scio opera tua, quia nomen habes quod uiuas, & mortuus es. Esto uigilans, & confirma cætera quæ moritura erant: Non enim inueni opera tua plena coram Deo meo. In mente ergo habe, qualiter acceperis, & audieris, & serua, & pœnitentiam age. Si ergo non uigilaueris, ueniam ad te tanquam fur, & nescies qua hora ueniam ad te. Sed habes pauca nomina in Sardis, qui non inquinauerunt uestimenta sua, & ambulabunt mecum in albis, quia digni sunt. Qui uicerit, sic uestietur uestimentis albis, & non delebo nomen eius de libro uitæ, & confitebor nomen eius coram patre meo, & coram angelis eius. Qui habet aurem, audiat quid spiritus dicat ecclesiis. Et angelo Philadelphiæ ecclesiæ scribe: Hæc dicit sanctus et uerus qui habet clauem Dauid, qui aperit, et nemo claudit: claudit, et nemo aperit. Scio opera tua.

Ecce

Apoca. 1. 8

Math. 14. 8
1. Thim. 5. 8
1. Pet. 3. 8

Luce. 11. 8

Mat. 11. 8
Job. 11. 8
Apoca. 1. 8

Ecce, dedi coram te ostium apertum, quod nemo potest claudere, quia modicam habes uirtutem, & seruasti uerbum meum, & non negasti nomen meum. Ecce, dabo de synagoga satane, qui dicunt se iudeos esse, & non sunt, sed mentiuntur. Ecce, faciam illos ut ueniant, & adorent ante pedes tuos, & scient quia ego dilexite. Quoniam seruasti uerbum patientie mee, & ego seruabo te ab hora tentationis, quae uentura est in orbem uniuersum, tentare habitantes in terra. Ecce uenio cito, tene quod habes, ut nemo accipiat coronam tuam. Qui uicerit, faciam illum columnam in templo Dei mei, & foras non egredietur amplius, & scribam super eum nomen Dei mei, & nomen ciuitatis Dei mei nouae Hierusalem, quae descendit de caelo a Deo meo, & nomen meum nouum. Qui habet aurem, audiat quid spiritus dicat ecclesis. Et angelo Laodiciae ecclesiae, scribe: Haec dicit Amen, testis fidelis & uerus, qui est principium creaturae Dei: Scio opera tua, quod neque frigidus es, neque calidus: utinam frigidus esses aut calidus. Sed quia tepidus es, & nec frigidus, nec calidus, incipiam te euomere ex ore meo, quia dicis: Dives sum, & locupletatus, & nullius egeo: & nescis quia tu es miser, & miserabilis, & pauper.

Beholde, I haue a doze open before the, the whych noman can shute, because thou hast a lytle strength, and hast kepte my worde, and hast not denyed my name. Beholde, I shall geue out of the synagoge them that do say the to be Jewes, and are not, but do lye. Beholde, I shal make the that they do come, and worshipping before thy fete, and they shall knowe that I haue loued the. Because thou hast kepte the worde of my patience, I wpll also kepe the from the houre of tēptacion, the whych shall come vpon the whole worlde, to proue & dwelers on earth. Beholde, I come quye hely, holde that thou hast, that noman take away thy crown. He that shal ouercome, I shal make him a pylar in the temple of my God, & he shall not more go forth, & I wpll wyte vpon hym the name of my God, and the name of the cytie of my God, newe Jerusalem, & whych is come down fro heauē fro my god, and my new name. He that hath an eare, let hym heare what the sprete sayeth vnto the congregacions. And vnto the angell of the congregation of Laodicia, wyte: These thynges sayeth Amen, the saythfull and true wytnesse, whych is the begynnyng of the creature of god: I know thy workes, that thou arte nother colde, nor whote: wolde God thou werest ether colde or whote. But because thou arte lukewarme, and nother whote nor colde, I shal begyn to spewe out of my mouth: for I sayest I am ryche, & enrraced, & haue nede of nothyng: & thou doest not knowe that thou art wretched & miserable, & s. iiii. and

Apoc. 3. 12

APOCALYPSIS

and poore, and blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayest become ryche: & that thou be clothed wth whyte garmentes, that þ^e shame of thy nakednesse do not appeare: & anoynte thyne eyes wth eye salve, that þ^e mayest see. * Those that I do loue, do I rebuke and chastise. Be feruent therfore, and repente. Beholde, I stande at the doze & knocke: yf any mā shal heare my voyce, & shall open þ^e doze vnto me, I shall entre in vnto hym, & shal suppe wth hym, and he wth me. He that shall ouercōme, I shall graunt hym * to syt wth me on my seate, as I also haue ouercōme, and haue sytten wth my father in hys seate. He that hath an eare, let hym heare what the sprete sayeth vnto the congregacions.

The.iiii. Chapter. +

After thys I looked, and behold a doze was opⁿ in heaue, & the fyrst voyce þ^e I herde [was] as of a trope speakynge wth me, sayenge: Come vp hether, & I shal shewe þ^e the thynges that must happen shortly. After thys I was forthwth in sprete. And beholde ther was a seate set in heauen, and one spetynge vpon þ^e seate. And he þ^e sat was lyke vnto a Jasper stone, & a Sardine stone. And ther was a reynbow in þ^e compassse of the seat, lyke vnto þ^e sight of a Smaragde. * And aboute the seate foure & twenty seates, & vpon the seates foure & twenty elders spetynge, decked wth whyte garmentes, & vpon thei^r heades were golden crownes. And from the

& pauper, & cecus, & nudus. Suadeo tibi emere a me aurum ignitum probatum, ut locuples fias, & uestimentis albis induaris, ut non appareat confusio nuditatis tuæ: & collyrio inunge oculos tuos, ut uideas. Ego quos amo, arguo, & castigo. Aemulare ergo, & poenitentiam age. Ecce sto ad ostium, & pulso: si quis audierit uocem meam, & aperuerit mihi ianuam, introibo ad illum, & cenabo cum illo, & ipse mecum. Qui uicerit, dabo ei sedere mecum in throno meo, sicut & ego uici, & con sedi cum patre meo in throno eius. Qui habet aurem, audiat quid spiritus dicat ecclesiis.

CAPVT IIII.

Post hæc uidi, & ecce ostium apertum in celo, & uox prima quam audiui tanquam tubæ loquentis mecum, dicens: Ascende hac, & ostendam tibi quæ oportet fieri cito. Post hæc, statim fui in spiritu. Et ecce sedes posita erat in cælo, & supra sedem sedens. Et qui sedebat, similis erat aspectui lapidis lapsidis & Sardinis, & iris erat in circuitu sedis, similis uisioni Smaragdinae. Et in circuitu sedis, sedilia uiginti quatuor, & suprathronos uiginti quatuor seniores sedentes, circumamicti stolis albis, & in capitis suis coronæ aureæ. Et de throno

Rev. 7. b
Apoc. 20. b

uidi a
uoce
perit
la ciu

de throno procedebat fulgura,
& uoces, & tonitrua, & septem
lampades ardentes ante thro-
num, quæ sunt septem spiritus Dei.
Et in conspectu sedis, tanquam
mare uitreum, simile Cristallo, &
in medio sedis, & in circuitu se-
dis quatuor animalia plena ocu-
lis ante & retro. Et animal pri-
mum simile leoni, & secundum simi-
le uitulo, & tertium animal habes
faciem uelut hominis, & quartum
animal simile aquilæ uolanti. Et
quatuor animalia singula eorum
habebant alas senas, & in circui-
tu, & intus plena sunt oculis, &
requiem non habebat die ac no-
cte, dicentia: Sanctus, sanctus,
sanctus Dominus Deus omnipo-
tens, qui erat, et qui est, et qui ue-
niturus est. Et cum darent illa ani-
malia gloriam, et honorem, et bene-
dictionem sedenti super thronum,
uiuenti in secula seculorum, proce-
debant uiginti quatuor seniores
ante sedentem in throno, et adora-
bant uiuentem in secula seculo-
rum, & mittebant coronas suas an-
te thronum dicentes: Dignus es do-
mine Deus noster accipere glo-
riam et honorem et uirtutem: quia tu
creasti omnia, et propter uoluntatem
tuam erant, et creata sunt.

CAPVT V.

ET uidi in dextera sedē-
tis super thronum, librum
scriptum intus et foris, si-
gnatum sigillis septem. Et
uidi angelum forte, et predicantem
uoce magna: Quis est dignus a-
perire librum, et soluere signacu-
lum eius? Et nemo poterat neque in

trone dñi procerbe lyghtwyrnges, &
uoyces, & thonderwyrnges, & seuen bry-
nynges layes befoze þe trone, þe whych
are the seuen spyrtes of God. And
in the syght of þe seate was as it had
ben a glassy see, lyke vnto Cristall
in the myddes of the seate, and in es-
passe of the seate, were four beastes
full of eyes befoze & behynde. And þe
first beaste was lyke vnto a Lion, &
the seconde lyke vnto a Calfe, & the
thyrde beaste hawynge a face lyke a
Man, & the fourth beaste lyke vnto
an Eagle flyng. And þe four beastes
had euery one of them syxe wynges
& aboute and wythin they are full of
eyes, & they had no rest nyght & day,
sayenge: • Holp, holp, holp LORDE
God omnipotent, whych was, and þe
is, & that is to come. And whā those
beastes gaue glozp, & honour, and
blessynge vnto hym þe sytteth vpon þe
trone sayng for euer and euer, the
four and twenty elders came forth
befoze hym that sytteth vpon the
trone, and worshipped the sayynge
for euer and euer, and layde downe
theyr crownes befoze þe trone, sayng
Thou arte worthy LORDE our God
to receaue glozp and honour, & po-
wer for thou haste created all thyng-
ges, & for thy wylls sake were they,
and are created. R

The v. Chapter.

AND I saw at þe ryght hande
of hym þe sat vpon þe trone
• a boke wyrtten is in & is
out, sealed is seuen scales.
And I saw a stronge angel & preachyng
is loude uoyce: Who is worthy to o-
pen þe boke & to louse the scales. And
noma was able to open it, nother in

APOCALYPSIS

heauen, nor in earth, nor vnder the
earth, nother to loke on it. And I
wepte much, because nomā is fōlde
woorthy to open the boke, nor to loke
on it. And one of the elders sayde
vnto me: Wepe not, * beholde, the
lpon of the tpybe of Iuda, the roote
of Dauid hath ouercome to opē the
boke, and to lose hys seuen scales.

And I sawe, and beholde in the myd
des of the trone, & of the foure bra-
stes, and of the elders a lambe stan-
dyng as kylled, haupnge seuen hor-
nes, and seuen eyes, which are the se-
uen spretes of God, sente into all þ
earth. And he came, and toke þ boke
of the ryght hande of him that sat on
the seate. And whan he had opened þ
boke, the foure beastes, and þ foure
and twenty elders fel downe before
the lambe, haupnge euery one har-
pes and golden vials, full of odoure,
whych are the prayers of sayntes, &
they sange a new songe, sayenge:
Thou arte woorthy LORDE to re-
ceauē the boke, and to open hys sca-
les, * for thou wast slayne, and haste
redymed vs vnto God in thy bloude,
of euery kyned, and tynge, & people,
and nacion, and thou haste made vs
vnto oure God a kynghome & pre-
stes, and we shal ragnē vpon earth.

And I sawe and herde the voyce of
many angels in the compasse of the
seate, and of the beastes, and elders,
and the nombre of thim was thou-
sandes of thousandes, sayenge wth
loude voyce: The lābe that is slayē
is woorthy to receauē power & God-
heade, and wysedome, and strength,
and honoure, and glozy, & blesynge.

And

coelo, neque in terra, neque sub
tus terram, aperiro librum, ne-
que respicere illum. Et ego fle-
bam multum, quoniam nemo di-
gnus inuētus est aperire librum,
nec uidere eum. Et unus de se-
nioribus dixit mihi: Ne fleueris,
ecce, uicit leo de tribu Iuda, ra-
dix Dauid aperire librum, & sol-
uere septem signacula eius. Et
uidi, & ecce in medio throni &
quatuor animalium, & in medio
seniorum agnum stantem tan-
quam occisum, habentem cor-
nua septem, & oculos septem,
qui sunt septem spiritus Dei, mis-
si in omnem terram. Et uenit, &
accepit de dextera sedentis in
throno libri. Et cum aperuisset
librum, quatuor animalia, & ui-
ginti quatuor seniores cecide-
runt coram agno, habentes sin-
guli citharas & phialas aureas,
plenas odoramentorum, quae
sunt orationes sanctorum, & can-
tabant canticum nouū dicentes:
Dignus es Domine accipere li-
brum, & aperire signacula eius,
quoniam occisus es, & redemisti
nos Deo in sanguine tuo, ex omni
tribu, & lingua, & populo, & natio-
ne, & fecisti nos deo nro regnū,
& sacerdotes, & regnabimus sup
terrā. Et uidi, & audiui uocē āge-
lotū multorū i circuitu throni, &
aialū & seniorū, & erat numerus
eorū milia milia dicētū uoce ma-
gna: Dignus est agnus q occisus
est accipere uirtutē & diuinitatē,
& sapientiā, & fortitudinē, & ho-
nore, & gloriā, & benedictionē.

Et

Gen. 49. b
Ezay. 31. b

Heb. 9. b
1. Petri. 1. c
1. Job. 1. b
Apor. 1. a

Daniel 7. b

Et omnem creaturam quæ in celo est, & sub terra, & quæ sunt in mari, & quæ in eo, omnes audiui dicentes: Sedit in throno, & agno, benedictio, & honor, & gloria, & potestas in secula seculorum. Et quatuor animalia dicebant: Amen. Et uiginti quatuor seniores ceciderunt in facies suas, & adorauerunt uiuentem in secula seculorum.

CAPVT VI.

ET uidi quod aperuisset agnus unum de septem sigillis, & audiui unum de quatuor animalibus dicens tanquam uocem tonitruus: Veni, & uide. Et uidi & ecce equus albus, & qui sedebat super illum, habebat arcum, & data est ei corona, & exiit uincens ut uinceret. Et cum aperuisset sigillum secundum, audiui secundum animal, dicent: Veni & uide. Et exiit alius equus, rufus, & qui sedebat super illum, datum est ei ut sumeret pacem de terra, & ut inuicem se interficiant, & datus est ei gladius magnus. Et cum aperuisset sigillum tertium, audiui tertium animal, dicens: Veni & uide. Et ecce equus niger, et qui sedebat super illum habebat stateram in manu sua. Et audiui tanquam uocem in medio quatuor animalium, dicent: Billibris tritici denario uno, & tres billibres hordei denario uno.

And every creature that is in heauen, and upon the earth, and vnder the earth, and that are in the see, and that are therein, I herde them all sayenge: Vnto hym that sitteth in the seate, & vnto the lambe, be blessing, and honoure, and glory, and power for euer and euer. And the foure beastes sayd: Amen. And the foure and twenty elders fell vpon thre faces and worshipped the lyuyng for euer and euer.

The. vi. Chapter.

AD I sawe that the lambe had opened one of þe seuen scales, and I herde one of the foure beastes sayenge as the voyce of a thóder: Come, and se. And I saw, and beholde a whyte horse, & he that sat vpon the same had a bowe, and ther was a crowne geuen vnto hym, and he wente out churryinge that he shulde ouercome. And whan he had opened þe seconde scale, I herde the seconde beaste sayenge: Come and se. And ther wente out another horse, reede, & he that sat vpon it, it was geuen hym to take a waie peace from the earth, and that they shulde slaye ech other, and ther was a great sweerde geuen hym. And whan he had opened þe thyrde scale, I herde the thyrde beaste, sayenge: Come and se. And beholde a blacke horse, and he that sat vpon the same had a parys of balances in hyr hande. And I herde as it had bene a voyce in þe myddes of the foure beastes, sayenge: Two pounde weyght of wheat for one peny, and thre two pounde weyghtes of barley for one peny,

APOCALYPSIS

peny, and the wyne and oyle do not
B thou hurte. And whā he had opened
the fourth seale, I herde the voyce of
the fourth beaste, sayenge: Come s
se. And beholde a pale horse, and he
that sat vpon it, hys name was cal
led Death, and hell followed hym,
and power was geuen hym vpon
fourte partes of the earth, to hyl
the swearde, hunger, and death, and
beastes of the earth. And whan he
had opened the fyfte seale, I saw vn
der the altare the soules of the that
were slayne for the worde of God,
and for the wytnesse that they had,
and cryed wyth loude voyce, sayeng
How longer **LOK**e thou holy and
true, dost thou not iudge and dost
not auenge our bloude of them that
dwel vpon earth? And vnto euery
one of them were geuen whyte gar
mentes. And it was sayd vnto the,
that they shuld rest yet a lytle whyle
vntill they: fellowseruantes & bre
thren be fulfylled, whyche are to be
killed as they also. And I saw whan
he had opened the syxte seale, and be
holde ther happened a great earth
quake, and þ sone became blacke as
a heere sache, & the moone became
altogether as bloud, and the starres
fell downe from heauen vpon earth,
as the spygge tre casteth hys vntyme
ly spygges, whā it is shak of a greate
wynde. And the heaue went awaye
as a boke rolled together: and euery
hill, and yles were remoued from
theyr places: and the hynges of the
earth, and pynces, and captaynes,
and the ryche, and the stronge, & eu
ery bondman and fre man had them
selues

uno, & uinum, & oleum no lafe
ris. Et cum aperuisset sigillum
quartum, audiui uocem quarti
animalis, dicentis: Veni et uide.
Et ecce equus pallidus, et qui se
debat super eū, nomē illi Mors,
et infernus sequebatur eum, et
data est illi potestas super qua
tuor partes terre, interficere gla
dio, fame, et morte, et bestiis ter
re. Et cum aperuisset sigillum
quintum, uidi subtus altare ani
mas interfectionum propter uer
bum Dei, et propter testimoni
um quod habebant, et clama
bant uoce magna, dicentes: Vis
quequo Domine, sanctus et ue
rus non iudicas, et non uindicas
sanguinem nostrum de his qui
habitant in terra? Et data sunt
illis singule stole albe, et di
ctum est illis ut requiescerent
adhuc tēpus modicū, donec cō
pleātur cōsetui eorū & frēs eorū,
qui interficiendi sunt sicut et il
li. Et uidi cum aperuisset sig
illum sextum, et ecce terrēmotus
magnus factus est, et sol factus
est niger tanquam saccus silici
nus: et luna tota facta est sicut
sanguis, et stelle de cōlo ceci
derunt super terram, sicut ficus
emittit grossos suos cum a uēto
magno mouetur: & cōlū recessit
sicut liber inuolutus, & omīs mōs,
et insule de locis suis motę sunt,
et reges terre, et principes, et tri
buni, et diuites, et fortes, et om
nis seruus, et liber absconderunt
se in

4. E. 11. b
Dana. 11. b

E. 11. 14. s

Mar. 17. f

Mar. 1. c

se in spellicis & petris montium,
et dicunt montibus et petris: Ca-
dite super nos, et abscondite
nos a facie sedentis super thro-
num, et ab ira agni: quoniam ue-
nit dies magnus iræ ipsorum. Et
quis poterit stare?

CAPVT VII.

Rost hæc uidi quatuor
angelos stantes super
quatuor angulos ter-
re, tenentes quatuor
uentos terre, ne flarent super
terram, neque super mare, ne-
que in ullam arborem. Et uidi
alterum angelum ascendentem
ab ortu solis, habentem signum
Dei uisui, et clamauit uoce ma-
gna quatuor angelis, quibus da-
tum est nocere terre & mari, di-
cens: Nolite nocere terre et ma-
ri, neque arboribus, quoadusque
signemus scriptis Dei nostri in
frontibus suis. Et audiui nume-
rum signatorum, centum qua-
draginta quatuor milia, signati
ex omni tribu filiorum Israel.
Ex tribu Iuda, duodecim milia
signati. Ex tribu Ruben, duode-
cim milia signati. Ex tribu Gad,
duodecim milia signati. Ex tribu
Aser, duodecim milia signati. Ex
tribu Nephthalim, duodecim
milia signati. Ex tribu Manasse,
duodecim milia signati. Ex tribu
Symeon duodecim milia signati. Ex
tribu Leui, duodecim milia signati.
Ex

scilicet in the denses and in rocks of
the hylls, and saye vnto the moun-
taynes and rockes: * Fall vpon vs,
and hyde vs from the sight of hym
that sitteth vpon the throne, and sed
the wrath of the lambe: for þ great
daye of the wrath is come. And
who shalbe able to endure?

The vii. Chapter.

After these thynges saue
I fourre angels standynge
vpon the fourre corners of
the earth, holdyng þ fourre
wyndes of þ earth, that they shoulde
not blowe vpon earth, nor vpon þ see,
nor vpon any tre. And I sawe ano-
ther angell comynge vp from the
trysynge of the Sonne, hauryng the
token of the lpyngge God, and he
cryed with loude voyce vnto þ fourre
angels, vnto whome it was geuen
to hurte the earth and the see, say-
enge: * Hurte not the earth and
see, nother the trees, vntyll we scale
the seruauntes of our God in theyr
foreheades. And I herde the num-
bre of the scaled, hundredeth and fourre
and forty thousande, scaled of eue-
ry trybe of the chyldren of Israel.
Of the trybe of Iuda are twelwe
thousande scaled. Of the trybe
of Ruben are twelwe thousande sca-
led. Of the trybe of Gad are
twelwe thousande scaled. Of the
trybe of Aser are twelwe thousande
scaled. Of the trybe of Nephtha-
lim are twelwe thousande scaled. Of
þ trybe of Manasse are twelwe thou-
sande scaled. Of the trybe of Symeon
are twelwe thousande scaled. Of the
trybe of Leui are twelwe thousande scaled.

Chap. vii.
Luc. xi. c
Apoca. 9. b

Apoca. 9. b

Apoca. 9. b

APOCALYPSIS

greate mountayne burnynge was
cast in þe see, and þe thyrde parte of þe
see became bloude: and the thyrde
parte of þe creatures dyed, those that
had lyfe in the see, & the thyrde parte
of the shippes perished. And þe thyrde
angell blew wpyth a trompet, & ther
fell a greate burnynge starre fro hea-
uen lyke a creshet, and it fell vpo the
thyrde parte of the floodes, and vpo
the fountaynes of waters: and the na-
me of the starre is called Worme-
woode, and the thyrde parte of þe wa-
ters became wormewood, & many
men dyed of the waters, for they be-
came bytter. And the fourth angell
dyd blowe wpyth the trompet, and þe
thyrde parte of the Sonne was smyt-
ten, and the thyrde parte of þe Moone
and the thyrde parte of the starres,
insomuche that the thyrde parte of
them was darkened, and the thyrde
parte of the day dyd not shyne, and
of the nyghte lyke wyse. And I sawe
and herde the voyce of an Egge say-
enge wpyth loude voyce: Wo, wo, wo
vnto the dwellers in earth, of þe voy-
ces of the angels, that were for to
blowe wpyth the trompet.

The ix. Chapter.

And the fyfte angell dydde
blowe wpyth a trompet, &
I sawe a starre to be falle
downe vpon earth, & ther
was geue hym þe keye of the bottō-
lesse pytte. And he opened the bottō-
lesse pytte, and the smoke of þe pytte
wente vp, as the smoke of a greate
fornace: and the Sonne and the ayre
was darkened for the smoke of the
pytte

mons magnus igne ardens, missus
est in mare, et facta est tertia
pars maris, sanguis, et mortua
est tertia pars creaturæ, eorum
quæ habebant animas in mari,
et tertia pars nauium interijt. Et
tertius angelus tuba cecinit, et
cecidit de cælo stella magna
ardens tanquam facula, et ceci-
dit in tertiam partem fluminum,
et in fontes aquarum: et nomen
stellæ dicitur Absynthium, et fa-
cta est tertia pars aquarum in
absynthium, et multi hominum
mortui sunt de aquis: quia ama-
ræ factæ sunt. Et quartus ange-
lus tuba cecinit, et percussa est
tertia pars solis, et tertia pars
lunæ, et tertia pars stellarum, ita
ut obscuraretur tertia pars eo-
rum, et diei non lucretur pars ter-
tia, et noctis similiter. Et uidi,
et audiui uocem unius aquilæ
uolantis per medium cæli, di-
centis uoce magna: Væ, uæ, uæ,
habitantibus in terra, de cæte-
ris uocibus trium angelorum, qui
erant tuba canituri.

CAPVT IX.

Et quintus angelus tu-
ba cecinit, et uidi stel-
lam de cælo cecidis-
se in terram, et data
est ei clauis putei abyssi. Et
aperuit puteum abyssi, et as-
cendit fumus putei, sicut fu-
mus fornacis magnæ: et obscuro
fuit sol, et aer de fumo pu-
te-
i

gacha. 9. b

Apoc. 14. 8
and. 19. 8

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tel. Et de sumo pntel exierunt locustæ in terram, & data est illis potestas, sicut habent potestatem scorpiones terræ, & preceptum est illis ne lederent fructum terræ, neque omne uitide, neque omnem arborem nisi tantum homines, qui non habent signum Dei in frontibus suis: & dictum est illis, ne occiderent eos, sed ut cruciarentur mensibus quinque: & cruciatus eorum, ut cruciatus scorpionum cum percutit hominem. Et in diebus illis querent homines mortem, et non inuenient eam: & desiderabunt mori, et fugiet mors ab eis. Et similitudines locustarum similes equis paratis in prælium: et super capita earum tanquam coronæ similes auro, & facies earum tanquam facies hominum: et habebant capillos sicut capillos mulierum, et dentes earum sicut dentes leonum erant: et habebant loricas sicut loricas ferreas, et uox alarum earum sicut uox currum equorum multorum currentium in bellum: et habebant caudas similes scorpionum, et aculei erant in caudis earum: et potestas earum nocere hominibus mensibus quinque. Et habebant super se regem angelum abyssus, cui nomen hebraice Abaddon, græce autem Appollyon, & latine habens nomen Exterminans. Vnum abijt, & ecce ueniunt adhuc duo ne post hec. Et sextus angelus tuba cecinit, et audiui uocem unam ex quatuor

comi

pytæ. And out of the smoke of þe pyt went locusts into the earth, & power was giuen them, as the scorpions of þe earth haue power, & and it was commaunded them that they shoulde not hurte the grasse of the earth, nor euery grene thyng, nor euery tre: saue onely the men that haue not þe token of God in theyr foreheades: & it was sayd vnto the, that they shuld not kyl the, but þe they shuld bere the fyre monethes: & theyr payne [was] as the payne of a scorpion, when he styngeth a man. In those dayes, shall men see the death, and shall not fynde it: and they shall couet to dye, and death shall flye from them. And the lykneses of the locusts were lyke vnto horses prepared vnto battayll: and vpon theyr heades as it had been crownes lyke vnto golde, and theyr faces, as the faces of men, and heeres as the heeres of women, & theyr teth were as the teth of lions: they had habergions as yron habergions and the soude of theyr wynges was, as the soude of the charris of many horses runnyng in a battayle: and they had tayles lyke as of scorpions, and ther were stynges in theyr tayles: and theyr power was to hurte men fyue monethes. And they had the angell of þe bottomlesse pyt for a kynge ouer them, whose name is in hebreu Abaddon, but in Greke, Apollyon, and in Latine, hauyng þe name Rootynge out. One

Apoc. 9. 3

Of. 10. 1
Apoc. 4. 1

1. 1. 1. 1. 1. 1.

At. 1. 1. 1.

APOCALYPSIS

horne of the golden altare, whiche
is before the eyes of God, sayenge vnto
the syxte angel þe had the troyset:
Louse the foure angels þe are boilde
in the great floude Euphrates. And
the foure angels were loused, which
were ready at an houre, and a daye,
& moueth, and pearre, that they shuld
kyl the thyrde parte of mē. And the
nombze of horsemen was twenty ty-
mes ten thousand: and I herde thez
nombze. And thus I sawe the horses
in a vision, and they that sat vpon the
had fyre habergions, and pelowe, &
brymston: & the horses heades were
as the heades of ypones, & out of thez
mouth come forth fyre, and smoke, &
brymstone. And of these thre plagis
was the thyrde parte of men slayne,
[namely,] of fyre, of smoke, & brym-
stone, whych dyd come forth out of
thez mouth. For the power of þe hor-
ses is in thez mouth, & in thez tay-
les: for thez tayles are lyke serpen-
tes, haunginge heades, and wpyth the
same do they hurte. And þe rest of mē
that were not kyled wpyth these pla-
ges, nother repented of the wythes
of thez handes, that they shulde not
worship deuels, and golden ymages
and syluer, & of brasse, & of stone, &
of woode, whych nother can heare, nor
se, nor walke, & haue not repen-
ted of thez manslaughter, nor of thez
wpythcraftes, nor of thez for-
nicacion, nor of thez thestes.

The .x. Chapter.

And I sawe another myghty
angel cōpyng downe fro
heane, clothed w a cloude,
& the raynebow vpon hys
brade.

cornibus altaris aurei, quod est
ante oculos Dei, dicentem sex-
to angelo qui habebat tubam:
Solue quatuor angelos, qui li-
gati sunt in flumine magno Eu-
phrate. Et soluti sunt quatuor an-
geli, qui parati erant in horam, &
diem, & mēsem, & annum, ut oc-
ciderent tertiā partem hominū.
Et numerus equestris exercitus,
uicies millies dena milia. Et au-
diui numerū eorū. Et ita uidi e-
quos in uisione, & q̄ sedebāt sup-
eos, habebant loricas igneas, &
hyacinthinas, & sulphureas: &
capita equorū erant tanq̄ capita
leonum, & de ore eorū procede-
bat ignis, & fumus, & sulphur. Et
ab his tribus plagis occisa est ter-
tia pars hoīm, de igne, & de fu-
mo, & sulphure, quæ procedebāt
ex ore ipsorū. Potestas em̄ equo-
rum in ore eorū est, & in caudis
eorū: inā caudæ eorū similes ser-
pētibz, habētes capita, & in his
nocēt. Et ceteri hoīes qui nō sūt
occisi in his plagis, neque pœni-
tentiā egerunt de operibus ma-
nuum suarū, ut non adorārent dæ-
monia, & simulachra aurea, & ar-
gentea, & ærea, & lapidea, & li-
gnea, quæ neq; uidere possūt, ne-
que audire, neq; ambulare, & nō
egerūt pœnitentiā ab homicidiis
suis, neq; a ueneficiis suis, neq; a
fornicatione sua, neq; a furtis suis,

CAPVT .X.

Et uidi alium angelum
fortem descendentem
de celo, amictum nu-
be, & iris in capite
eius,

eius, & facies eius erat ut sol, &
 pedes eius tanquam columna
 ignis: & habebat in manu sua li-
 bellum apertum. Et posuit pedē
 suum dexteram super mare, sinis-
 trum autem super terram, & cla-
 mauit uoce magna, quoniam admo-
 dum cum ideo rugit. Et cum cla-
 masset, locuta sunt septem toni-
 trua uoces suas. Et cum locuta
 fuissent septem tonitrua uoces
 suas, ego scripturus eram: & au-
 diui uocem de coelo, dicentem
 mihi: Signa quæ locuta sunt sep-
 tem tonitrua, & noli ea scribere.
 Et angelus quem uidi stantem
 super mare & super terram, leua-
 uit manum suam ad coelum, & iu-
 rauit per uiuentem in secula se-
 cula seculorū, qui creauit coelū,
 & ea quæ in eo sūt: & terrā, & ea
 quæ in ea sunt: & mare, & ea quæ
 in eo sūt: Quia tēpus nō erit am-
 plius, sed in diebus uocis septimi
 angeli, cū coeperit tuba canere,
 consumabitur mysteriū Dei, sicut
 euāgelizauit per sermos suos pro-
 phetas. Et audiui uocē de coelo,
 iterum loquentem mecum & dicen-
 tem: Vade, & accipe librum a-
 pertum de manu angeli stantis
 super mare et super terram. Et
 abiit ad angelum, dicens ei, ut
 daret mihi librum. Et dixit mihi:
 Accipe librum, & deuora illum,
 & faciet amaricari uentrem tu-
 um, sed in ore tuo erit dulce tan-
 quam mel. Et accepi librum de ma-
 nu angeli, & deuoraui illum, &
 erat in ore meo tanquam mel
 dulce: & cum deuorauissem eum,

amar

heade, and his face was as a sone,
 and his fete as a pylar of fyre: and
 he had in his hande a lytle booke ope.
 And he set his ryght foote vpon the see,
 but the lefte vpon the earth, and he
 cryed wyth loude voyce, as when a
 lpon ronneth. And when he had cryed,
 the seuen thōnders spake theyr voyces.
 And when the seuen thōnders had spa-
 ked theyr voyces, I was about to wyte,
 & I herde a voyce fro heauen sayeng
 vnto me: Seale vp thynges the se-
 uen thōnders haue spokē, & wyte the
 not. And the angel whome I sawe
 standyng vpon the see & vpon the lande
 lyfte vp his hande toward heauen. &
 he sware by the lyuynge for euer &
 euer, whych he create heauē, & the
 thynges that are therein: & the earth
 & the thynges that are in it: & the see,
 & the thynges that are therein: That there
 shalbe nomore tyme, but in the dayes
 of the voyce of the seueneth angell,
 when the troyet shal begyn to blow,
 the mystery of God shalbe fynished,
 as he hath preached by his seruau-
 tes & prophetes. And I herde a voyce
 fro heauen speahyng agayne to me,
 sayenge: Go, and take the booke that
 is open of the hande of the angel, &
 drynge vpon the see and vpon the earth.
 And I wente vnto the angell, say-
 eng vnto hym, that he shulde geue
 me the booke. And he sayd vnto me:
 Take the booke, and eate it vp,
 and it shall make thy belly to beco-
 me byttere, but in thy mouth it shalbe
 swete as honny: And I toke the booke
 of the angels hande, and I dyd eate
 it vp, and it was swete in my mouth
 as honny: and when I had eate it vp,

Daniel. 11. 6

B

Ezech. 1. 8

4 Ezech. 1. 8

Ezech. 1. 8

APOCALYPSIS

my belly was become bitter, and he
sayde vnto me: Thou must prophe-
cy agayne vnto the heythen, & pro-
ples, and tungen, & many hynges.

Chr. xi. Chapter.

A



And ther was geuen me a
re de lyke vnto a rodde, &
it was sayde vnto me:

* Ryse, and meete the tē-
ple of God, and the altare, & the that
worship in it: but þ quere þ is in the
temple, cast out, & meete it not: for it
is geuen vnto the heythen, and the
holp cytie shal they tread vnder foot
two & fortye monethes. And I shall
geue vnto my two wytnesses, & they
shall prophecye thousande, two hun-
dred & thre score dayes, clothed with
sackes: * These are two olyue trees
& two shynynge candelstiches, stan-
dyng in þ presence of the God of þ
earth. And yf ony mā wyl hurte the,
fyre shall go out of theyr mouth, and
shal consume theyr enemyes: yf ony
mā wyl hurt the, so must he be kylled
These haue power to shue heauen,
that it do not rayne þ tyme of theyr
prophecye: and haue power ouer wa-
ters, to turne them into bloude, and
to smyte the earth wth euery plage
as ofte as they wyl. * And whan
they shall haue fynyshe theyr testi-
mony, the beaste that dyd come vp
out of the bottomlesse pit, shal make
warre agaynst them, and shall o-
uercome them, and shall kyll them.
And theyr bodyes shall lye in the
streets of the greates cytie, whiche
spiritually is called Sodoma and E-
gypte, where theyr LORDE also was
crucified. And some of þ tribes & peo-
ples

Exch. 4. 2.
4. 4. 4. 1.

2. 4. 4.

Den. 7. 2
Apoc. 11. 2

B

amaricatus est uenter meus, et
dixit mihi: Oportet te iterum
prophetare Gentibus, & populis,
& linguis, & regibus multis.

CAPVT XI.



Et datus est mihi cala-
mus similis uirgæ, & di-
ctum est mihi: Surge,
& metire templū Dei,

& altare, & adorantes in eo: atri-
um autem quod est intra tem-
plum, eice foras, & ne metiaris
illud: quoniam datum est Genti-
bus, & ciuitatem sanctam calca-
bunt mensibus quadraginta duo-
bus. Et dabo duobus testibus
meis, & prophetabūt diebus mil-
le ducentis sexaginta, amicti sac-
cis. Hi sunt duas olyue, & duo can-
delabra lucentia, in conspectu
Domini terre stantia. Et si quis
uoluerit eos nocere, ignis exiet
de ore eorum, & deuorabit in-
imicos eorum: & si quis uoluerit
eos ledere, sic oportet eum occi-
di. Hi habent potestatem clau-
dendi cælum, ne pluat diebus
prophetiæ ipsorum: & potesta-
tem habent super aquas conuer-
tendi eas in sanguinem, et percu-
tere terram omni plaga quo-
tiscunque uoluerint. Et cum fi-
nierint testimonium suum, bea-
stia quæ ascendit de abyssu, faciet
aduersum eos bellum, & uin-
cet illos, & occidet eos. Et cor-
pora eorum iacebunt in plateis
ciuitatis magnæ, quæ uocatur
spūaliter Sodoma, & Aegyptus,
ubi & Dñs eorum crucifixus est.
Et uidebunt de tribubus, & po-
pulis

VRINE

pulis

pulsis, & lingulis, & gentibus corpora eorum per tres dies & dimidium, & corpora eorum non sinent poni in monumentis. Et inhabitantes terram gaudebunt super illis, & iucundabuntur, & munera mittent inuicem: quoniam hi duo prophete cruciauerunt eos, qui habitabant super terram. Et post dies tres & dimidium, spiritus uitae a Deo intrauit in eos: & steterunt super pedes suos, & timor magnus cecidit super eos qui uiderunt eos. Et audierunt uocem magnam de caelo, dicentem eis: Ascendite huc. Et ascenderunt in cælum in nube, & uiderunt illos inimici eorum. Et in illa hora factus est terramotus magnus, & decima pars ciuitatis cecidit, & occisa sunt in terra motu nomina hominum septem milia, & reliqui in timore sunt missi, & dederunt gloriam Deo cæli. Vnde secundum abiit, & ecce uox tertium ueniet cito. Et septimus angelus tuba cecinit, & factæ sunt uoces magnæ in caelo, dicentes: Factum est regnum huius mundi Domini nostri & Christi eius, & regnabit in secula seculorum. Amen. Et uisus quatuor seniores qui in conspectu Dei sedent in sedibus suis, ceciderunt in facies suas, & adorauerunt deum, dicentes: Gratias agimus tibi Dñe Deus posteris ospotis, q̄ es, & q̄ eras, & qui uenturus es, q̄a accepisti uirtutem tuam magnam, & regnasti. Et irate sunt gentes, & aduenit ira tua, & tempus mortuorum iudicari.

ples & tages. & they the shal scethy: & dyes the dayes & an half. & they shal not suffer they: but yes to be layde in graues. And the dwellers vpon earth shal reioyce ouer the, & be glad, & shal sende presentes to ech othre: because that these two prophetes ueried the that dwelle vpon earth. And after the dayes and an half, byd þe spūete of lyfe from God entre into them, & they stode vpon they feet. & a great feare fell vpon them that dyd & the. And they herde a great voyce from heauen sayenge vnto them: Come vp hether. And they wente vp into heauen into a cloude, and they enemyes sawe them. And in that houre ther happened a great earthquake, & the thyrde parte of the erthe fell, and in the earthquake were slayne þe names of men seuen thousande, and þe remanente were feared, and gaue praye vnto the God of heaue. The secunde wo is paste, and beholde the thyrde wo shal come shortly. And the seuench angel dyd blowe w þe tubet, & ther happened great voyces in heaue, sayenge: The kyngdome of this worlde is become oure LORDES, & bys Christes, & he shal raygne for euer & euer. Amen. And the foure & timentye elders, that sūt in the syght of God in they seates, fell vpon they faces, and worshipped god sayenge: We thanke the oure LORDE God almyghty, whych arte, & which weerst, and whych arte to come, for thou hast receaued thy great myght, and hast raygned. And the pepel were angry, and thy wrath is come, & the tyme of the dead to be iudged.

E
Danic. 11. 6

Danic. 11. 6

D

1. 1. 1.

1. 1. 1.

Et. iii. and

APOCALYPSIS

to geue rewarde vnto thy seruantes & prophetes, & vnto & sapientes, & the & drede thy name great & smal, & to roote out the & haue corrupted & earth. And & temple of God was opened in heaue, & the Arke of hys testamēt was sene in his temple: & ther hapened lychtenynges, & voyces, & thūdrynges, & earthquakes, and a great baple.

The .xii. Chapter.

And ther appeared a great tokē in heaue: A womā clothed wth the sūne, & the moone vnder hyr fete, & on hyr head a crowne of twelue starres, & was wth chyldre, & cryed traunsplynge, & is payried & she may brynge forth. And ther was sene another to hen in heaue: And beholde, a greete reede draggō, hauing seuen heades, & ten hornes, & vpon hyr heades seuen crownes, & wth his taylor dūe & thyrde parte of the starres of heaue, & caste the to the earth. And & draggō stode befoze the womā that shulde brynge forth, & whan she had brought forth, he myght deuoure hyr chyldre. And she brought forth a māchyldre, which was for to rule all & the earth wth a rod of yron, & hyr sonne was takē vp vnto God, & vnto hys throne: & and the womā fled in & wyldernes, where she had a place prepared of god, & he may fede her there thousād & two hūdredth, and thir scoze dayes. And ther happened a great battayle in heaue: & Michael & hys angels fought wth the draggon, & the draggon fought, & hys angels, & preuayled not, nother was there place founde ony more in heaue. And the same great draggon was

& reddere mercedē seruīs tuis prophetis, & sanctis, & clementibus nomen tuum pusillis & magnis, & exterminandi eos qui eos superant terrā. Et apertum est templum Dei in celo, & visa est arca testamenti eius in templo eius, & facta sunt fulgura, & voces, & tonitrua, & tremotus, & grando magna.

CAPVT XII.

Et signum magnum apparuit in celo: Mulier amicta sole, & luna sub pedibus eius, & in capite eius corona stellarū duodecim, & in utero habens, & clamat parturient, & cruciatur ut pariat. Et visum est aliud signum in celo: & ecce draco magnus rufus, habēs capita septē, & cornus decem, & in capitibus eius diademata septē, & cauda eius trahebat tertiā partē stellarū coeli, & misit eas in terrā. Et draco stetit ante mulierē quę erat parturitura, ut cū peperisset, filiū eius deuoraret. Et peperit filiū masculū, qui rector erat oēs gētes in uirga ferrea, & raptus est filius eius ad deū, & ad thronū eius, & mulier fugit in solitudinē, ubi habebat locū paratū a deo, ut ibi pascat eā diebus mille, ducentis, & sexaginta. Et factū est prēliū magnum in celo: Michael & angeli eius praeliabantur cū dracone, et draco pugnabat & angeli eius, et non ualuerunt, neq; locus inuentus est eorū amplius in celo. Et proiectus est draco ille magnus, serpens

Apoc. xii. c

Dan. xii. f

Thia. 14. b
Luc. 10. b

serpens antiquus, qui uocatur
diabolus et satanas, qui seducit
uniuersum orbem, et proiectus est
in terram, et angeli eius cum il-
lo missi sunt. Et audiui uocem
magnam in celo dicentem:
Nunc facta est salus, et uirtus, et
regnum Dei nostri, et potestas
Christi eius, quia projectus est
accusator fratrum nostrorum, qui
accusabat illos ante conspectum
Dei nostri die ac nocte. Et ipsi
uicerunt eum propter sangui-
nem agni, et propter uerbum te-
stimonii sui, et non dilexerunt
animas suas usque ad mortem:
propterea letamini coeli, & qui
habitis in eis. Vnde terra et ma-
ri, quia descendit diabolus ad
uos, habens iram magnam, sci-
ens quod modicum tempus ha-
bet. Et postquam uidit draco
quod projectus esset in terram,
perlocutus est mulierem quam pe-
perit masculum: et datae sunt mu-
lieri alae duae aquilae magnae, ut
uolaret in desertum in locum su-
um, ubi alitur per tempus et tem-
pora, et dimidium temporis a
facie serpentis. Et misit serpens
ex ore suo post mulierem aquam
tanquam flumen, ut eam faceret
trahi a flumine. Et adiunxit terra
mulierem, et aperuit terra os su-
um, et absorbit flumen, quod
misit draco de ore suo. Et iratus
est draco in mulierem, & ablit
facere praelium cum reliquis de
semine eius qui custodiunt man-
data

was cast out, & old serpent, which is
called the deuill & satanas, whiche
deceaueth the whole worlde, and he
was caste to the earth, and hys an-
gels were sente wyth hym. And I
herde a great voyce in heauen, say-
enge: Now is the saluacio, & strenght,
& þe kyngdome betome oure Gode, & þe
power hys Christes: for the accuser
of our brethren, whiche accused them
nyght & daye before þe presence of oure
god is throughte downe. And they haue
ouercome hym because of the blood
of þe lambe, & because of the worde of
hys wyrtnesse, and they haue not lo-
ued theyr lyues vntyl deathe: & they
therefore ye heauens, & ye that dwyll
in them. Ado vnto the earth and see,
for the deuill is come downe vnto
you, haupnt a great wrath. be ryge
sure that he hath a lytle tyme. And
after that the draggon sawe that he
was caste downe to the earth, he per-
suede the woman that had broughte
forth the manchild: and vnto þe wo-
man were geuen two greete wyng-
es of a greete Eagle, that she shulde
flye into þe deserte in hys place, wher
she is noursched for .a. tyme, and tyme
mes, and halfe a tyme, from þe sighte
of the serpente. And the serpente cast
water out of hys mouth after þe wo-
man, lyke as a ryuer, that he myght
make her to be drawen of the ryuer.
And the earth dyd helpe the woman
& the earth opened hys mouth, & swal-
lowed up þe ryuer, the whiche þe drag-
gon cast out of hys mouth. And the
draggon was wroth wth the woman, &
wrote to make battayll wth the residue
of hys sede, which hepe & chynaunder
t.iii. men.

Apoc. 12. 6

Daniel 7. 2

Daniel 7. 2

APOCALYPSIS

mentes of God, and haue the wpt-
nesse of Iesus Christe. And he stode
vpon the sonde of the see.

The. viii. Chapter.

Apoc. 7. 1



And I sawe a beast rysing
out of the see, hauing se-
uen heades & ten hornes,
& vpon his hornes ten crow-
nes. & vpon his heades the names of
blasphemie.

Daniel. 7. 1

And the beastie that I
sawe was lyke vnto a cat of & most
tayne, and hys fete lyke the fete of a
beere, & hys mouth as the mouth of a
lyon. And the draggo gaue hym hys
vertue & great power. And I sawe
one of hys heades, as slayd to death,
& the stroke of hys death was healed.
And all the earth wondered after &
the beastie, & they worshipped & draggon
that gaue power vnto the beastie, and
they worshipped the beastie, sayenge:

Who is lyke vnto the beastie? & who
shalbe able to stynde wth hym? And
hym was geuen a mouth speakyng
great thynges and blasphemies: &
power was geuen vnto hym to do
two and forty monethes. And he o-
pened his mouth to blasphemie vnto
God, that he shulde speake euell
of hys name, and his tabernacle, and
them that dwell in heauen: and it
was geuen hym to make battayll to
the sayntes, and to ouercome them.
And power was geuen hym vpon eue-
ry kynned, and people, and tynge, and
nacion, & all they that dwelt vpon
earth worshipped the same, whose na-
mes are not wyrtten in the booke of
lyfe of the lambe, whych was kyllid
from the begynnyng of the worlde.

Apoc. 11. 1

Daniel. 11. 1

He that hath an eare, let hym heare
the

data Dei, et habet testimonium
I E S V Christi. Et stetit super a-
renam maris.

CAPVT XIII.



Et uidi de mari bestiam
ascendentem, habentem
capita septem, et
cornua decem, & su-
per cornua eius decem diade-
mata, & super capita eius nomi-
na blasphemie. Et bestia quam
uidi, similis erat pardo, & pedes
eius sicut pedes ursi, & os eius si-
cut os leonis. Et dedit illi draco
uirtutem suam & potestatem ma-
gnam. Et uidi unam de capitibus
suis, quasi occisum in morte,
& plaga mortis eius curata
est. Et admirata est uniuersa terra
post bestiam, & adorauerunt
draconem qui dedit potestatem
bestie, & adorauerunt bestiam,
dicentes: Quis similis bestie? et
quis poterit pugnare cum ea? Et
datum est ei os loquens magna et
blasphemias: & data est ei po-
testas facere menses quadra-
giata duos. Et aperuit os suum
in blasphemias ad Deum, ut
blasphemaret nomen eius, & ta-
bernaculum eius, & eos qui in
celo habitant: & datum est illi be-
lum facere cum sanctis, & uincere
eos. Et data est illi potestas in
omnem tribum, et populum, et
linguam, et gentem, et adora-
uerunt eam omnes qui inhabita-
bant terram, quorum non sunt scrip-
ta nomina in libro uite agni,
qui occisus est ab origine mun-
di. Si quis habet aurem, audiat

Qui

Qui in captiuitatem duxerit, in captiuitatem uadet: qui in gladio occiderit, oportet eum gladio occidi. Hic est patientia et fides sanctorum. Et uidi aliam bestiam ascendentem de terra, & habebat cornua duo similia agni, et loquebatur sicut draco. Et potestatem prioris bestie omnem faciebat in conspectu eius, et fecit terram et habitantes in ea adorare bestiam primam, cuius curata est plaga mortis. Et fecit signa magna, ut etiam ignem faceret de coelo descendere in terram in conspectu hominum. Et seduxit habitantes in terra propter signa quae data sunt illi facere in conspectu bestiae, dicens habitantibus in terra: ut faciant imaginem bestiae, quae habet plagam gladii, et uixit. Et data est illi ut daret spiritum imagini bestiae, et ut loquatur imago bestiae, et faciet ut quicumque non adorauerit imaginem bestiae, occidatur. Et faciet omnes pusillos et magnos, et diuites, et pauperes, & liberos, & seruos, habere characterem in dextera manu sua, aut in frontibus suis, et ne quis posset emere aut uendere, nisi qui habeat characterem, aut nomen bestiae, aut numerum nominis eius. Hic sapientia est. Qui habet intellectum, computet numerum bestiae. Numerus enim hominis est, et numerus eius sex centi sexaginta sex.

*He that shall leade into captiuite, goeth into captiuite: he that shall slay wth the swerde, muste be slayne wth the swerde. *Here is patientie and fapth of the sapntes. And I sawe another beaste going up out of the earth, and it had two hornes, lyke as þe lābes, & it spake lyke þe dragon. And it had al þe power of þe fyrste beaste in hys syght, and it caused the earth & them that dwelt in the same to worshippinge the fyrste beaste, whose wounde of death was healed. And it had great tokens, insomuche that it caused fyre also to come downe fro heauen on earth in the syght of men. And it myscaused the dwellers vpon the earth, by reason of the tokens þe were geuen hym to do in the syghte of the beaste, sayenge vnto them that dwel on earth, that they make an ymage vnto the beaste, whych hath þe wounde of the swerde, and dyd lyue. And it was geuen hym þe he shulde geue a sperte vnto the ymage of the beaste, and that the ymage of the beaste do speake: and it shall make, that whoso ever shall not worshippinge the ymage of the beaste, maye be slayne. And he shall cause all the small, and great, & rich and poore, and fre, and bnde to haue a marke in theyr ryght hande, or in theyr foreheades, and that no man myghte bye or sell, saue he that haue the marke or name of þe beaste, or the nombre of hys name. Here is wysedome. He that hath vnderstandyng, let hym count the nombre of the beaste. For hys nombre is the nūbre of a mā: and hys nombre is fyve hundredth, and thye scoze and fyve.

Genl. 9.2
Mark. 16.8

Ipsa. 14.2

2. 1. 1. 1. 1.

2. 1. 1. 1. 1.

2. 1. 1. 1. 1.

APOCALYPSIS

The. xlii. Chapter. +

CAPVT XIII.



And I sawe, and beholde a lambe stode vpon þe mounte Ston, and wroth hym. hundred and foure and forty thousande, hauinge hys name, and the name of hys father wrytten in theyr foreheades. And I herde a voyce from heauen lyke the soude of many waters, and as the voyce of a greete thonder: and the voyce that I herd was lyke as of many harpers playenge on theyr harpes. And they dyd spynge as it had ben a new songe befoze the seate, and befoze the foure beastes, and elders: and nomā could learne the songe, save those hundred and foure and forty thousande, which are bought from the earth. And these are they that are not defyled wroth women: for they are virgins. These followe the lambe where so ever he doth go. * These are boughte from euen, the fyrst frutes vnto God and the lambe, and in theyr mouth is no lyke soude: for they are wrothout spot

13 befoze þe throne of God. And I sawe another angell, styng the ruerlastyng Gospel, þe he myght prech vnto them that spt vpon earth, and vpon euery nacion, and kyned, and tynge, and people, sayenge w loude voyce: feare the LORD, and geue hym honoure: for the houre of hys iudgement is come; and worshyppe hym: that hath made heauen and earth, the see and the fountaynes of waters. And another angell dyd fol lowe hym, sayenge: * She is fallen, she is fallen, that greete Babilon, whych



Et audi et agnus stabas supra montem Ston, et cum eo centum quadraginta quatuor milia, habentes nomen eius, et nomen patris eius scriptum in frontibus suis. Et audiui uocem de celo tanquam uocem aquarum multarum, et tanquam uocem tonitruu magni: et uocem quam audiui, sicut citharcedorum citharizantium in citharis suis. Et cantabant quasi canticum nouum ante sedem, & ante quatuor animalia, & seniores, & nemo poterat discere canticum, nisi illa centum quadraginta quatuor milia, qui empti sunt de terra. Hi sunt qui cum mulieribus non sunt coinquinati: uirgines enim sunt. Hi sequuntur agnū quocunque ierit. Hi empti sunt ex hominibus primitiis Deo & agno, et in ore eorum non est inuentum mendacium. Sine macula enim sunt ante thronum Dei. Et audi alterum angelum uolantem per medium cœli, habentem euangelium æternum, ut euangelizaret sedentibus super terram, et super omnem gentem, et tribum, et linguam, et populum, dicens magna uoce: Timete Dominum, et date illi honorem, quia uenit hora iudicii eius, et adorare eum, qui fecit cœlum, et terram, mare, et fontes aquarum. Et alius angelus secutus est eum, dicens: Cecidit, cecidit Babilon illa magna, quæ

1. Cor. 6. 2
Apoc. 5. b

Isa. 44. 2
Act. 14. 6

Isa. 21. 6
Ier. 51. 6
Apoc. 18. a

que a uino in fornicationis sup,
 potauit omnes gentes. Et tertius
 angelus secutus est illos, di-
 cens uocē magna: Si quis ado-
 rauerit bestiam et imaginem eius,
 et acceperit characterem in
 fronte sua, aut in manu sua, et
 hic bibet de uino irae Dei, quod
 mixtum est mero in calice irae ip-
 sius: et cruciabitur igne & sul-
 phure in conspectu angelorum
 sanctorum, et ante conspectum
 agni: et fumus tormentorum eo-
 rum ascendit in secula seculo-
 rum, nec habent requiem die ac
 nocte, qui adorauerunt bestiam,
 et imaginem eius: & si quis ac-
 ceperit characterem nominis eius.
 Hic patientia sanctorum
 est, qui custodiunt mandata Dei
 & fidem IESV. Et audiui uo-
 cem de caelo, dicentem mihi:
 Scribe: Beati mortui qui in Do-
 mino moriuntur. A modo iam di-
 cit spiritus, ut requiescant a la-
 boribus suis: opera enim illorum
 sequuntur illos. Et uidi, & ecce
 nubem candidam, et super nu-
 bem sedentem similem filio ho-
 minis, habentem in capite suo
 coronam auream, et in manu
 sua falcem acutam. Et alius
 angelus exiit de templo, cla-
 mans uoce magna ad sedentem
 super nubem: Mitte falcem tu-
 am, et metes, quia uenit hora ut
 metatur, quoniam aruit messis
 terrae, & misit qui sedebat super
 nubem falcem suum in terram, &
 demesit.

whych hath made all nations to
 drinke of the wyne of the wrath of
 hys fornicacion. And the thyrde an-
 gell followed them, sayenge wpyth
 loude voyce: Yf ony man shall wor-
 shippe the beaste, & hys ymage & shall
 receaue the marke in hys foreheade,
 or in hys hande, the same shall also
 drinke of the wyne of the wrath of
 God, the whych is mengled w pure
 wyne in the cuppe of his wrath: And
 he shalbe tormented wpyth fyre and
 byrmstone, in the syght of & holy an-
 gels, and before the syght of & lambe.
 And the smoke of theyr tormentes
 shal go vp for euermore, nother haue
 they rest nyght and day whych haue
 worshipped the beaste, and hys yma-
 ge, and whosoener shall receaue the
 marke of hys name. & Here is the pa-
 cience of the saintes, whych hepe the
 commaundmentes of God, and the
 fapth of Iesus. And I herde a voyce
 from heaue sayeng vnto me: Wryte:
 Blessed are the deade that dye in &
 LOKES. Hence forth nows sayeth
 the spyrte, that they do rest fro theyr
 labouris: for theyr wothes do follow
 them. And I looked, & beholde a whyte
 cloude, and vpon the cloude one syt-
 tyng, lyke vnto the sonne of man,
 haupng on his heade a golde crowne
 and a sharpe spekle in hys hande.
 And another angel wentis out of the
 temple, cryeng wpyth loude voyce to
 hym that sat vpon the cloude: & What
 in the spekle, and reape, because the
 houre is come that it be reaped: for
 the harueste of the earthe is warren
 tyme. And he & sat on the cloude put
 in hys spekle into the earth, and he
 reape

Apoc. 9. a
 and. 19. a

Apoc. 13. b

Joel. 1. b
 Math. 13. a

APOCALYPSIS

E reape it. And ther wente out another angell out of the temple whych is in heauen, and he also had a sharpe syckle. And another angell went out from the altare, which had power ouer fyre, & he cryed wth loude voice vnto hym that had the sharpe syckle, & sayenge: But to thy sharpe syckle, & gather the clusters of the vyneparde of the earth: for hys grapes are ripe. And þe angel thrust hys sharpe syckle on the earth, and cut downe þe vyneparde of the earth, and cast them in to the great wynefat of the wrath of God: and the wynefat was trodden wthout the optie, and bloude came out of the wynefat, vntyll the horsebrydes, by the space of thousande fyre hundred furlonges.

The. xv. Chapter.

And I sawe another greate and maruailous token in heauen: Seuen angels, ha-
uyng the seuen laste plag-
ges, & for in the is the wrath of God fulfilled. And I sawe as it were a glassy see, myngled with fyre, & them that had overcome the beaste, & hys ymage, and the nombre of his name standynge vpon the glassy see, ha-
uyng the harpes of God, & synngng the new songe of Moses the seruaunt of God, and the songe of the lambe, sayenge: Great and wonderfull are thy workes **LORD**. God almygh-
ty, iust and true are thy wayes thou hyng of euerlastyng tymes. & Who shall not feare the **LORD**, & shall magnifye thy name? for thou only art holy, for all Gentyles shal come and worshippe in thy sighte for thy
judg-

demessuit eam. Et alius angelus exiuit de templo, quod est in coelo, habens et ipse falcem acutam. Et alius angelus exiuit de altari, qui habebat potestatem supra ignem, et clamauit uoce magna ad eum qui habebat falcem acutam, dicens: Mitte falcem tuam acutam, et uindemia botros uineæ terræ, quoniam maturæ sunt uix eius. Et misit angelus falcem suam acutam in terram, & uindemiauit uineam terræ, & misit in lacum ire Dei magnum, & calcatus est lacus extra ciuitatem, et exiuit sanguis de lacu, usque ad frenos equorum per stadia mille sexcenta.

CAPVT XV.

E T uidi aliud signum in coelo magnum et mirabile, angelos septem, habentes plagas septem nouissimas, quoniam in illis consummata est ira Dei. Et uidi tanquam mare uitreum mixtum igne, & eos qui uicerunt bestiam, et imaginem eius, & numerum nominis eius stantes super mare uitreum, habentes citharas Dei, et cantantes canticum Mosi serui Dei, & canticum agni, dicentes: Magna et mirabilia sunt opera tua Domine Deus omnipotens, iustæ & ueræ sunt uix tuæ rex seculorum. Quis non timebit te domine, & magnificabit nomen tuum? quia solus pius es, quoniam omnes gentes ueniunt, & adorabunt in conspectu tuo, quoniam
iudi-

Dom. 11. f

Joel. 10. 8

iudicia tua manifesta sunt. Et post hæc uidi, & ecce apertū est templū tabernaculi testimonii in celo, et exierūt septē angeli, habentes septē plagas de templo, ut sciti lino mūdo & cādido, & per cicti circa pectora zonis aureis. Et unū de quatuor ailibus, dedit septem angelis septē phialas aureas, plenas iracundie Dei uiuētis in secula seculorum. Et impletum est templum dei fumo a maiestate Dei & uirtute eius, & nemo poterat introire in templū, donec consummarentur septem plagæ septem angelorum.

CAPVT XVI.

Et audiat uocem magnam de templo dicentem septem angelis iste, & effudit septem phialas iræ Dei in terrā. Et abiit primus angelus, & effudit phialam suā in terram, & factum est uulnus seuū & pessimū in homines qui habebant characterē bestie, & in eos qui adormuerunt bestiam & imaginem eius. Et secundus angelus effudit phialā suā in mare, & factus est sanguis tanquā mortui, & omnis anima uiuens mortua est in mari. Et tertius angelus effudit phialam suā super flumina, & super fontes aquarū, & factus est sanguis. Et audiuit angelum aquarum dicentē: Iustus es dñe, qui es & qui eras, sanctus, qui hoc iudicasti: quia sanguinem sanctorū et prophetarū effuderunt, et sanguinem eis dedisti bibere idigni cum sunt.

Et

Et

iudgements are manifest. And after these things I sawe, & beholde the tabernacle of witness in heauen was open, & the seven angels went out of the temple hauinge the seuen plagas, clothed woth cleane and bright linnen, and beyng girded woth golden gyrbles aboute the wistes. And one of the foure brastres gaue vnto the seuen angels seuen golde vials, full of the wrath of the God lyvinge for euer & euer. And the temple of god was fylled wth smoke from the maiesty of God, & of his powere: & noma coude enter into the temple, vntyll the plaged of the seuen angels were fulfilled.

Ecc. 44. 8

The. xvi. Chapter.

Ad I herde a great voyce out of the temple saying vnto the seuen angels: Go, and poure forth the seuen vials of the wrath of God vpon the earth. And the first angel went and poured out his vial vpon the earth. And ther hapened a noysome & moost geruous botch on men, which had the beastes marke, & vpon the that wold worship the beaste & his ymage. And the secunde angel poured out his vial vpon the see, & it became bloude as of one that is deade, and euery lyvinge soule dyd dye in the see. And the thyrde angell dyd poure out his vial vpon the ryuers, & vpon the fountaynes of waters, & it became bloude. And I herde the angell of waters saye: Thou art righteous & true, which art & which werest, & holy, whiche haste iudged thus: because they haue shed the blood of thy saltes & prophetes, & thou haste geuen the bloude to drinke: for they be worthy.

APOCALYPSIS

¶ And I herde another angel sayeng: Yet **LOWD** God almyghty, thy iudgements are true & ryghteous. And the fourth angell poured out his vyall agaynste the Sonne, and it was geuen hym to vex men wpth heate and fyre. And the men dyd rage for grente heate, and blasphemed the name of god hauping powet ouer these plagis; nother dyd they repent, that they shoulde geue hym prayse. And the fyfte angell poured out hys vyall vpon the brastes seate, and hys kyngdome became darke, & they dyd eate theyr tungenes for payne, and dyd blaspheme the God of heauen for theyr paynes and woldes, and dyd not repent of theyr wothes. And the syxte angell potored out hys vyall vpon the great floude of Euphrates, and he dyed hys water, that the waye myght be ready vnto the kynges from the rysynge of the Sonne. And I sawe thre vncleane spretes go oute of the mouth of the draggon, and oute of the mouth of the braste, and oute of the mouth of the false prophet, lyke frogges. For they are spretes of deuils; doyng tokens, and they go forth vnto the kynges of the whole earth, to gather the to battayll vnto the great daye of the almyghty God. Beholde I come as a thefe. Happy is he that watcheth and kepeth hys garmettes, lest he go naked, and theyse his shynnes. And he shal gather them in to a place, that in hebreue is called Armageddo. And the seventh angell poured oute hys vyall agaynste the ayre, and ther wente a great voyce out of the temple from

Et audiui alterum angelum dicentem: Etiam Domine Deus omnipotens, uera et iusta iudicia tua. Et quantus angelus effudit phialam suam suam in solem, et datum est illi aestu affligere homines et igni. Et aestuauerunt homines aestu magno, & blasphemauerunt nomen Dei, habentis potestatem super has plagas, neque egerunt poenitentiam, ut daret illi gloriam. Et quintus angelus effudit phialam suam super sedem bestie, & factum est regnum eius tenebrosum, & comanducauerunt linguas suas pro dolore, & blasphemauerunt Deum coeli pro doloribus et uulneribus suis, & non egerunt poenitentiam ex operibus suis. Et sextus angelus effudit phialam suam in flumen illud magnum Euphrate, & siccauit aquam eius, ut prepararetur uia regibus ab ortu solis. Et uidi de ore draconis, et de ore bestie, & de ore pseudoprophete exire spiritus tres immundos, in modum ranarum. Sunt enim spiritus demoniorum, facientes signa, & procedunt ad reges totius terre, congregare illos in praelium ad diem magnum omnipotentis Dei. Ecce uenio cito sicut fur. Bestia qui uigilat, & custodit uestimenta sua, ne nudus ambulet, & nesciant turpitudinem eius. Et congregabit illos in locum, quod uocatur hebraice Armageddo. Et septimus angelus effudit phialam suam in aerem, & exiit uox magna de templo a

Mat. 24. d
Luce. 12. e
1. Thess. 5. a
2. Pet. 3. b
¶ Apoc. 1. d

plo a throno, dicēti Factum est. Et facta sunt fulgura, & uoces, & tonitrua, & terramotus factus est magnus, qualis nūquam fuit, ex quo hoies fuerūt super terrā, talis terramotus sic magnus. Et facta est ciuitas magna in tres partes, & ciuitates gentium ceciderunt. Et Babylon magna uenit in memoriā ante deum, dare illi calicē uini indignationis ire eius. Et omnis insula fugit & mōtes non sunt inuenti. Et grando magna sicut taleatū descendit de celo, in homines, & blasphemauerunt Deū hoies propter plagam grandinis: quoniam magna facta est uehementer.

CAPVT XVII.

ET uenit unus de septē angelis qui habebant septem phialas, & locutus est mecum, dicens: Veni, & ostendam tibi damnationē meretricis magnā, quā sedet super aquas multas, cum qua fornicati sunt reges terræ, & inebriati sunt qui inhabitabāt terrā de uino prostitutionis eius. Erabstulit me in spiritū in desertum. Et uidi mulierē sedentē super bestiam coccineā plenā nominibus blasphemie, habentem capita septē & cornua decem. Et mulier erat circumdata purpura & coccino, & inaurata auro & lapide precioso, & margaritis, habens poculum aureum in manu sua, plenum abominatione et immundicia fornicationis sue. Et in fronte eius nomen scriptū, myste.

the seate, sayenge: It is done. And ther happened yghenynge, & boytes, and thonderynge, and ther happened a greate earthquake, suche as neuer was sence mē were vpo earth such an earthquake so great. And þe great cytie became in thre partes, & the cyties of the nations forfalle. And great Babylon came thre myle dyuance before yon, to geue her the cuppe of wyne of the seate of ire of hys wraoth. And euery Ile vpo fyre, & the mountaynes were not founde. And a great haple lyke a snelle came downe from heauen vpon men, and men blasphemed god. Because of the plague of the water for it became as crabpyng grete.

The viii. Chapter.

And one of the seuen angels that had the seuen vials came vnto me, and spake thus vnto me: Sayenge: Come and I will shewe the þe damnation of the great whore, which sitteth vpon many waters, with the which the kynges of the earth haue committed fornicacion, and they that dwell vpon earth are become drunken of the wyne of hys whoredome. And he toke me in sperte into the deserte. And I sawe a woman sittynge vpon the rose coloured beast, full of names of blasphemy, sayenge frut swear, and ten hornes. And the woman was clothed with purper and scarlet, and girt with golde, and precious stone, and pearles, sayenge a golde cuppe in hys hande, full of the abomination and uncleynesse of hys fornicacion. And in hys forehead a name writte, a mye.

APOCALYPSIS

a mystery: Great Babilō & mother
 of the fornications & abominaciōs
 of the earth. And I sawe the woman
 dronke of the bloude of the sayntes,
 and of the bloude of the martyres of
 Iesus. And whan I sawe her, I mar-
 uayled wpyth greeat wonder. And the
 angell sayd vnto me: Wherfore mar-
 uaylest thou? I shall tell the the my-
 stery of the woman, and of the beast
 that beareth her, which hath sene hea-
 des and ten hornes. The beast that
 thou hast sene, was, and is not, & shal
 come out of the bottomlesse pytte, &
 shal go into destruccion, & the dwel-
 lers vpon earth shal wonder, whose
 names are not wyrtten in the boke
 of lyfe from the constitution of the
 worlde, seynge the beast that was, &
 is not. And here is a meynynge that
 hath wpsedome. The seuen heades
 are seuen moūtaynes, vpon & wpych
 the woman stteth, and they are se-
 uen kynges. fyne are fallen, one is,
 and the other is not yet come: and
 whan he shal come, he muste abyde
 a lytle season. And the beast wpyche
 was and is not, she also is the egypte,
 and is of the feue, and goeth into de-
 struccion. And the ten hornes that
 thou hast sene are ten kynges, which
 haue not yet receaued the kyngdom
 but shal receiue power at one houre
 as kynges after the beste. These
 haue one counsell, and they shal de-
 lyuer theyr power and strength vnto
 & beste. These shal segge with &
 lambe, and the lambe shal ouercome
 them: for he is & a LORDE of lordes
 and a kyng of kynges: and they that
 are wpyth hym, [are] called, & chosyn,
 and

mysterium: Babylon magna ma-
 ter fornicationum & obomina-
 tionum terræ. Et uidi mulierem
 ebriam de sanguine sanctorum,
 & de sanguine martyrum IESV.
 Et miratus sum cum uiderem il-
 lam admirationem magna. Et di-
 xit mihi angelus: Quare miraris?
 Ego dicam tibi sacramentum
 mulieris, et bestie que portat e-
 am, que habet capita septem &
 cornua decem. Bestia quam ui-
 disti, fuit, et non est, et ascensu-
 ra est de abyssu, et in interitum
 ibit, et mirabuntur inhabitantes
 terram, quorum non sunt scripta
 nomina in libro uite a constitu-
 tione mundi, uidentes bestiam
 que erat, et non est. Et hic est
 sensus qui habet sapientiam.
 Septem capita, septem montes
 sunt, super quos mulier sedet, et
 reges septem sunt. Quinque ce-
 ciderunt, unus est, et alius non-
 dum uenit, et cum uenerit, oportet
 illum breue tempus manere. Et be-
 stia que erat, et non est, ipsa o-
 stia est, et de septem est, et in
 interitum uadit. Et decem cor-
 nua que uidisti, decem reges
 sunt, qui regnum nondum acce-
 perunt, sed potestatem tanquam
 reges una hora accipient post
 bestiam. Hi unum consilium habent,
 et uirtutem, et potestatem su-
 am bestie tradont. Hi cum a-
 gno pugnabunt, et agnus uin-
 cet illos: quoniam Dominus do-
 minorum est, & Rex regum: qui
 cum illo sunt, uocati, et electi,
 & sic

Luc. 10. b
 10. 11. 4. a
 Apoc. 13. b

Dan. 7. b
 Apoc. 13. a

1. Tim. 6. c
 Apoc. 19. c

& fideles. Et dixit mihi: Aquæ quas uidisti ubi meretrix sedet, populifunt, & Gentes, et lingua. Et decem cornua quæ uidisti in bestia, hi odient fornicariam, & desolatam facient illam, et nudam, et carnes eius manducabunt, et ipsam igni concremabunt. Deus enim dedit in corda eorum, ut faciant quod placitum est illi, ut dent regnum suum beftiæ, donec consummentur uerba Dei. Et mulier quam uidisti, est ciuitas magna, quæ habet regnum super reges terræ.

CAPVT XVIII.

E T post hæc uidi alium angelum descendentem de cælo, habentem potestatem magnam, et terra illuminata est a gloria eius. Et exclamauit in fortitudine, dicens: Cecidit, cecidit Babylon magna, & facta est habitatio demoniorum, & custodia ois spiritus immundi, & custodia omnis uolucris immundæ & odibilis: quia de uino iræ fornicationis eius biberunt omnes Gentes, & reges terræ cum illa fornicati sunt, & mercatores terræ de uirtute deliciarum eius diuites facti sunt. Et audiui aliam uocem de cælo, dicentem: Exite de illa popule meus, et ne participes sitis delictorum eius, & de plagis eius non accipiatis. Quoniam niam pemenerunt peccata eius usque ad cælum, & recordatus est Dominus iniquitatum eius. Reddite illi, sicut et ipsa reddidit nobis,

and sayethfull. And he sayd unto me: * The waters that thou haste sene, where the whore spitteth are peoples and nations, and tinges, and the ten hornes that thou haste sene in the beaste, they shall hate the whore, and shall make her desolate, and naked, and shall eate hyr flesh, & shall burne her wpyth fyre. For God hath geuen in theyr hartes, that they do it that pleaseth hym, & they geue hyr hyngdome vnto the beaste, vntyll & wordes of God be fulfilled. And the woman that thou hast sene is the great cylie, which hath rule ouer the hynges of the earth.

The xviii. Chapter.

A ND after these thinges saw I another angel, comynge doun fro heauen, hauyng a great power, and & earth was lightened of hyr glozy. And he cryed out wpyth strength, sayenge: * She is fallen, she is fallen greete Babylon, and is become & dwellyng of deuils, and the holde of euery vncleane spyrte, and a holde of euery vncleane & hateful byrde, for of the wyne of the wrath of hyr fornicaciõ haue all theythen dronke, and & hynges of the earth haue vsed fornicaciõ wpyth her, & the marchauntes of the earth are become ryche of & power of hyr pleasures. And I herde another voyce fro heauen, sayenge: * Go ye out of her my people, & be not ye partakers of hyr synnes, & that ye receaue not of hyr plagis. For hyr synnes are come vntyll heauen, & the x. on. & hath remembred hyr wychednesse. Gene vnto her, as she also hath grued

D
Chap. 18.Gen. 11. 1
Jer. 51. 1
Apoc. 14. 1Gen. 19. 1
2. Cap. 1. 1

Alu 1. vnto

APOCALYPSIS

unto you, and geue her twofolde, ac-
cordinge to hyr workes. In the cup
that she dyd myrr vnto you, myrr
vnto her tible. As much as she hath
glorified herselfe, & hath used pleasu-
res, so much payne & sorow geue her
Because she sayeth in hyr harte: * I
syt beyng a quene, & am no wedow
and I shall se no sorowe: * Therefore
shall hyr plagues come in one daye,
death, and sorowe, and hunger,
* and wyth fyre shall she be burnte:
for stronge is the God whyche shall
Iudge her. And the kinges of þe earth
shal bewepe & wape ouer her, which
haue used fornicacion wyth her, and
haue lpyed in pleasures, tohan they
standynge asafarre of shall se þe smoke
of hyr burnynge, sayenge for feare of
hyr: pynishmēt: Wo, wo, that greate
cylie * Babilon, that stronge cylie:
for at one houre is thy iudgemente
come. And þe marchantes of þe earth
shall wepe and wape ouer her, for
noman shall bye theyr wares any
more, the wares of golde, and syluer
and precious stone, and pearle, and
fynne lynnyn, and purple, and sylke, &
scarlet, & al thynnen woode, & vessels
of puerp, and al vessels of precious
stone, & of brasse, & of yron, & of mar-
ble, & cynamon, & the rose of Jericho,
& odoure, & salue, & frankincense, &
wyne, & oyle, & fyny floze, & wheate,
& cattell, & shepe and horyes, & char-
rettes, and bought seruauntes, and
soules of men. And the appels of thy
soules lust are departed from þe, and
all well fed & costly thynges are pe-
rished frō the, & the marchauntes of
these thynges shal fynde the nomore.

They

uobis, & duplicatē duplicia se-
cundum opera eius. In poculo
quo miscuit uobis, miscete illi
duplum. Quātum glorificauit se,
et in deliciis fuit, tantum date il-
li tormentum et luctum. Quia in
corde suo dicit: Sedeo regina,
et uidua non sum, & luctum non
uidebo: Ideo in una die uenient
plagae eius, mors, et luctus, & fa-
mes, & igne comburetur: quia
fortis est Deus qui iudicabit il-
lam. Et flebunt et plangent se su-
per illam reges terre, qui cum il-
la fornicati sunt, & in deliciis ui-
xerunt, cum uiderint fumum in-
cendii eius longe stantes, prop-
ter timorē tormētōrū eius, dicen-
tes: Vg, ug ciuitas illa magna Ba-
bylon, ciuitas illa fortis, quoni-
am una hora ueniet iudicium tu-
um. Et negociatores terre fle-
bunt, et lugebunt super illam,
quoniam merces eorum nemo
emet amplius, merces auri, & as-
genti, et lapidis preciosi, & ma-
garite, et byssi, et purpure, & seri-
ci, & cocci, et, omne lignū thynū,
& omnia uasa eboris, et omnia
uasa de lapide precioso, et tra-
mento, et ferro, et marmore, &
cynomomum, & amomum, & o-
doramentorum, & unguenti, et
thuris, & uini, & olei, & simile,
& tritici, & iumentorum, & o-
uium, & equorum, et rhedanum,
et mācipiorū, et animarū hoīm.
Et poma desyderii aīe tue discēs-
serunt a te, & oīa pinguis, & pri-
clara petierūt a te, et āplius illa
iā non inueniēt mercatores horū.

Qui

Mat. 4. 7. a

Mat. 1. 2. b
1. Thess. 1. 1. b

Ag. 1. 17. b

Mat. 11. b
1. Cor. 11. b
1. Pet. 1. 4. b

D

Qui diuites facti sunt ab ea, longe stabunt, propter timorem tormentorum eius, flentes, ac lugentes, et dicentes: Vae, vae, ciuitas illa magna quae amicta erat bysso, & purpura, & cocco, & deaurata erat auro, et lapide precioso, et margaritis: quoniam una hora destituta sunt tanta diuitiae. Et omnis gubernator et omnes qui in lacu nauigant, et nauae, et qui in mari operantur, longe steterunt, et clamauerunt uidentes locum incendii eius, dicentes: Quae similis ciuitati huic magna? Et miserunt puluerem super capita sua, & clamauerunt, flentes et lugentes, dicentes: Vae, vae, ciuitas illa magna, in qua diuites facti sunt omnes sunt, qui habebant naues in mari de precijs eius: quoniam una hora desolata est. Exulta super eam coelum, & sancti Apostoli, & prophetae: quoniam iudicauit Deus iudicium uestrum de illa. Et sustulit unus angelus fortis lapidem, quasi molarem magnum, & misit in mare, dicens: Hoc impetu mittetur Babylon ciuitas illa magna, & ultra iam non inuenietur. Et uox citharedorum, & musicorum, & tibia canentium, & tuba non audietur in te amplius, & omnis artifex omnisq; ars non inuenietur in te amplius, & uox molarum non audietur in te amplius, & lux lucernarum non lucebit in te amplius, & uox sponsi & sponsae non audietur adhuc in terra mercatores tui erant principes terre, quia in ueneficijs tuis errauerunt omnes gentes. Et

They that are become ryche of her shall stande a farre of, because of the feare of hyr tormentes, wepyng and waylyng, and sayenge: * Voe, voe, that great cytie, whych was clothed wpth fyne linnen, and purple, and scarlet, and was gyfte wpth golde, & precious stone, & pearles: for at one houre are so greate ryches come to nought. And euery ship governour and al they that sayle in the see, and all shipmen, and they that worke in the see, shal stande a farre of, & cryed out seynge the place of hyr burning sayenge: What cytie was lyke vnto this great cytie? And they cast dust vpon theyr heades, & cryed wepyng and waylyng, sayenge: * Voe, voe, that greate cytie, in the whych were become ryche all they, that had shippes of hir wares in the see: for at one houre is she made desolate. Reioyce ouer her thou heauen, and ye holy Apostles, and prophetes: for God hath iudged your iudgemente of her. And a stronge angell toke vp a stone as a great mylstone, and caste it in the see, sayenge: Wpth such violence shall * the greate cytie Babylon be thyrtowen, and shall nomore be folde. And þe voyce of harpers, & of musiciars, & pyppers, & the troyce shall nomore be herde in the, & euery craft testmā, & euery craft shall nomore be folde in the, & the sounde of the myll shal nomore be herde in the, and the lyght of þe burning light shal nomore shyne in the: & the voyce of the byrd grome & byrde shal nomore be herde in þe: for the marchantes be prynces of þe earth, for al nacions haue erred in

Jera. 51. 6

Jera. 51. 6

Jera. 51. 6

v. 11. thy

APOCALYPSIS

unto you, and geue her twofolde, ac-
cordinge to hyr workes. In the cup
that she dyd myre vnto you, myre
vnto her tible. As much as she hath
glorified herselfe, & hath vsed pleasu-
res, so much payne & sorow geue her
Because she sayeth in hyr harte: * I
syt beyng a quene, & am no wedow
and I shall se no sorowe: * Therefore
shall hyr plagues come in one daye,
death, and sorowe, and hunger,
* and wyth fyre shall she be burnte:
for stronge is the God whyche shall
I iudge her. And the kinges of þe earth
shal wepe & waille ouer her, which
haue vsed fornicacion wyth her, and
haue lyued in pleasures, when they
standynge asatte of shall se þe smoke
of hyr burnynge, sayenge for feare of
hyr punishment: Wo, wo, that greate
cylie * Babilon, that stronge cylie:
for at one houre is thy iudgemente
come. And þe marchautes of þe earth
shall wepe and waille ouer her, for
noman shall bye theyr wares any
more, the wares of golde, and syluer
and precious stone, and pearle, and
fyne linnen, and purple, and sylke, &
scarlet, & al thynne woode, & vessels
of pyrope, and al vessels of precious
stone, & of brasse, & of yron, & of mar-
ble, & cynamon, & the rose of Jericho,
& odoure, & salve, & frankincense, &
wyne, & oyle, & fyne floze, & wheate,
& cattell, & shepe and horses, & char-
rettes, and bought seruauntes, and
soules of men. And the appels of thy
soules lust are departed from þe, and
all well fed & costly thynges are pe-
rished frō the, & the marchauntes of
these thynges shal fynde the nomore.

They

uobis, & duplicatē duplicia se-
cundum opera eius. In poculo
quo miscuit uobis, miscete illi
duplum. Quātum glorificauit se,
et in deliciis fuit, tantum date il-
li tormentum et luctum. Quia in
corde suo dicit: Sedeo regina,
et uidua non sum, & luctum non
uidebo: Ideo in una die uenient
plague eius, mors, et luctus, & fa-
mes, & igne comburetur: quia
fortis est Deus qui iudicabit il-
lam. Et flebunt et plangent se su-
per illam reges terre, qui cum il-
la fornicati sunt, & in deliciis ui-
xerunt, cum uiderint fumum in-
cendii eius longe stantes, prop-
ter timorē tormentorū eius, dicen-
tes: Vg, uig ciuitas illa magna Ba-
bylon, ciuitas illa fortis, quoni-
am una hora ueniet iudicium tu-
um. Et negociatores terre fle-
bunt, et lugebunt super illam,
quoniam merces eorum nemo
emet amplius, merces auri, & a-
genti, et lapidis preciosi, & mar-
garite, et byssi, et purpure, & seri-
ci, & cocci, et, omne lignū thynū,
& omnia uasa eboris, et omnia
uasa de lapide precioso, et xer-
mento, et ferro, et marmore, &
cynomomum, & amomum, & o-
doramentorum, & unguenti, et
thuris, & uini, & olei, & simile,
& tritici, & iumentorum, & o-
uium, & equorum, et thedarum,
et mācipiorū, et animarū hoīm.
Et poma desiderii aīe tue disces-
serunt a te, & oīa pinguis, & pre-
clara perierūt a te, et apīus illa
iā non inueniet mercatores horū.

Qui

Mat. 47. a

Dan. 2. b
2. Thell. 1. b

Apoc. 17. b

Mat. 27. b
Ier. 51. b
Apoc. 14. b

Qui diuites facti sunt ab ea, longe stabunt, propter timorem tormentorum eius, flentes, ac lugentes, et dicentes: Vae, uae, ciuitas illa magna quae amicta erat bysso, & purpura, & cocco, & deaurata erat auro, et lapide precioso, et margaritis: quoniam una hora destituta sunt tanta diuitie. Et omnis gubernator et omnes qui in lacu nauigant, et nautae, et qui in mari operantur, longe steterunt, et clamauerunt uidentes locum incendii eius, dicentes: Quae similis ciuitati huic magnae? Et miserunt puluerem super capita sua, & clamauerunt, flentes et lugentes, dicentes: Vae, uae, ciuitas illa magna, in qua diuites facti sunt omnes sunt, qui habebant naues in mari de precijs eius: quoniam una hora desolata est. Exulta super eam coelum, & sancti Apostoli, & prophetae: quoniam iudicauit Deus iudicium uestrum de illa. Et sustulit unus angelus fortis lapidem, quasi molarem magnum, & misit in mare, dicens: Hoc impetu mittetur Babylon ciuitas illa magna, & ultra iam non inuenietur. Et uox citharodorum, & musicorum, & tibia canentium, & tuba non audietur in te amplius, & ois artifex oisq; ars non inuenietur in te amplius, & uox molae non audietur in te amplius, & lux lucernae non lucebit in te amplius, & uox sponsi & sponsae non audietur adhuc: in terra mercatores tui erant principes terre, quia in ueneficijs tuis errauerunt omnes gentes.

Et

They that are become ryche of her shall stande asarte of, because of the feare of hyr tormentes, weppng and waylyng, and sayenge: * Wo, wo, that great cytie, whych was clothed wpth fyne linnen, and purple, and scarlet, and was gyfte wpth golde, & precious stone, & pearles: for at one houre are so greate ryches come to nought. And euery ship gouernour and al they that sayle in the see, and all shipmen, and they that worke in the see, shal stande asarte of, & cryed out seynge the place of hyr burnyng sayenge: What cytie was lyke vnto this great cytie? And they cast dust vpon theyr heades, & cryed wepyng and waylyng, sayenge: * Wo, wo, that greate cytie, in the whych were become ryche all they, that had shippes of hir wares in the see: for at one houre is she made desolate. Reioyce ouer her thou heauen, and ye holy Apostles, and prophetes: for God hath iudged your iudgemente of her. And a stronge angell toke vp a stone as a great mylstone, and caste it in the see, sayenge: Wpth such violence shall * the greate cytie Babylon be throwen, and shall nomore be folde. And þ voys of harpers, & of musicians, & pyppers, & the trespers shall nomore be herde in the, & euery craftesman, & euery craft shall nomore be folde in the, & the sounde of the myll shal nomore be herde in the, and the lyght of þ burning light shal nomore shyne in the: & the voyce of the hyrdgrome & hyrde shal nomore be herde in þe: for thy marchantes be pilles of þ earth, for al nacions haue erred in thy.

Jera. 1. 6

Jera. 2. 18

Jera. 16. 4

APOCALYPSIS

thy wptcherastes. And the bloude of
the prophetes and sayntes was sold
in the same, and of all them that are
slayne on earth.

Et in ea sanguis prophetarum
& sanctorum inuentus est, & om
nium qui interfecti sunt in terra.

The. xix. Chapter.

CAPVT XIX.

After this I herd as it had
ben þ voyce of much pro
ple in heauē, sayēge: Alle
lupa. Drayse, & gloze, & po
wer be vnto our God: for hys iudge
mentes are true, & ryghteous, which
hath iudged of þ great whoze, whych
hath corrupte the earth w hie whoze
dome, & hath auenged the bloude of
hys seruauntes of hys handes. And
they said agayne: Allelupa. And hie
smoke wente vp for euer and euer:
And the foure and twenty elders, &
the foure beastes fell downe, & wor
shipped God sptyng vpon the trone
sayenge: Amen. Allelupa. And they
wente a voyce out of the trone, say
enge: Drayse ye our God, all hys
sayntes, & ye that feare hym small &
greate. And I herde as it were the
voyce of a great multitude, and as þ
soilde of many waters, & as þ voyce
of great thonders, sayenge: Allelupa
for oure **L O R D E** God almyghty
hath raygned. Let vs be glad and
reioyce, and let vs geue prayse vn
to hym: for the spousales of the labe
are come, and hys wyfe hath made
herselfe ready. And it was geue vn
to her that she do decke herself with
bryght fyne linnen and whyte. For
the fyne linnen are the ryghteous
nesses of the sayntes. And he said vn
to me: Wyte: Blessed are they þ
are called to the supper of the laves
spousals. And he sayde vnto me:

These

Post hæc audiui quasi
uocem turbarum mul
tarum in celo dicen
tium: Alleluia. Laus, &
gloria, & uirtus Deo nostro est,
quia uera & iusta iudicia sunt e
ius qui iudicauit de meretrice
magna, quæ corrupit terram in
prostitutione sua, & uindicauit
sanguinem seruatorum suorum de
manibus eius. Et iterum dixe
runt: Alleluia. Et fumus eius as
cendit in secula seculorum. Et ce
ciderunt seniores uiginti quatuor,
& quatuor animalia, & adoraue
runt Deum sedentem super thro
num, dicentes: Amen, Alleluia.
Et uox de throno exiit, dicens:
Laudem dicite Deo nostro om
nes sancti eius, & qui timetis e
um pusilli & magni. Et audiui
quasi uocem turbæ magnæ, & si
cut uocem aquarum multarum,
& sicut uocem tonitruorum ma
gnorum, dicentium: Alleluia,
quoniam regnauit Dominus De
us noster omnipotens. Gaudea
mus, & exultemus, & demus glo
riam ei, quia uenerunt nuptiæ a
gni, et uxor eius præparauit se.
Et datum est illi ut cooperaretur
byssino splendenti & candido.
Byssinū enim iustificationes sunt
sanctorum. Et dixit mihi: Scri
be: Beati qui ad cenā nuptiarū
uocati sunt agni, Et dixit mihi:

Hæc

Apoca. 9. 2
and 14. 1

Math. 11. 2
Luc. 14. 2

Hæc uerba Desidera sunt. Et cecidi ante pedes eius, ut adorarem eum. Et dixit mihi: Vide ne feceris. Consensus enim tuus sum, et fratrum tuorum habentium testimonium. IESV. Deum adora. Testimonium enim IESV est spiritus prophetarum. Et uidi cælum apertum, et ecce equus albus, et qui sedebat super eum, uocabatur Fidelis et Verax, et eum iustitiam iudicat & pugnare. Oculi autem eius sicut flamma ignis, et in capite eius diademata multa, habens nomen scriptum, quod nemo nouit, nisi ipse. Et uelut erat uestis aspersa ian guine, & uocabatur nomen eius Verbum Dei. Et exercitus qui sunt in cælo, lequebantur eum in equis albis, uestitibus byllo albo et mundo. Et de ore eius procedit gladius, ex utraque parte acutus, ut in ipso percutiat Gentes, et ipse reget eas in uirga ferrea, et ipse calcet torcular uini furoris iræ Dei omnipotentis. Et habet in uestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. Et uidi unum angelum stantem in sole, et clamauit uoce magna, dicens omnibus ambibus quæ uolabant per medium cæli: Venite, et congregamini ad cenam magnam Dei, ut manducetis carnes regum, et carnes tribunorum, et carnes fortium, et carnes equorum, &c.

These wordes of god are true. And I fell before hym see that I myghte worshippe him. And he sayd vnto me. Loke thou do it not. I am thy fellow seruante, and of thy brethren, ha uynge & wytnesse of Iesu. Worship God. For the wytnesse of Iesu, is & sperte of prophete. And I sawe hea uen open, and behold, a whyte horse, and he that sat vpon it, was called faythfull and true, and he iudgeth & fygureth wpth ryghteousnesse. And hym euen are las a flame of fyre, & vpon hym heade many crownes, ha uynge a name wyrtten which noma knoweth saue hymself. And he was clothed wpth a garment sprenkled wth bloude, and hym name was called & worde of God. And the hostes that are in heauen byd followe hym vpon whyte horses, clothed wpth a whyte fyne linnen and pure. And out of hym mouth both procede a swerde, sharpe of both sydes, that wpth the same he maye smyte the hepten, and he shall rule them wpth a rodde of yron, and he treadeth the wynefat of the ferecnesse of the wyne of the wrath of almyghty God. And on his garment and thogh he hath a name wyrtten. kynge of kynges, & lord of lordes. And I sawe an angell standynge in the sonne, & he cryed wpth laude voyce, sayenge vnto all the bydes that byd fye by & myddes of heauē: Come and be gathered vnto the greate supper of God, that ye maye eate the fleshes of kynges, and the fleshes of the byrde captayns, and the fleshes of the myghte, and the fleshes of harkes, &c.

Acta. 10. c
and. 14. c
Apoc. 11. c

Apoc. 1. c
and. 1. c

Apoc. 1. c

Apoc. 1. c

Apoc. 1. c

Gen. 11. a
Etim. 6. c
Apoc. 17. c

Eccl. 19. b

Ud. iii. and

APOCALYPSIS

and of them that spt on them, & the
fleshes of all them þ be free & bonde, &
of the small & great. And I sawe the
beaste, & the kynges of the earth, and
theyr hoostes gathered to make bat-
tayll wpyth hym that sat vpo þ horse,
and wpyth his hoost. And þ beast was
taken, & wpyth hym the false prophete
whpyche wroughte myracles befoze
hym, where wpyth he deceaued them
that receaued the beastes marke, &
them that byd worshippinge hys ymage
* These two were put quicke into
the poodre of burnynge fyre wpyth
brymstone: and the rest were slayne
wpyth * the swerde of the spyttyng
vpon the horse, whpyche doth procede
out of hys mouth, & all byrdes were
satisfyed wpyth theyr fleshes.

The xx. Chapter.

And I sawe an angell com-
myng downe from hea-
uen, hauynge the keye of
the bottomlesse pytte, and
a great cheyne in hys hāde. * And he
toke þ draggo þ olde serpente, which
is the deuyl & Satanas, & he bounde
hym for the space of a thousande yea-
res, and put hym in the bottomlesse
pytte, and byd shut hym, and sealed
vpon hym, that he do deceaue the
hepythen nomore, vntyll the thou-
sande yere be fulfilled: And after
that must he be lowsed a lytle tyme.

* And I saw seates, and theysat vpo
them, and iudgemente was geuen
them: and [I sawe] the soules of the
that were beheaded for the wytnesse
of Jesu, and for the worde of God,
and that byd not worshippinge þ beast
nor hys ymage, nother byd receaue
hys

& sedentium in ipsis, et carnes
omnium liberorum et seniorum,
et pusillorum, et magnorum. Et
uidi bestiam, et reges terre, &
exercitus eorum congregatos
ad faciendum praelium cum illo
qui sedebat in equo, et cum ex-
ercitu eius. Et apprehensa est be-
stia, & cum ea pseudopropheta,
qui fecit signa coram ipso, qui-
bus seduxit eos, qui acceperunt
characterem bestie, & qui ado-
rauerunt imaginem eius. Vni
missi sunt hi duo in stagnum
ignis ardentis sulphuris et ceteri
occisi sunt in gladio sedentis
super equum qui procedit de o-
re ipsius, et omnes aues saturate
sunt carnibus eorum.

CAPVT XX.

Euidi angelum descē-
dentem de celo, ha-
bentem clauem aby-
ssi, et catenam magnā
in manu sua. Et apprehendit dra-
conem serpentem antiquum, qui
est diabolus et satanas, et liga-
uit eum per annos mille, et misit
eum in abyssum, et clausit, & ro-
gnauit super illum, ut non sedu-
cat amplius gentes, donec con-
summentur mille anni, post hoc
oporet illum solui modico tem-
pore. Et uidi sedes, et sederunt
super eas, et iudicium datum est
illis: et animas decollatorum
propter testimonium I E S U,
et propter uerbum Dei, et qui
non adorauerunt bestiam, neque
imaginem eius, nec acceperunt
chara-

Daniel. 7. b
Math. 25. b
Apoca. 10. c

Heb. 4. c

Job. 4. b
1. Petr. 1. b

Daniel. 7. b
Apoca. 4. a

charactere m eius in frontibus
 aut in manibus suis, & uixerunt &
 regnauerunt cum Christo mille
 annis. Ceteri uero mortuorum
 non uixerunt, donec consumma-
 tur mille anni. Hec est resurre-
 ctio prima. Beatus & sanctus qui
 habet partem in resurrectione
 prima. In his secunda mors non
 habet potestatem, sed erunt sa-
 cerdotes Dei & Christi, & regna-
 bunt cum illo mille annis. Et
 cum consummati fuerint mille
 anni, soluetur satanas de carce-
 re suo, et exibit, & seducet gen-
 tes quæ sunt super quatuor angu-
 los terræ Gog et Magog, et con-
 gregabit eos in prælium, quo-
 rum numerus est sicut arena ma-
 ris. Et ascenderunt super latitu-
 dinem terræ, & circumierunt ca-
 stra sanctorum, & ciuitatem dile-
 ctam. Et descendit ignis a Deo
 de coelo, & deuorauit eos, & dia-
 bolus qui seducebat eos, missus
 est in stagnum ignis & sulphuris,
 ubi & bestia & pseudopropheta
 cruciabuntur die ac nocte in se-
 cula seculorum. Et uidi thronum
 magnum & candidum, & seden-
 tem super eum, a cuius conspectu
 fugit terra & coelum, & locus nō
 est inuentus eis. Et uidi mortuos
 magnos & pusillos, stantes in cō-
 spectu throni, & libri aperti sunt;
 & alius liber apertus est, qui est
 uite, & iudicati sūt mortui ex his,
 quæ scripta erāt in libris secundū
 opera ipsorum; & dedit mare mor-
 tuos suos q̄ in eo erāt, & mors &
 infernus dederūt mortuos suos q̄
 in

hys mache in theyr forchendes; hā
 des, & haue spured and rapped woth
 Christ thousande yeares. But þ first
 of the deade dyd not lyue, vntyll the
 thousande yeares be fulfilled. Thys
 is the spist resurrection. Blessed &
 holy is he þ hath parte in þ spiste re-
 surrection. In these hath þ seconde
 death no power, but they shalbe the
 prestes of God and Christ, and shal
 raygne thousande yeares woth hym.
 And when the thousand yeares shall
 be fulfilled, Satanas shalbe let louse
 out of hys prison, & he shal go oute &
 deceaue the nations þ are vpon the
 four corners of the lande of. Gog
 & Magog, & he shal gather the to bat-
 tle, whose nōbre is as þ sande of þ
 see. And they came vpo the bredth of
 the earth, & they compassed the tentes
 of þ sayntes, & the beloued cytie. And
 ther came downe fyre fro God oute
 of þ heauen, & consumed them; and
 the deuyl þ deceaued the was cast in
 to the poole of fyre and byrmstone,
 where both the beast & the prophete
 shalbe tormented daye and nyght for
 euer and euer. And I sawe a great
 and a byght trone and one sittynge
 vpon it, from whose syght the hea-
 uen and earth dyd flye, and there
 was no place founde vnto them.
 And I sawe the deade great & smal
 standynge in the syght of the trone,
 & the boke were opened: & another
 boke was opened, whiche is [þ boke]
 of lyfe; and the deade were iudged of
 those thynges þ were wytted in þ bo-
 kes, accordyng to theyr workes. And
 þ see gaue hys deade þ were therein,
 & death & hell gaue theyr deade that
 were

Eccl. 12. 8
 and 19.

Daniel 7. 8
 Apoc. 19. 2
 Mark 13. 8

Daniel 12. 2

APOCALYPSIS

were in them: and of euery one was it iudged accordyng to theyr woꝝkes. And hell and death were cast in to the poole of fyre. This is the seconde death. And he that was not founde wyrtten in the boke of lyfe, was caste into the poole of fyre.

Apoc. 13. b

The. xxi. Chapter.

And I sawe a new heauē, and newe earth. For the fyrst heauen, and the fyrst earth was gone, and the see is not now. And I Ihon sawe the holy cytie newe Ierusalem, comynge downe from heauen, prepared of God, as a byrde garnyshe vnto hyr husbnde. And I herde a great voyce from the trone sayng: Beholde, the tabernacle of God is wpth men, and he shall dwell wpth them, and they shalbe hys people, & God hymselfe beynge wpth them, shalbe theyr God: and God shall wepe awaye euery teare from theyr eyes. And ther shalbe nomore death, nor wepyng, nor cryng, nother shal ther be ony more payne: for the fyrst are gone. And he that sat in the trone sayde: Beholde, I make all thynges newe. And he sayde vnto me: Wyte, for these woꝝdes are moost saythfull and true. And he

Esai. 65. c
2. Petr. 1. b

Ex. 41. a

Esai. 25. b
Apoc. 7. c

Esai. 65. c
2. Cor. 5. c
2. Petr. 1. b

Esai. 44. b
Apoc. 1. b
and. 21. c

sacha. 8. b
Deut. 8. c

sayde vnto me: It is done. I am Alpha, and Omega: the begynnyng and ende. I will geue vnto hym that thyrsteth of the fountayne of lyfynge water frely. He that shall ouercome, shal possesse these thynges, and I shalbe a God vnto hym, and he shalbe a sonne vnto me. But vnto the fearfull, and vnbeleuyng, and

in ipsis erant, & iudicatum est de singulis secundum opera ipsorum. Et infernus et mors missi sunt in stagnum ignis. Hæc est mors secunda. Et qui non inuentus est in libro uitæ scriptus, missus est in stagnum ignis.

CAPVT XXI.

Et uidi cælum nouum, et terram nouam: primum enim cælum, et prima terra abiit, et mare iam non est. Et ego Ioannes uidi sanctam ciuitatem Hierusalem nouam, descendentem de cælo, a Deo paratam, sicut sponsam ornatam uiro suo. Et audiui uocem magnam de throno dicentem: Ecce tabernaculum Dei cum hominibus, et habitabit cum eis: et ipsi populus eius erunt, et ipse Deus cum eis erit eorum Deus: et absterget Deus omnem lachrymam ab oculis eorum, et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra: quia prima abierunt. Et dixit qui sedebat in throno: Ecce noua facio omnia. Et dixit mihi: Scribe, quia hæc uerba fidelissima sunt & uera. Et dixit mihi: Factum est. Ego sum alpha et ω, initium et finis. Ego silenti dabo de fonte aquæ uiuæ gratis. Qui uicerit, possidebit hæc: et ero illi Deus, et ille erit mihi filius. Timidis autem et incredulis, et ex

ecce

ecratis, & homicidis, & fornicatoribus, & ueneficis, & idololatriis, & omnibus mēdacibus pars illorū erit in stagno ardētī igne et sulphure, quod est mors secunda. Et uenit unus de septē angelis, habētibus phialas plenas septem plagis nouissimis, & locutus est mecum, dicens: Veni, & ostendā tibi sponsam, uxorem agnī. Et sustulit me in spiritu in montem magnum & altum, & ostendit mihi ciuitatem sanctam Hierusalem, descendentem de cœlo a Deo, habentem claritatem Dei, & lumen eius simile lapidi precioso, tanquam lapidi lapidī, sicut Cristallum. Et habebat murum magnum & altum, habentē portas duodecim, & in portis angelos duodecim, & nomina inscripta, quæ sunt nomina duodecim tribuū filiorū Israel. Ab oriente portæ tres, ab aquilone portæ tres, ab austro portæ tres, ab occasu portæ tres. Et murus ciuitatis habens fundamenta duodecim, & in ipsis duodecim nomina duodecim Apostolorū agnī. Et qui loquebatur mecum, habebat mensuram arundineā aureā, ut metiretur ciuitatem, & portas eius, & murum. Et ciuitas in quadraginta posita est, longitudo eius tāta est, quāta & latitudo: & mēsus est ciuitatē de arundine aurea per stadia duodecim milia, longitudo, & altitudo, & latitudo eius equalia sūt. Et mēsus est murus eius centū quadraginta quatuor cubitorū, mēsurā hoīs, q̄ est angeli. Et erat

structu.

and cursed, and māsflayers, & whoredmongers, and forcerers, and Idolaters, and all hypocrites shall they parte be in the poole burninge with fyre and bymstione, which is the seconde death. And there came one of the seuen angels that haue the vials full of the last plagis; and spake with me, sayinge: Come, and I shall shewe the the wyde, the lambs wyfe. And he toke me vp in spīte into a greete and hygh mountayne, and shewed me the holy cytie Jerusalem, cominge downe fro heauen fro God, hauyng the cleareness of God: and hye lyght lyke vnto a precious stone cut vnto a Iaspur stone, as Crystal. And she had a great and hygh wall, hauyng twelue gates, and in the gates twelue angels, and names wyrtten, whiche are the names of the twelue tribes of the chyldren of Israel. On the East, the gates, and on the Northe, the gates: and on the South, the gates: and on the West the gates. And the wall of the cytie was hauyng twelue fildmētes, & in the twelue names of the twelue Apostles of I. Ihsu. And he that spake w me, had a golde measure of reede, that he myght measure the cytie, and hye gates, & the wall. And the cytie was set in square, and hye length is as much as I. Ihsu. And he dyd mete the cytie with the golden reede by twelue thousande fur longes: and hye length, and bredth, & heyghe are equal. And he measured the wall therof hundredth and foure and forty cubytes, the measure of a man, whiche is the angeli. And the

Apoc. 10. 8

Iach. 1. 8

duploynge

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byrldynge of hys wall was of Jaspere stone: but the cytie it selfe was pure golde, lyke vnto cleane glasse. And the foundations of the wall of þe cytie were garnished wth euery precious stone. The first foudaciō [was] a Jaspere, the seconde a Saphire, the thyrde a Calcedony, þe fourth a Smaragde, the fyfte a Sardonix, the syxt a Sardinus, the seuenth a Chrysolitus, the eyght a Beral, the nynt a Topase, the tenth a Chrysoprasus, þe eleuenth a Hyacinth, þe twelfth an Amethyste. And þe twelfe gates are twelfe pearles seuerally, & euery gate was of one pearle: & the strete of þe cytie was pure gold, lyke thowow shynnyng glasse. And I sawe no temple in it: for the LORD & God omnipotent is the temple of it & the lambe. And the cytie nedeth not the sonne nor the moone, that they may shyne therein for the bryghtnesse of God shal lpygh ten it, & the lambe is the lpyght of it. And the theythen shal walke in hys lpyght, & the hynges of the earth shal bynge theyr glorie & honoure in the same. * And hys gates shal not be shut by daye: for ther shal no nyghte be there, and they shal bynge þe glorie and honoure of the theythen in the same. Ther shal not entre therein ony despyled thyng, or workynge abominaciō or makynge lpe: saue they þe are wrytten in þe boke of lyfe of þe lābe

The .xxii. Chapter.

And he shewed me the ryuer of þe lpyng water, shynnyng as Cristall, cōmynge out fro the seate of God, & the lābe. In þe myddes of hys strete and

structura muri ex lapide Iaspides ipsa uero ciuitas aurum mūdum, simile uitro mundo. Et fundamēta muri ciuitatis omni lapide precioso ornata. Fundamentum primum Iaspis, secundum Saphyrus, tertium Calcedonius, quartum, Smaragdus: quintum, Sardonix, sextum, Sardinus, septimum, Chrysolitus, octauum, Beryllus, nonum, Topazius, decimum, Chrysoprasus, undecimū, Hyacinthus, duodecimum, Amethystus. Et duodecim portę, duodecim margaritę sunt per singulas, & singule portę, erāt ex singulis margaritis: & platea ciuitatis, aurum mundum, tanquam uitrū perlucidum: & templum non uidi in ea. Dominus enim Deus omnipotens, templum illius est & agnus. Et ciuitas non eget sole, neque luna, ut luceant in ea: nam claritas Dei illuminabit eā, & lucerna eius est agnus. Et ambulabunt gentes in lumine eius, & reges terrę afferēt gloriā suā, & honorem in illā. Et portę eius non claudentur per diem: nox enim nō erit illic. Et afferent gloriā & honorem gentium in illam. Nō intrabit in eam aliquid coinquinatū, aut abominatiōē faciens & mendaciū, nisi qui scripti sunt in libro uitę agni.

CAPVT XXII.

Et ostendit mihi flumē aquę uitę, splēdidū tanquā Cristallū, procedentē de sede Dei & agni. In medio plateę eius, & ex

cap. 20. b

cap. 21. a
and. 14. b

& ex utraque parte fluminis lignum uitæ, afferens fructus duo decim, per menses singulos fructum suum, & folia ligni ad sanitatem gentium. Et omne maledictum non erit amplius, sed sedes Dei & agni in illa erunt, & serui eius seruiant illi, et uidebunt faciem eius, et nomen eius in frontibus eorum. Et nox ultra non erit, et non egebunt lumine lucernæ, neque lumine solis: quoniam Dominus Deus illuminabit illos, et regnabunt in secula seculorum. Et dixit mihi hæc uerba fidelissima sunt & uera. Et Dominus Deus spirituum prophetarum misit angelum suum ostendere seruis suis, quæ oportet fieri cito. Et ecce uenio uolo cito. Beatus qui custodit uerba prophetiæ libri huius: et ego Ioannes qui audiui, & uidi hæc: Et postquam audissem & uidissem, cecidi ut adorarem ante pedes angeli, qui mihi hæc ostendebat, et dixit mihi: Vide ne feceris: conseruus enim tuus sum, et fratrum tuorum prophetarum, et eorum qui seruant uerba prophetiæ libri huius. Deum adora. Et dixit mihi: Ne signaueris uerba prophetiæ libri huius: tempus enim propè est. Qui nocet, noceat adhuc: et qui in sordibus est, sordescat adhuc: et qui iustus est, iustificetur adhuc: & sanctus, sanctificetur adhuc. Ecce uenio cito, & merces mea

and on either syde of the ryuer was the tre of lyfe, brynnyng forth twelfe frutes, geuynge hys frute euery moneth, & the leaues of þe tre are for the healeth of the gentyl. And ther shalbe nomore curse, but the seate of God & the lybe shalbe therin, & hys seruauntes shal serue hym, & they shal behold hys bysage, & hys name shalbe in thrys foreheades. And ther shalbe nomore nyght, & they shal haue no nede of the lyght of þe burnyng lyght nor the lyght of the sonne: for þe Lord God shal lyghten the, & they shal sayne for euere & euer. And he sayd vnto me: These wordes are moost saythfull & true. And the Lord God of þe spirites of þe prophetes sent hys angell to shewe it vnto hys seruauntes the thynges þe must be done quickly. And heholde, I come quye hely. Happy is he that heareth þe sayynges of the prophecy of this boke: And it is I Iohn that haue herde & seene these thynges. And after that I had herde & seene them, I fell downe, & I myghte worshippe before the feete of the angell, whiche had shewe me these thynges. And he sayd vnto me: He þe do it not: for I am thy fellowservant, & of thy brethren the prophetes, & of the þe hepe the wordes of the prophecy of this boke. Worshippe God. And he sayeth vnto me: Heale not þe wordes of the prophecy of this boke, for þe tyme is at hand. He þe hurteth, let hym hurte styl: & he þe is in synnes, let hym be synful styl: & he þe is righteous, let hym be righteous: & he þe is holy, let hym be more hallowyd. And heholde I come quye hely,

APOCALYPSIS

help, and my reward is with me, to
 geue vnto every man accordyng to
 hys workes. I am Alpha & Omega,
 the fyrst and laste, the begynnyng &
 ende. Blessed are they that wash theyr
 garmentes in the bloude of a lambe,
 that theyr power may be in the tree of
 lyfe, and that they maye go into the citye
 thowgh the gates. Without are dog-
 ges and forcerers, & vncleane persōs
 & murthurers, & idolaters, & every
 one that loueth & maketh lesynge. I Je-
 sus haue sente myne angell to testi-
 fy these thynges in the congregacions.
 I am the roote & kynred of Dauid,
 the sprynge and mynnyng skarre.
 And the sperte & the byrdgrome say:
 Come. And he that heareth, let hym say:
 Come. And he that doth thys, let hym
 come: & he that thys, let hym take the
 water of lyfe frely. For I testifie vnto
 every one that heareth, & wordes of
 thys prophete: If any shall adde to
 these, God shall adde vpon hym the
 plagis wyrtten in thys booke. And if
 any man diminish of the wordes of the
 booke of this prophete, God shall take
 awaye hys parte out of the booke of
 lyfe, and of the holy citye, & of those
 thynges that are wyrtten in thys booke.
 He that heareth wyrtneffe of these
 thynges, sayeth: Yee I come quickly.
 So be it. Come LORD & Jesu. The
 grace of our LORD & Jesus Christe
 be with you all. Amen.

¶ The ende of the Apocalypse or re-
 uelacion of Ihon the Apostle.

¶ The ende of the new
 Testament.

mea mecum est reddere unicuique
 secundum opera sua. Ego
 sum alpha et omega, primus & novis-
 simus, principium et finis. Beati
 qui lauant stolas suas in sangui-
 ne agni, ut sit potestas eorum in
 ligno vitæ, et per portas intrent
 in civitatem. Foris canes et ue-
 nefici, & impudici, & homicidæ,
 & idolis seruiente, & omnis qui
 amat & facit mendacium. Ego
 IESVS misi angelum meum,
 testificari vobis hæc in ecclesiis.
 Ego sum radix & genus David,
 stella splendida & matutina. Et
 spiritus & sponsus dicunt: Veni.
 Et qui audit, dicat: Veni. Et qui
 sitit, veniat: & qui vult, accipiat
 aquam vitæ gratis. Confiteor
 etiam omni audienti uerba pro-
 phetæ libri huius. Si quis appo-
 fuerit ad hæc, apponet Deus su-
 per illum plagas scriptas in libro
 isto. Et si quis diminuerit de uer-
 bis libri prophetiæ huius, aufe-
 ret Deus partem eius de libro vi-
 tæ, et de civitate sancta, et de
 his quæ scripta sunt in libro isto.
 Dicit qui testimonium perhibet
 istorum. Etiam venio cito: Amen.
 Veni Domine IESU. Gratia
 Domini nostri IESU, Christi
 cum omnibus vobis. Amen.

¶ Finis apocalypsis Ioannis
 Apostoli.

¶ Finis noui testamenti.

Table to finde the Epistles
and Gospels usually red in the church
after Walpurgys day, wherof the first lyne
is the Epistle, and the other the Gospel:
whose begynnyngs thou shalt fynde in the
boke marked wyth a crosse, and the ende
wyth halfe a crosse, and conteyned wythin
the letters namely, A. B. C. D. &c.

On the first sondays in advent.

Rom. xiii. B And knowynge thys

Mat. xxi. B And whan he dyne up

On the wednesdays.

Jaco. v. B Be patient therfore brethren.

Mar. i. B The begynnyng of the Gos.

On the frydays.

Esay. li. B Herken unto me

Math. xxi. B Then came Jesus from

On the seconde sondays in advent.

Rom. x. B For what thynges lovet

Luce. xxi. C And ther shalbe tokens

On the wednesdays.

Jaco. viii. B Thus saith the LORD.

Math. xxi. B Verily I saye unto you

On the frydays.

Esay. lxi. B I will set watchmen

Joh. i. B Thon beareth wytnesse of

On the .iii. sondays in advent.

i. Cor. xiii. B Let man so estyme vs

Math. xxi. B But whan Thon herde in

On the wednesdays.

Esay. li. B Thys is the woide

Luce. i. B And in the fyrte moneth

On the frydays.

Esay. xli. B Ther shall come a rodde

Luce. i. B And Mary carynge in those

On the fourth sondays in advent.

Phil. iiii. B Reioyes in the LORD

Joh. i. B And thys is the recoyde

On the wednesdays.

Joh. ii. C. iii. C Be glad than

Luce. vii. B And thys sayngs of hym

On the frydays.

Jaco. ii. B Be glad and reioyes

Mar. viii. B Take hede and beware

On Christmase euen.

Rom. i. B Paule the seruante

Math. i. C Truly the generacion of

On Christmase nyght at .i. mass.

Mat. ii. B For the grace of God,

Luce. ii. B And it befell in those

At the seconde mass.

Mat. ii. B But whan the kynge

Luce. ii. C The shepherdes spake to

At the thyrde mass.

Heb. i. B God speakynge in tymes past

Joh. i. B In the begynnyng was

On saynt Herrens daye.

Jaco. vi. B But heren full of sayth

Mat. xxi. C Therfore I saye unto you

On .i. Thon the Euangelists day.

Ecclesi. x. B He that seareth God

Joh. xxi. D Followe me. Peter beynge

On Chyldermasse daye.

Jho. xiii. B And I saue and beholde

Math. ii. C The angell of the LORD

On the sondays after Christmase.

Col. iiii. B But I saye: as longe as

Luce. ii. C And his father and mother

On newyears daye.

Mat. ii. B For the grace of God

Luce. ii. C And whan eght dayes

On the twelfte euen.

Mat. ii. B For the grace of God

Math. ii. D Whan herode was deade

On the twelfte daye.

Esay. ix. B Set the by by tymes

Math. ii. B Whan Jesus therfore was

On the first sondays after .xii. day.

Esay. xlii. B O LORD I thanke the

Joh. i. D The next daye agayne rode

On the .ii. sondays after .xii. daye.

Rom. vii. B I beseeche you therfore brethren

Luce. ii. B And whan he was twelfte

On the .iii. sondays after .xii. daye.

Rom. xii. B Lyke as we haue many

Joh. ii. B And vpon the thyrde daye

On the .iiii. sondays after .xii. daye.

Rom. xiii. C Be not wylde be your

Mat. viii. B Whan Jesus had come

On the .v. sondays after .xii. daye.

Rom. xiii. B Owe noman ought, save

Mat. viii. C And whan he wente into

On the .vi. sondays after .xii. daye.

Col. iiii. B Put ye on therfore as

Mat. xxi. D The kyngdome of heauens is,

On septuagesima sondays.

i. Cor. x. D Knowe ye not that they

Math. xx. B The kyngdome of heauens

On octagesima sondays.

ii. Cor. x. C Ye shalbe loles gladly

Luce. viii. B Whan much people came

On quinquagesima sondays.

i. Cor. xii. A Yf I shall speake

Luce. xlviii. **D** And Iesus toke to him the
On Wednesdaye.

Johel. ii. **E** And now therfore sayeth.
Math. vi. **B** But whan ye faste, becomr.
On the frydaye.

Esa. lviii. **A** And therfore cry: now.
Math. v. **E** Ye have herde that it is.

On the first sondaye in lent.

ii. Cor. vi. **A** But we helppnge exhorte.

Math. llii. **A** Then was Iesus led of.
On the wednisdaye.

Erod. xlii. **E** And. iii. Reg. xix. **A**

Math. xli. **E** Then answered hym cer.
On the frydaye.

Ezer. xlviii. **E** Thus sayeth the LORD.
Joh. v. **A** After that ther was a.

On the seconde sondaye in lent.

i. Test. llii. **A** Farthermore therfore byr.

Mat. xv. **E** And Iesus beyng depat.

On the wednisdaye.

Heb. xlii. **D** And Sardochems thought

Math. xx. **B** And Iesus goynge by to.

On the frydaye.

Gen. xxvii. **A** Joseph sayd vnto his byr.

Math. xxi. **D** Here another parable.

On the iii. sondaye in lent.

Eph. v. **A** Be ye therfore the follo.

Luce. xi. **B** And he was callynge out.

On the wednisdaye.

Ero. xx. **B** Honour thy father

Math. xv. **A** Then came vnto hym

On the frydaye.

Rum. xx. **A** And the congregacion had

Joh. llii. **A** He came therfore in a cyrie

On the fourth sondaye in lent.

Gal. llii. **E** For ther is wyrtten that

Joh. vi. **A** Whan Iesus lyft vp hys

On the wednisdaye.

Esay. i. **E** And Eze. xxxvi. **D**

Joh. ix. **A** And Iesus goynge by, he

On the frydaye.

iii. Reg. xvii. **E** And after these aires

Joh. xi. **A** There was one syche called

On the v. sondaye in lent.

Heb. ix. **B** But Christ commynge by

Joh. viii. **D** Whiche of you can rebuke

On the wednisdaye.

Leui. xix. **A** And the LORD talked

Joh. x. **E** And it was the dedicacion

On the frydaye.

Jere. xvii. **E** LORD, al they that for

Joh. xi. **E** Then gathered the hygh

On Palme sondaye.

Phi. ii. **B** Let that mynde be in you

Math. xvi. **A** Ye know that after two

On the wednisdaye.

Esay. llii. **A** LORD, who geueth

Luce. xxi. **A** The feast days of swete

On good frydaye.

Erod. xxi. **A** The LORD sayd vnto

Joh. xvi. **A** Whan Iesus had spoken

On Easter euen.

Col. iii. **A** Ye are therfore cryen

Mat. xxviii. **A** Upon the euynge of the

On Easterdaye.

i. Cor. v. **B** Pource therfore the olde

Math. xvi. **A** And whan the sabbat was

On the Mondaye.

Mat. x. **D** But Peter openynge hys

Luce. xlii. **B** And beholde two of them

On the tuesdaye.

Mat. xlii. **E** Ye men brethren, ye chyl.

Luce. xlii. **E** Iesus stode in hymdell

On the wednisdaye.

Mat. iii. **B** Ye men of Israel, why

Joh. xxi. **A** Afterwarde dyd Iesus

On the thursdays.

Mat. vlii. **E** The angel of the LORD

Joh. xx. **B** Mary stode without at

On the frydaye.

i. Pet. ii. **E** Christ also suffered for vs

Mat. xxviii. **E** Then the eleuen disciples

On the saterdaye

i. Pet. ii. **A** Laynge a waye therfore.

Joh. xx. **A** On the first daye of sab.

On the first sonday after Easter

i. Joh. v. **A** For all that is boyme of.

Joh. xx. **E** Whan it was now late.

On the second sonday after Easter

i. Pet. ii. **E** Christ also suffered for vs.

Joh. x. **B** I am a good shepherde

On the iii. sondaye after Easter.

i. Pet. ii. **B** Yemoost beloued, I be.

Joh. xvi. **B** It is yet a litle while, and

On the iiii. sondaye after Easter.

Jaco. i. **B** Carry best yf ye

Joh. xvi. **A** And now I go vnto hym.

On the v. sonday in the crose.

Jaco. i. **E** And be ye doers of the.

Joh. xvi. **E** Merily. ac. Ye shall see

On the mondaye.

Jaco. v. **E** Knowlege your synnes

Luce. xi. **A** Which of you shall haue

On the tuesdaye.

1. Tim. ii. I beseege therfore instantly.
Marc. xii. D And Jesus sayinge ouer ag.

On the Wednesdaye.

Actu. iiii. D Of the multitude of the
Joh. xiiii. I Thus sayd Jesus, and

On the ascension daye.

Actu. i. I The spirit receiue verely o.
Marc. xvi. B But at the laste he appen.

On the sondays after Ascen.

1. Pet. iiii. B Wp ye therfore wyle & wa.
Joh. xv. I But when the comforter

On the Wednesdaye.

Actu. xix. I But it fortuneth whā Apol
Joh. xiiii. B Yf ye loue me, kepe my co.

On the whysondays.

Actu. ii. I And when the dayes of
Joh. xiiii. I Yf any man loueth me,

On the Mondaye.

Actu. x. I And he commaunded vs to.
Joh. iiii. I For God byd so loue the.

On the Tuesdaye.

Actu. viii. B Whā the Apostles & were.
Joh. x. I Verely verely. &c. He that

On the Wednesdaye.

Actu. ii. B Than byd Peter lefte.
Joh. vi. I No man can come vnto me.

On the Thursdaye.

Actu. viii. I And Phylippe goyng down
Luc. ix. I The xii. Apostles beyng cal.

On the Fridaye.

Actu. ii. I Ye men of Israel, heare
Luc. v. I And it befell vpon a daye.

On the Saturdaye.

Actu. xiii. I But on the nexte Sabbath,
Luc. xiii. I And Jesus sayinge oute of

On the trinite Mondaye.

Apoc. iiii. I After thus I loke, & behold
Joh. iii. I Ther was a man of the Pha

On Corpus Christi daye.

1. Cor. xi. I For I haue receaued of the.
Joh. vi. I For my flesh is meate in dede

On the i. sondays after Trinite.

1. Joh. iiii. I God is loue, and he that.
Luc. xvi. I Ther was a certayne ryche

On the ii. sondays after trinite

1. Joh. iii. B Waryle not byethen.
Luc. xiiii. B I certayne man made a great

On the iii. sondays after Tr

1. Petr. v. I Become ye therfore.
Luc. xv. I Ther were resynge.

On the iiii. sondays after Tr

Rom. vii. I For I suppose that the.

Luc. vi. D Be ye therfore mercifull

On the v. sondays after Tr

1. Pet. iii. B But in conclusion be ye.
Luc. v. I He came to passe when the.

On the vi. sondays after Tr

Rom. vi. B And we ye not, that is.
Math. v. B I saye vnto ye that excepte.

On the vii. sondays after Tr

Rom. vi. I I speake after the maner of.
Mar. viii. I In those dayes when.

On the viii. sondays after Tr

Rom. viii. B Therfore byethen we be
Mat. vii. B Beware of false prophets

On the ix. sondays after Tr

1. Cor. x. I We shuld not be lustyng.
Luc. xvi. I And he sayde also vnto hye

On the x. sondays

1. Cor. xii. I Ye knowe that when ye were
Luc. xix. D And as he was come

On the xi. sondays

1. Cor. xv. I I do you wyte byethen
Luc. xvi. B And vnto certayne whiche

On the xii. sondays

1. Cor. iii. I We haue such trust
Mar. vii. D And goyng forth agayne

On the xiii. sondays

Gala. iii. I Vnto Abraham and hye sede.
Luc. x. I Blessed are the eyes that do

On the xiiii. sondays

Gala. v. I I saye in Christ: Walke in
Luc. xvi. I And it fortuneth as he wente

On the xv. sondays

Gala. v. I Yf we lyue in the spyre, let
Math. vi. I No man may seeue two map.

On the xvi. sondays

Ephe. iii. B Wherfore I beseege that ye
Luc. vii. B And it fortuneth afterwarde

On the xvii. sondays

Ephe. iiii. I Therfore a prisoner in the.
Luc. xiiii. I And it happened whā Jesus

On the xviii. sondays

1. Cor. i. I I thanke my God alwaye
Mat. xxi. D The Pharisees herde that he

On the xix. sondays

Ephe. vii. I But be ye reiected in spyre
Math. ix. I And Jesus goyng by into

On the xx. sondays

Ephe. v. B Take heede therfore byethen
Mat. xxi. I And Jesus enteryng spake

On the xxi. sondays

Ephe. vi. B Finally byethen, be ye strong
Joh. iii. I And ther was a certayne

On the xxii. sondaye.
Psal. i. I thanke my God in every:
Mat. xvi. C Therefore is þe kyngdome of

On the xxiii. sondaye.
Psal. lvi. B Se ye my followers bieth:
Mat. xxii. B Then goynge the Pharisees

On the xxiiii. sondaye.
Colo. i. A Therefore we also sence the
Mat. ix. C He speakynge these wordes

On the last sondaye after trinite sō.
Jere. xlii. A Beholde, the tyme cometh
Joh. vi. A When Iesus than had tysted

On the wednesday in the Ember weke
afore Mycharmasse.

Amos. ix. C Beholde, the tyme cometh
Marc. ix. B And one of the people answe

On the frydaye.
De. xxi. A Turne the now (O Israel)
Luce. vii. D And one of the Pharisees de.

On the saturday.
Heb. ix. A For that fyrst Tabernacle
Luce. xlii. A A certayne mā had a fygge tre

In the dedication of the church.
Apoca. xxi. A And I Ihon saw the holy
Luce. xix. A And beyng gone in, he wal.

**Here endeth the table of the Epi-
stles & Gospels of the sondages.**

Here followe

eth þe table of þe Epistles & Gospels which
are vled to be red on diuerse sayntes dayes
in the yere.

On saynt Andrewes daye.
Roma. x. B For the harte is it beleved
Mat. lvi. C Iesus walkynge by þe see of

On the concepyon of our lady.
Eccl. xlii. C Is the vyne hane I
Mat. i. A The boke of the generaciō of

On s. Thomas the Apostle daye.
Ephe. ii. C Therefore are ye not now
Joh. xi. C But Thomas one of þe twel.

On candelmasse daye.
Mal. iii. A Beholde, I will sende my mes.
Luce. ii. D And when the dayes of they

On s. Mathias the Apostle daye.
Ihu. i. C And in those dayes Peter cy.
Mat. i. C In that tyme Iesus answe.

**On the day of the Annunciatō
or geiynge of our lady.**

Esa. vii. B God speake vnto Achas
Luce. i. B And in the fyrte moneth

On s. Scoiges daye.
Iaro. i. A Counte it full ioye my hie.

Joh. xv. A I am the true vyne
On s. Marke & euangelistes daye
Ephe. iii. A But vnto every one of vs is

Joh. xv. A I am the true vyne, and my fa
On s. Philippe and Jacobs day
Day. v. A Then call the ryghteous

Joh. xlii. A And he sayde vnto his discip.
On the nativite of s. Ihon baptist
Esa. xlii. A Herken vnto me ye Iles

Luce. i. C And Elizabeths tyme to bgy.
On s. Peter and Pauls daye
Ihu. xii. A And at the same tyme sayed

Mat. xvi. B Iesus came in to the coastes
On s. James the Apostles daye
Ephe. ii. C Therefore are ye not now

Mat. ix. C Then came vnto Ihu & me.
On the assumpcion of our lady.
Eccl. xlii. B In al thes thynges alle

Luce. x. D It foryned as they wente
On s. Bartholomew daye.
Ephe. ii. C Therefore are ye not

Luce. xlii. B But ther was a dryte amyg
On the nativite of our lady.
Eccl. xlii. C Is the vyne hane I

Math. i. A The boke of the generaciō
On s. Mathew the Apostles daye
Eze. i. B The similitude of the four

Math. ix. B And when Iesus wente
On s. Michaels daye.
Apoca. i. A And he sayed to sende pge to

Mat. xlii. A In that houre came the
On s. Luke the Euangelistes daye
Eze. i. B The similitude of the four

Luce. x. A After thes appoynted he
On Simon and Judas daye
Rom. viii. D But we knowe that

Joh. xv. B This is my chymandement
On Alhalowe daye
Apoc. vii. A And I sawe another angell

Math. v. A Iesus sayge the people,
On Alouie daye.
i. Cor. iii. B But we will not haue you

Joh. xi. C Then sayde Martha vnto
The ende of the table.

they myght fynde wherof to accuse hym. But he knew theyr thoughts, and sayd vnto the man that had the wythered hande: Arise, and stande in the myddes. And he rysyng stode vp. And Iesus sayd vnto them: I are at you: Is it lawfull to do good vpo the Sabbath, or euell? to saue lyfe, or to destroye? And them all looked vpo rounde about, he sayd vnto the mā: **Strecth out thyne hande.** And he stretched it out, * and hys hāde was restored. But they were fylled wyth madnesse, and spake vnto ech other what they myght do vnto Iesu. †

* And it fortunied in those dayes, † he wente vp in to a mountayne to praye, & he was abydyng al nyght in the prayer to God. * And whan it was waken dape, he called hys disci- ples, and he byd chose twelue of the, whom he called Apostels: Simon, whome he surnamed Peter, and An- drew hys brother, James, and Iohn, Phillippe and Bartholome w, Ma- thew, and Thomas, James † sone of Alpheus, and Simon whych is called Zelotes, and Jude the sonne of James, and Judas Iscariot which was the traytoure. † And cōpyng downe wyth them, he stode vpon a playne felde place, and the cōpany of hys disci- ples, * and a great mul- tude of people from al Jewry and Je- rusalem, and from the see coast, and from Tyre and Sidon, whych were come that they myght heare hym, & myght be healed of theyr diseases: And they that were vexed of vn- cleane spretes, were healed. And al the people sought to touche hym: for

inuenirent unde accusarent eū. Ipse uero sciebat cogitationes eorum, & ait homini qui habebat manū aridam: Surge, & sta in medium. Et surgens stetit. Ait autem ad illos IESVS: Interro- go uos: Silicet sabbatis benefa- cere, an male: animam saluam facere, an perdere? Et circumspe- ctis omnibus, dixit homini: Ex- tende manum tuam. Et extendit, & restituta est manus eius. Ipse autem repleti sunt insipientia, & colloquebātur ad inuicē quid nam facerent IESV. Factum est autē, in illis diebus exiit in mon- tē orare, & erat pernoctās in o- ratiōe dei. Et cū dies factus esset uocauit discipulos suos, & elegit duodecim ex ipsis, quos Apосто- los nominauit: Simonem quem cognominauit Petrum, & An- dream fratrem eius, Iacobum, & Ioannem, Philippum & Bar- tholomeum, Matthæum, & Tho- mam, Iacobum Alphai, & Simo- nem qui uocatur Zelotes, & Iu- dam Iacobi, & Iudam Iscariot- tem, qui fuit proditor. Et descen- dēs cum illis, stetit in loco cape- stri, & turba discipulorum eius, & multitudo copiosa plebis ab omni Iudæa, et Hierusalem, et maritima, et Tyri, et Sidonis, qui uenerant ut audirent eum, et sanarentur a lāguoribus suis, Et qui uexabātur a spiritibus im- mundis, curabantur. Et omnis turba querebat eū tangere, quā

uirtus

1. Reg. 11. b

Math. 14. c
Marci. 6. c

Math. 10. a
Marci. 3. b
and. 6. a
Luca. 9. a
Actu. 1. b

Math. 4. c
Marci. 1. a

uultus de illo exhibat, & sanabat omnes. Et ipse eleuatis oculis in discipulos suos, dicebat: Beati pauperes, quia uestrum est regnū dei. Beati qui nunc esuritis, quia saturabimini. Beati qui nūc fletis, quia ridebitis. Beati eritis cum uos oderint homines, & cū separauerint uos, & exprobrauerint, & eiecerint nomen uestrum tanquam malum propter filium hominis. Gaudete in illa die & exultate, ecce enim merces uestra multa est in cælo. Secundum hæc enim faciebāt prophetis patres eorum. Veruntamen uæ uobis diuitibus, qui habetis consolationem uestram. Væ uobis qui saturati estis, quia esurietis. Væ uobis qui ridetis nunc, quia lugebitis & flebitis. Væ cum benedixerint uobis omnes homines: secundū hæc enim faciebant pseudoprophetis patres eorum. Sed uobis dico, qui auditis: Diligite inimicos uestros, benefacite his qui uos oderunt, benedicite maledicentibus uobis, & orate pro calumniatoribus uos. Et qui te percutit in maxillam unā, præbe illi & alteram. Et ab eo qui aufert tibi uestimētū, etiā tunicā noli prohibere. Omni autē petenti te tribue: & qui aufert quæ tua sūt, ne repetas. Et prout uultis ut faciāt uobis homines, & uos facite illis similiter. Et si diligitis eos quos diligūt, quod uobis est grā nā & peccatores diligētes se diligūt. Et si benfeceritis his qui uobis benefaciūt, quæ uobis est grā.

ther wente power from hym, and he healed them all. * And he hys eyes lysterd vpon hys disciples, sayd: Blessed are ye poore; for poures is the kyngdome of God. Blessed are ye that now hunger, for ye shalbe satisfied. Blessed are ye that wepe now, for ye shall laugh. Blessed shall ye be whā men shal hate you, & whan they shall separate you and reuple you, & cast awaye your name as euell, for the sonne of mans sake. Reioyce ye than and be glad, for lo, your reward is plenteous in heauen. + And thys wyse dyd they fathers vnto the prophetes. * Neuertheles wo vnto you ryche, whiche haue your consolacion [here.] Wo vnto you þe ful, for ye shall hunger. Wo vnto you þe laughe now, for ye shall wepe and wepe. Wo vnto you whan all men blesse you: for thys wyse dyd they fathers vnto the false prophetes. But I saye vnto you that heare: Loue your enemyes, do well vnto them that hate you, blesse them that curse you, and praye for them that wrongfully trouble you. And who so Smyteth the one the one cheeke, offer hym the other also. * And of hym that taketh awaye thy garment, forbyd not the coate also. And vnto euery one that tareth of the, geue: & he þe taketh away þe thynges that thyne be, axe hym the not a gayne. * And as ye wyl that men do vnto you, do ye so vnto them lyke wyse. * And yf ye loue them þe loue you, what thanke haue ye? for synners loue theyr louers also. And yf ye shall do good vnto them that do you good, what thanke haue ye? for

Math. 5. a

Amos. 6. a

Math. 5. a

Toll. 4. s
Eccl. 11. b
Math. 7. a

Math. 5. a

L. iii. s. p.

spynners do that also. And yf ye lende vnto them, of whome ye hope to receaue agayn, what thanke haue ye for spynners lēde vnto spynners & they may receaue somuch agayne. Neuer thelesse loue ye poure enemyes, do well and lende, hoppnge nothng agayne for it, and your rewarde shall be greate, and ye shalbe the chyldren of the moost hyghest: for he is kynde vpon the vnthāful and euell. + * We ye therfore mercypfull, as your father also is mercypfull. * Judge not, and ye shall not be iudged: cōdemne not, and ye shall not be condemned. Forgeue, and ye shalbe forgeuen. * Geue, and you shalbe geuen. A good measure, & pressed down, and shaken together, and ouerflowynge shall they geue in your bosome.

* For with the same measure that ye shall meete shall it be measured you agayne. * And he sayde a similitude vnto the: Can the blynde leade the blynde? do not they both fall in & dyche: * The discipell is not aboue the mapster: but euery one shalbe perfecte, yf he be as his mapster.

* But why seyst thou a moat in thy brothers eye, and cōsyderest not the beame that is in thyn owne eye: Or how cāst thou say vnto thy brother. Brother, let alone, I shall caste the moate out of thine eye, and thou thy selfe seyst not a beame in thyn owne eye? Thou hypocrite, cast out fyrste the beame oute of thyn owne eye, and than shalt thou see to pul out the moate out of thy brothers eye.

* For it is no good tre that byngeth forth euell frutes, nother is it

est gratia? siquidem et peccatores hoc faciūt. Et si mutuum deritis his a quibus speratis recipere, quæ gratia est uobis? nā peccatores peccatoribus scērantur, vt recipiant æqualia. Veruntamen diligite inimicos vestros, benefacite & mutuum date, nihil inde sperantes, & erit merces uestra multa, & eritis filii altissimi: quia ipse benignus est super ingratos & malos. Estote ergo misericordes, sicut & pater uester misericors est. Nolite iudicare, & non iudicabimini, nolite condemnare, & non condemnabimini. Dimittite, et dimitemini. Date, & dabitur uobis. Mensuram bonam & conseruatam, & coagitatam, & superfluentem dabunt in sinu uestrum. Eadem quippe mensura qua mensi fueritis, remetietur uobis. Dicebat autem illis & similitudinem: Nunquid potest cæcus cæcum ducere? nonne ambo in foueam cadunt? Non est discipulus super magistrum: perfectus autem omnis erit, si sit sicut magister eius. Quid autem uidet festucā in oculo fratris tui, trabem autē quæ in oculo tuo est, non consideras? Aut quomodo potes dicere fratri tuo: Frater, sine, etiam festucā de oculo tuo, ipse in oculo tuo trabem non uidet? Hypocrita eiice primum trabē de oculo tuo, & tunc perspicies, ut educas festucā de oculo fratris tui. Non est enim arbor bona, quæ facit fructus malos, nec

an

arbor

Math. 13. c

Math. 7. a

Job. 11. c

Math. 7. a

Math. 4. c

Math. 5. b

Math. 10. c

Job. 11. b

Math. 7. a

Math. 7. b

and. 11. b

arbor mala faciens fructum bonum. Vnaquaq; enim arbor de fructu suo cognoscitur. Neq; em de spinis colligunt ficus, neq; de rubo vindemiant uuam. Bonus homo de bono thesauro cordis sui profert bonū, malus homo de malo thesauro profert malum. Ex abundantia cordis os loquitur. Quid aut uocatis me Domine Domine, & nō facitis quæ dico? Omnis qui uenit ad me, & audit sermones meos, & facit eos, ostendam uobis cui similis sit: Similis est homini ædificantī domum, qui fodit in altum, & posuit fundamentum supra petram: inundatione autem facta, illius est flumen domui illi, & non potuit eam mouere, fundata enim erat supra petram. Qui autem audit & non facit, similis est homini ædificantī domum suam supra terram sine fundamentis, in quam illisus est fluuius, & continuo cecidit, & facta est ruina domus illius magna.

CAPVT VII.

Cum autem impleisset omnia uerba sua in aures plebis, intrauit Capernaum. Centurionis autē cuiusdā seruus male habēs erat moriturus, qui illi erat preciosus. Et cum audisset de Iesu, misit ad eum seniores Iudeorū, rogans eū ut ueniret & saluaret seruū eius. At illi cū uenissent ad

an euell tre that byngeth forth good frute. Euery tre is knowen by hys frute. For [men] gather not figges of thornes, nother do they gather a grape of the bush. A good man out of the good treasure of hys harte byngeth forth þe whych is good, & an euell man out of the euell treasure byngeth forth euell: * For of the abundance of the harte doth the mouth speake. * But why call ye me LORD LORD, and do not those thynges that I saye? * Who so euer cometh vnto me, and heareth my wordes, & doeth them, I shall shewe pou whom he is lyke: he is lyke vnto a man byldyng a house, whych bygged depe, and layed the fundacy vpon a roche: but the water byngge ryfen, & floude bet vpon that house, and it could not moue it, for it was bylded vpon a roche. But who so heareth and doth [them] not, he is lyke vnto a man byldyng hys house vpon a ground without fundacions agaynst the whych the floude bet, and it fell anon, and the fall of that house became great.

Math. 11. 3

Math. 1. 2
Math. 7. 6
and. 14. 2Math. 7. 6
Jacob. 1. 6

The. vii. Chapter.

Whan he had ended all hys wordes in the peoples eares, he entred into Capernaum. And a certayne Centurions seruante, whome he loued, byngge speke was dyenge. And whan he herde of Iesu, he sent vnto to hym the elders of the Jewes, prayenge hym þe he wold come & saue hys seruante. But whan they were come to Iesu

Math. 8. 8
Job. 4. 1